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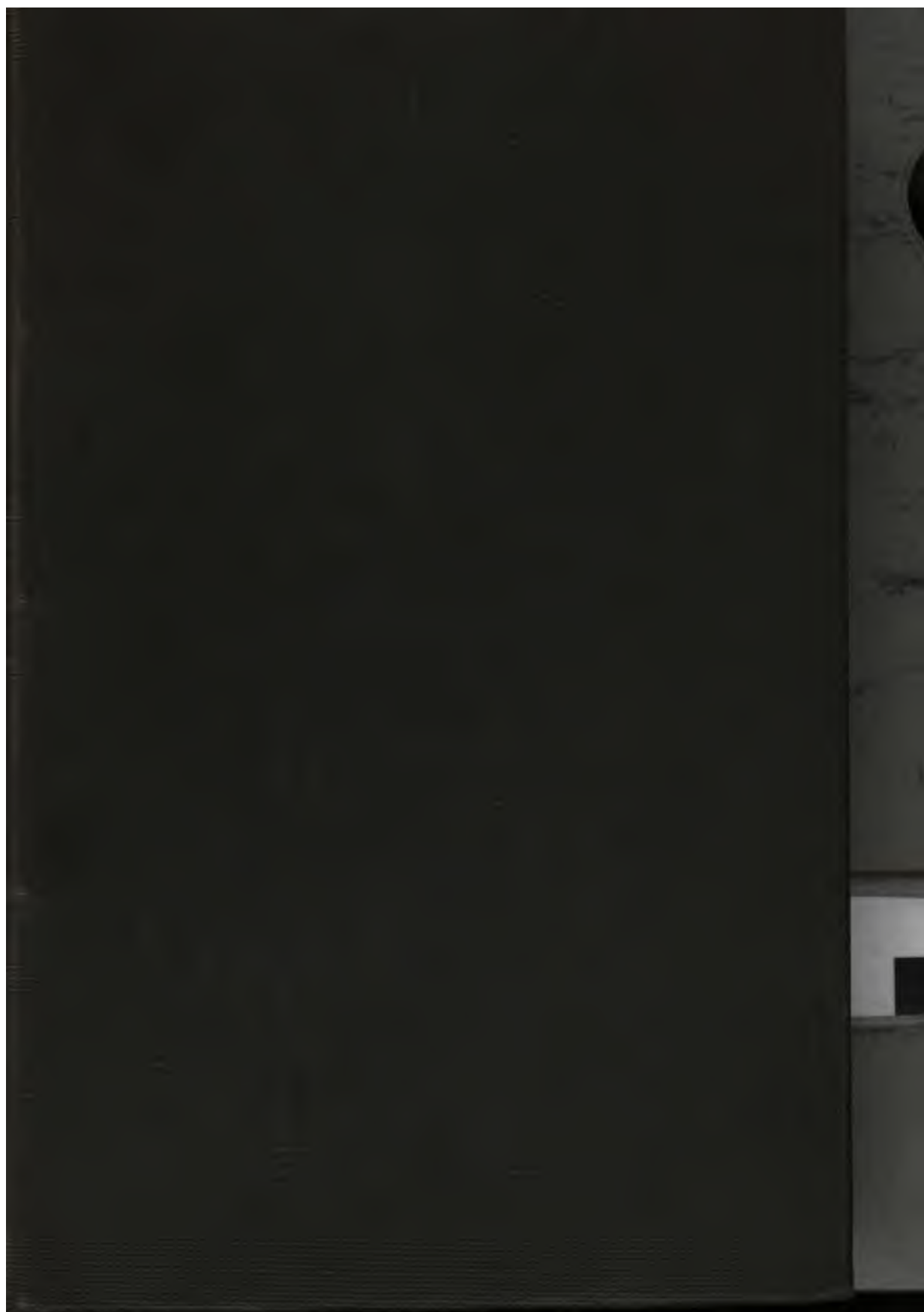
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FROM

*Morris H. Morgan*











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**Juvenal & Persius.**

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R. BEERE AND CO. PRINTERS, 28, L. STRAND-ST.

A  
LITERAL TRANSLATION  
OF THOSE  
SATIRES  
OF  
JUVENAL AND PERSIUS  
WHICH ARE READ IN  
Trinity College, Dublin ;  
WITH  
COPIOUS EXPLANATORY  
NOTES.

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BY THE REVEREND M. MADAN.

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In this Edition the exceptionable Passages are omitted, several inaccuracies corrected  
and deficiencies supplied.

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*" Ardet...Instat...Aperie jugulat."*

SCAL. in JUV.

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DUBLIN :  
PRINTED FOR A. WATSON, CAPEL-STREET.  
1822.

Lp 1s.17.89.13



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## PREFACE

TO

## JUVENAL.

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DECIMUS JUNIUS JUVENAL was born at Aquinum, a town of the Volsci, a people of Latium: hence, from the place of his birth, he was called Aquinas. It is not certain whether he was the *son*, or foster-child, of a rich freedman. He had a learned education, and, in the time of Claudius Nero, pleaded causes with great reputation. About his middle age he applied himself to the study of *Poetry*; and, as he saw a daily increase of vice and folly, he addicted himself to writing *Satire*: but having said something (sat. vii. l. 88—92.) which was deemed a reflection on Paris the actor, a minion of Domitian's, he was banished into Egypt, at \* eighty years of age, under pretence of sending him as *captain* of a company of soldiers. This was looked upon as a sort of humourous punishment for what he had said, in making Paris the bestower of posts in the army.

However, Domitian dying soon after, Juvenal returned to Rome, and is said to have lived there to the times † of Nerva and Trajan. At last, worn out with old age, he expired in a fit of coughing.

\* Quamquam Octogenarius. MARSHALL, in Vit. Juv.

† Ibique ad Nervæ et Trajani tempora supervixisse dicitur MARSHALL. Ib.



## PREFACE.

He was a man of excellent morals, of an elegant taste and judgment, a fast friend to Virtue, and an irreconcilable enemy to Vice in every shape.

The attentive reader of Juvenal may see, as in a glass, a true portraiture of the Roman manners in his time : here he may see, drawn to the life, a people sunk in sloth, luxury, and debauchery, and exhibiting to us the sad condition of human nature, when untaught by divine truth, and uninfluenced by a divine principle. However polite and refined this people was, with respect to the cultivation of letters, arts, and sciences, beyond the most barbarous nations, yet, as to the true knowledge of God, they were upon a footing with the most uninformed of their contemporaries, and consequently were, equally with them, sunk into all manner of wickedness and abomination. The description of the Gentiles in general, by St. Paul, Rom. i. 19—32. is fully verified as to the Romans in particular.

Juvenal may be looked upon as one of those rare meteors, which shone forth even in the darkness of Heathenism. The mind and conscience of this great man were, though from \* whence he knew not, so far enlightened, as to perceive the ugliness of vice, and so influenced with a desire to reform it, as to make him, according to the light he had, a severe and able reprover, a powerful and diligent witness against the vices and follies of the people among which he lived ; and indeed, against all who, like them, give a loose to their depraved appetites, as if there were no other liberty to be sought after but the most unrestrained indulgence of vicious pleasures and gratifications.

As to the old objection, that translations of the Classics tend to make boys idle, this can never happen but through the fault of the master, in not properly watching over the method of their studies. A master should never suffer a

\* Rom. ii. 15. Comp. Isaiah xlv. 5. See Sat. x. l. 332. and note.

## PREFACE.

boy to construe his lesson in the school, but from the Latin by itself, nor without making the boy parse, and give an account of every necessary word ; this will drive him to his *grammar* and *dictionary*, nearly as much as if he had no translation at all : but in private, when the boy is preparing his lesson, a literal *translation*, and *explanatory notes*, so facilitate the right comprehension and understanding of the author's language, meaning, and design, as to imprint them with ease on the learner's mind, to form his taste, and to enable him not only to construe and explain, but to get those portions of the author by heart, which he is at certain periods to repeat at school, and which, if judiciously selected, he may find useful, as well as ornamental to him, all his life.

To this end I have considered that there are three purposes to be answered. First that, the reader should know *what* the author says ; this can only be attained by literal translation : as for poetical versions, which are so often mis-called translations, paraphrases, and the like, they are but ill calculated for this fundamental and necessary purpose.

The next thing to be considered, after knowing *what* the author says, is *how* he says it : this can only be learnt from the original itself, to which I refer the reader, by printing the Latin, line for line, opposite to the English, and, as the lines are numbered, the eye will readily pass from the one to the other. The information which has been received from the translation, will readily assist in the grammatical construction.

The third particular, without which the reader would fall very short of understanding the author, is to know *what he means* ; to explain this is the intention of the notes, for many of which I gratefully acknowledge myself chiefly indebted to various learned commentators, but who, having written in Latin, are almost out of the reach of those for whom this work is principally intended. Here and there I have selected some notes from English writers : this indeed

the student might have done for himself ; but I hope he will not take it amiss, that I have brought so many different commentators into one view, and saved much trouble to him, at the expence of my own labour. The rest of the notes, and those no inconsiderable number, perhaps the most, are my own, by which, if I have been happy enough to supply any deficiencies of others, I shall be glad.

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The corrections of the present Edition are in general taken from that published for the use of the Students by Dr. Elrington, (now Bishop of Limerick). In some parts, Notes which appeared unnecessary have been omitted, and others of more consequence introduced. The Translation has been retained according to the original plan ; except where the most approved commentators were not followed, or the sentiments of the Author were too obscurely expressed.—As this is professedly a *literal* Translation, and aspires not to elegance of style, objections should be directed not against the performance, but the principle on which it is formed ; with respect to this, it may be sufficient to remark, that Translations, on the plan of the present, while they afford sufficient assistance to the industrious, are far from granting that pernicious aid, which disheartens the studious by placing the negligent on a level with them, and which by encouraging idleness, effectually prevents any solid classical acquirements.

**DECIMI  
JUNII JUVENALIS  
AQUINATIS  
SATIRÆ SELECTÆ.**

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**SELECT SATIRES  
OF  
JUVENAL.**

DECIMI  
JUNII JUVENALIS  
AQUINATIS  
SATIRÆ SELECTÆ.

Satira Prima.

ARGUMENT.

*JUVENAL begins this satire with giving some humorous reasons for his writing: such as hearing, so often, many ill poets rehearse their works, and intending to repay them in kind. Next he informs us, why he addicts himself to satire, rather than to other poetry, and gives a summary and general view of the reigning vices and follies of his time. He laments the restraints which the*

**S**EMPER ego auditor tantum? nunquamne reponam,  
Vexatus toties rauci Theseide Codri?  
Impune ergo mihi recitaverit ille togatas,

*Satire.]* Or satyrs. Concerning this word, see CHAMBERS'S Dictionary.

*Line 1. Only a hearer.]* Juvenal complains of the irksome recitals, which the scribbling poets were continually making of their vile compositions, and of which he was a hearer, at the public assemblies, where they read them over. It is to be observed, that, sometimes, the Romans made private recitals of their poetry, among their peculiar friends. They also had public recitals, either in the temple of Apollo, or in spacious houses, which were either hired, or lent, for the purpose, by some rich and great man, who was highly honoured for this, and who got his clients and dependents together on the occasion, in order to increase the audience, and to encourage the poet

by their applauses. See sat. vii. 40—4. Persius prolog. l. 7. and note. HOR. lib. i. sat. iv. l. 73, 4.

—*Repay.]* Reponam here is used metaphorically; it alludes to the borrowing and repayment of money. When a man had repaid money which he had borrowed, he was said to replace it—reponere. So our poet, looking upon himself as indebted to the reciters of their compositions for the trouble which they had given him, speaks as if he intended to repay them in kind, by writing and reciting his verses, as as they had done theirs. Sat. vi. l. 40, —4. PERSIUS, prolog. l. 7. HOR. lib. i. sat. iv. l. 73, 4.

2. *Theseis.]* A poem, of which Theseus was the subject.

# SELECT SATIRES

OF

## JUVENAL.

### First Satire.

*satirists then lay under from a fear of punishment, and professes to treat of the dead, personating, in their names, certain living vicious characters. His great aim, in this, and in all his other satires, is to expose and reprove vice itself, however sanctified by custom, or dignified by the examples of the great.*

**S**HALL I always be only a hearer?—shall I never repay,  
Who am teaz'd so often with the Theseis of hoarse Codrus?  
Shall one (poet) recite his comedies to me with impunity,

— *Hoarse Codrus.*] A very mean poet; so poor, that he gave rise to the proverb, “Codro pauperior.” He is here supposed to have made himself hoarse, with frequent and loud reading his poem.

3. *Comedies.*] Togatas—so called from the low and common people, who were the subjects of them. These wore gowns, by which they were distinguished from persons of rank.

There were three different sorts of comedy, each denominated from the dress of the person which they represented.

First, The Togata; which exhibited the actions of the low sort; and was a species of what we call low comedy.

Secondly, The Prætextata, so called

from the prætexta, a white robe ornamented with purple, and worn by magistrates and nobles. Hence the comedies, which treated of the actions of such, were called prætextatæ. In our time we should say, genteel comedy.

Thirdly, The Palliata; from Pallium, a sort of upper garment worn by the Greeks, and in which the actors were habited, when the manners and actions of the Greeks were represented. This was also a species of the higher sort of comedy.

It is most probable that Terence's plays, which he took from Menander, was reckoned among the palliata, and represented in the pallium, or Grecian dress: more especially too, as the scene of every play lies at Athens.

Hic elegos? impune diem consumpserit ingens  
Telephus? aut summi plenâ jam margine libri 5  
Scriptus et in tergo necdum finitus Orestes?

Nota magis nulli domus est sua, quam mihi lucus  
Martis, et Æoliis vicinum rupibus antrum  
Vulcani. Quid agant venti; quas torqueat umbras 10  
Æacus; unde alius furtivæ devehat aurum  
Pelliculæ: quantas jaculetur Monychus ornos;  
Frontonis platani, convulsaque marmora clamant  
Semper, et assiduo ruptæ lectore columnæ.  
Expectes eadem a summo, minimoque poetâ.

4. *Elegiac.*] These were little poems on mournful subjects, and consisted of hexameter and pentameter verses alternately. We must despair of knowing the first elegiac poet, since Horace says, *Art. Poet.* l. 77, 8.

*Quis tamen exiguos elegos emiserit auctor,*

*Grammatici certant, et adhuc sub judice lis est.*

*By whom invented critics yet contend,  
And of their vain disputing find no end.* FRANCIS.

Elegies were at first mournful, yet afterwards they were composed on cheerful subjects. *Hor. ib.* l. 75, 76.

*Versibus impariter junctis querimonia primum,*

*Post etiam inclusa est voti sententia compos.*

*Unequal measures first were tun'd to flow,*

*Sadly expressive of the lover's woe:  
But now to gay subjects form'd they move,*

*In sounds of pleasure, and the joys of love.* FRANCIS.

—*Bulky Telephus.*] Some prolix and tedious play, written on the subject of Telephus, king of Mysia, who was mortally wounded by the spear of Achilles, but afterwards healed by the rust of the same spear. *OVID. Trist.* v. 2. 15.

—*Waste a day.*] In hearing it read over, which took up a whole day.

5. *Or Orestes.*] Another play on the story of Orestes, the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægisthus, her adulterer, who had murdered his father. This too, by the description of it in this line and the next, must have been a very long and tedious performance. It was usual to

leave a margin, but this was all filled from top to bottom—it was unusual to write on the outside, or back, of the parchment; but this author had filled the whole outside, as well as the inside.

5. *Of the whole book.*] Or, of the whole of the book. *Liber* primarily signifies the inward bark or rind of a tree; hence a book or work written, at first made of barks of trees, afterwards of paper and parchment. *Synonymus* is derived from *supremus*; hence *summum-i*, the top, the whole, the sum.

6. *The grove of Mars.*] The history of Romulus and Remus, whom Ilia, otherwise called Rhea Sylvia, brought forth in a grove sacred to Mars at Alba: hence Romulus was called Sylvius; also the son of Mars. This, and the other subjects mentioned, were so din'd perpetually into his ears, that the places described were as familiar to him as his own house.

—*The den of Vulcan.*] The history of the Cyclops and Vulcan, the scene of which was laid in Vulcan's den. See *VIRG. Æn.* viii. l. 416—22.

9. *The Æolian rocks.*] On the north of Sicily are seven rocky islands, which were called Æolian, or Vulcanian; one of which was called Hiera, or sacred, as dedicated to Vulcan. From the frequent breaking forth of fire and sulphur out of the earth of these islands, particularly in Hiera, Vulcan was supposed to keep his shop and forge there.

Here also Æolus was supposed to confine and preside over the winds. Hence these islands are called Æolian. See *VIRG. Æn.* i. l. 55—67.

—*What the winds can do.*] This probably alludes to some tedious poetical

Another his elegies? shall bulky Telephus waste a day  
With impunity? or Orestes—the margin of the whole book  
already full,

And written on the back too, nor as yet finished?

No man's house is better known to him, than to me  
The grove of Mars, and the den of Vulcan near  
The Æolian rocks: what the winds can do: what ghosts  
Æacus may be tormenting: from whence another could con-  
vey the gold

Of the stolen fleece: how great wild-ash trees *Monychus*  
could throw:

The plane-trees of Fronto, and the convuls'd marbles resound  
Always, and the columns broken with the continual reader:  
You may expect the same things from the highest and from  
the least poet.

treatises, on the nature and operations of the winds. Or, perhaps, to some play, or poem, on the amours of Bo-reas and Orithya, the daughter of Erechtheus, King of Athens.

10. *Æacus may be tormenting.* *Æacus* was one of the fabled judges of Hell, who with his two assessors, Minos and Rhadamanthus, were supposed to torture the ghosts into a confession of their crimes. See VIRG. *Æn.* vi. l. 366—369.

—*From whence another, &c.* Alluding to the story of Jason, who stole the golden fleece from Colchis.

11. *Monychus.* This alludes to some play, or poem, which had been written on the battle of the Centaurs and Lapithæ.

The word *Monychus* is derived from the Greek *μονος*, solus, and *ονυχ*, ungula, and is expressive of an horse's hoof, which is whole and entire, not cleft or divided.

The Centaurs were fabled to be half men and half horses; so that by the *Monychus* we are to understand one of the Centaurs, of such prodigious strength, as to make use of large trees as weapons, which he threw, or darted at his enemies.

12. *The palm-trees of Fronto.* *Julius Fronto*, a noble and legned man, at whose house the poets recited their works, before they were read, or performed in public. His house was planted round with plane-trees, for the sake of their shade.

—*The convuls'd marbles.* This may refer to the marble statues which were in Fronto's hall, and were almost shaken off their pedestals by the din and noise that were made; or to the marble with which the walls were built, or inlaid; or to the marble pavement; all which appeared as if likely to be shaken out of their places by the incessant noise of these bawling reciters of their works.

13. *The columns broken.* The marble pillars too were in the same situation of danger, from the incessant noise of these people.

The poet means to express the wearisomeness of the continual repetition of the same thing over and over again, and to censure the manner, as well as the matter, of these irksome repetitions; which were attended with such loud and vehement vociferation, that even the trees about Fronto's house, as well as the marble within it, had reason to apprehend demolition. This hyperbole is humorous, and well applied to the subject.

14. *You may expect the same things, &c.* i. e. The same subjects, treated by the worst poets, as by the best. Here he satirizes the impudence and presumption of these scribblers, who, without genius or abilities, had ventured to write, and expose their verses to the public ear; and this, on subjects which had been treated by men of a superior cast.



Et nos ergo manum ferulæ subduximus: et nos 15  
 Consilium dedimus Syllæ, privatus ut altum  
 Dormiret. Stulta est clementia, cum tot ubique  
 Vatibus occurras, perituræ parcere chartæ.  
 Cur tamen hoc libeat potius decurrere campo,  
 Per quem magnus equos Auruncæ flexit alumnus: 20  
 Si vacat, et placidi rationem admittitis, edam.  
 Patricios omnes opibus cum provocet unus,  
 Quo tondeute gravis juveni mihi barba sonabat:  
 Cum pars Niliacæ plebis, cum verna Canopi  
 Crispinus, Tyrias humero revocante lacernas, 25  
 Ventilet æstivum digitis sudantibus aurum,  
 Nec sufferre queat majoris pondera gemmæ:  
 Difficile est Satiram non scribere. Nam quis iniquæ  
 Tam patiens urbis, tam ferreus, ut teneat se,  
 Causidici nova cum veniat lectica Mathonis 30

15. *Therapsire.*] i. e. In order to qualify myself as a writer and declaimer. His meaning seems to be, that as all, whether good or bad, wrote poems, why should not he, who had had an education in learning, write as well as they.

—*Have withdrawn my hand, &c.*] The ferule was an instrument of punishment, as at this day, with which schoolmasters corrected their scholars, by striking them with it over the palm of the hand: the boy watched the stroke, and, if possible, withdrew his hand from it.

Juvenal means to say, that he had been at school, to learn the art of poetry and oratory, and had made declamations, of one of which the subject was, "Whether Sylla should take the dictatorship, or live in ease and quiet as a private man?" He maintained the latter proposition.

18. *Paper that will perish.*] i. e. That will be destroyed by others, who will write upon it if I do not; therefore there is no reason why I should forbear to make use of it.

19. *In the very field.*] A metaphor, taken from the chariot-races in the Campus Martius.

20. *The great pupil of Aurunca, &c.*] Lucilius, the first and most famous Roman satirist, born at Aurunca, an ancient city of Latium, in Italy.

He means perhaps, you will ask,

"how is it that I can think of taking the same ground as that great satirist Lucilius; and why I should rather choose this way of writing, when he so excelled in it, as to be before all others not only in point of time, but of ability in that kind of writing?"

21. *Hearken to my reason.*] Literally, the verb *admitto* signifies to admit; but it is sometimes used with *auribus* understood, and then it denotes attending, or hearkening, to something: this I suppose to be the sense of it in this place, as it follows the *si vacat*.

22. *The patricians.*] The nobles of Rome. They were the descendants of such as were created censors in the time of Romulus. Of these there were, originally, only one hundred—afterwards more were added to them.

23. *Who clipping, &c.*] The person here meant is supposed to be Licinius, the freeman and barber of Augustus, or perhaps Cinnamus. See sat. x. l. 215, 6.

—*Sounded.*] Alluding to the sound of clipping the beard with scissors. Q. D. who with his scissors clipped my beard, when he was a young man, and first came under the barber's hands.

24. *Part of the commonality of the Nile.*] One of the lowest of the Egyptians who had come as slaves to Rome.

—*Canopus.*] A city in Egypt, addicted to all kind of effeminacy and

And I therefore have withdrawn my hand from the ferule :  
and I 15

Have given counsel to Sylla, that, a private man, soundly  
He should sleep. It is a foolish clemency, when every where  
so many

Poets you may meet, to spare paper, that will perish.  
But why it should please me rather to run along in the very  
field, 19

Through which the great pupil of Aurunca drove his horses,  
I will tell you, if you have leisure, and kindly hearken to  
my reason.

When one can vie with all the patricians in riches,  
Who clipping my beard troublesome to me a youth sounded :  
When a part of the commonalty of the Nile, when a slave  
of Canopus,

Crispinus, his shoulder recalling the Tyrian cloaks, 25  
Can ventilate the summer-gold on his sweating fingers,  
Nor can he bear the weight of a larger gem ;

It is difficult not to write satire. For who can so endure  
The wicked city—who is so insensible, as to contain himself,  
When the new litter of lawyer Matho comes 30

debauchery ; famous for a temple of Serapis, a god of the Egyptians. This city was built by Menelaus, in memory of his pilot, Canopus, who died there, and was afterwards canonized. See sat xv. l. 46.

25. *Crispinus.* He, from a slave, had been made master of the horse to Nero.

—*His shoulder recalling.* Revocante—The Romans used to fasten their cloaks round the neck with a loop, but in hot weather, perhaps, usually went with them loose. As Juvenal is now speaking of the summer season, (as appears by the next line,) he describes the shoulder as recalling, or endeavouring to hoist up and replace the cloak, which, from not being fastened by a loop to the neck, was often slipping away, and sliding downwards from the shoulders.

—*Tyrian cloaks.* i. e. Dyed with Tyrian purple, which was very expensive. By this he marks the extravagance and luxury of these upstarts.

27. *Ventilate the summer-gold, &c.* The Romans were arrived at such an height of luxury, that they had rings for the winter, and others for the sum-

mer, which they wore according to the season. *Ventilo* signifies, to wave any thing to and fro in the air.

Crispinus is described as wearing a summer-ring, and cooling it by, perhaps, taking it off, and by waving it to and fro in the air with his hand—which motion might likewise contribute to the slipping back of the cloak.

29. *So insensible.* Ferreus literally signifies any thing made of iron, and is therefore used here, figuratively, to denote hardness or insensibility.

30. *The new litter.* The lectica was a sort of sedan, with a bed or couch in it, wherein the grandees were carried by their servants : probably something like the palanquins in the East. This was a piece of luxury which the rich indulged in.

—*Lawyer Matho.* He had been an advocate, but had amassed a large fortune by turning informer. The emperor Domitian gave so much encouragement to such people, that many made their fortunes by secret informations ; insomuch that nobody was safe, however innocent ; even one informer was afraid of another. See below, l. 33, 4, and notes.

Plena ipso? et post hunc magni delator amici,  
 Et cito rapturus de nobilitate comesâ  
 Quis superest: quem Massa timet: quem munere palpat  
 Carus; et a trepido Thymeles summissa Latino.  
 Quid referam? quantâ siccum jecur ardeat irâ,  
 Cum populum gregibus comitum premat hic spoliator  
 Pupilli plorantis? et hic damnatus inani  
 Judicio (quid enim salvis infamia nummis?)  
 Exul ab octavâ Marius bibit, et fruitur Dis  
 Iratis? at tu victrix provincia ploras!  
 Hinc ego non credam Venusinâ digna lucernâ?  
 Hinc ego non agitem? sed quid magis Heracleas,  
 Aut Diomedens, aut mugitum labyrinthi,

35

40

31. *Full of himself.* Now grown talky and fat. By this expression, the poet may hint at the self-importance of this upstart fellow.

*The secret assassin of a great friend.* This was probably Marcus Regulus, mentioned by Pliny in his Epistles, a most infamous informer, who occasioned, by his secret informations, the deaths of many of the nobility in the time of Domitian.

Some think that the great friend here mentioned was some great man, an intimate of Domitian's; for this emperor spared not even his greatest and most intimate friends, on receiving secret informations against them.

But, by the poet's manner of expression, it should rather seem, that the person meant was some great man, who had had been a friend to Regulus, and whom Regulus had basely betrayed.

32. *Phryges et cæcæciæ satrapæ.* &c. Thrown through secret accusations, or pillaged by informers for humbly.

33. *Whom Massa fears.* Rutilius Massa, an eminent informer; but so much more eminent was M. Regulus, above mentioned, in this age, that he was dreaded even by Massa, and he should inform against him.

34. *Phryges et cæcæciæ satrapæ.* This was another of the same infamous profession, who betrayed Regulus, or sold some private information.

Phryges. The wife of Læonides the famous satrap, who was sold pri-

vately by her husband and prostituted to Regulus, in order to avoid some information which Latinus dreaded, and trembled under the apprehension of.

35. *What shall I say?* Q. D. How shall I find words to express the indignation which I feel?

*My dry liver burns.* The ancients considered the liver as the seat of the irascible affections. So HOR. lib. i. od. xlii. l. 4. says,

Difficili bile tumet jecur—to express his resentment and jealousy, at hearing his mistress commend a rival.

Again, lib. iv. od. i. l. 12. Si torrens jecur queris idoneum—by which he means, kindling the passion of love within the breast.

Our poet here means to express the workings of anger and resentment within him, at seeing so many examples of vice and folly around him, and particularly in those instances which he is now going to mention.

36. *A species of large pail, &c.* The tutelage of young men, who had lost their parents, was committed to guardians, who were to take care of their estates and education. Here one is represented as a spoiler—a spoiler—a plunderer or pillager of his ward as to his affairs.

*Phryges et cæcæciæ satrapæ.* Grown rich by the spoils of his ward, he is supposed as he returns, as a litter, along the streets, with such a crowd of attendants, as to inconvenience other passengers.

Full of himself? and after him the secret accuser of a great friend,

And who is soon about to seize from the devoured nobility  
What remains: whom Massa fears: whom with a gift  
Carus soothes, and Thymeles sent privately from trembling  
Latinus. 34

What shall I say?—With how great anger my dry liver burns,  
When here a spoiler of his pupil lamenting presses on the people

With flocks of attendants? and here condemned by a frivolous  
Judgment, (for what is infamy when money is safe?)

The exile Marius drinks from the eighth hour, and enjoys the  
Angry gods? but thou vanquishing province, lamentest! 40  
Shall I not believe these things worthy the Venusian lamp?  
Shall I not agitate these (subjects?)—but why rather Hera-  
cleans,

Or Diomedæans, or the lowing of the labyrinth,

37—8. *By a frivolous judgment.*] Inani iudicio—because, though inflicted on Marius, it was of no service to the injured province; for, instead of restoring to it the treasures of which it had been plundered, part of these, to a vast amount, were put into the public treasury. As for Marius himself, he lived in as much festivity as as if nothing had happened, as the next two verses inform us.

39. *The exile Marius.*] Marius Priscus, proconsul of Africa, who, for pillaging the province of vast sums of money, was condemned to be banished.

—*From the eighth hour.*] Began his carousals from two o'clock in the afternoon, which was reckoned an instance of dissoluteness and luxury, it being an hour sooner than it was customary to sit down to meals. See note on sat. xi. l. 204. and on Persius, sat. iii. l. 4.

39—40. *He enjoys the angry Gods.*] Though Marius had incurred the anger of the gods by his crimes, yet, regardless of this, he enjoyed himself in a state of the highest jollity and festivity.

—*Vanquishing province, &c.*] Victrix was used as a forensic term, to denote one who had got the better in a law-suit. The province of Africa had sued Marius, and had carried the cause against him, but had still reason to deplore her losses: for though

Marius was sentenced to pay an immense fine, which came out of what he had pillaged, yet this was put into the public treasury, and no part of it given to the Africans; and, besides this, Marius had reserved sufficient to maintain himself in a luxurious manner. See above, note on l. 39, 40.

41. *Worthy the Venusian lamp.*] i. e. The pen of Horace himself? This charming writer was born at Venusium, a city of Apulia. When the poets wrote by night, they made use of a lamp.

42. *Shall I not agitate, &c.*] Agitem implies pursuing, as hunters do wild beasts—hunting—chasing. So inveighing against by satire, driving such vices as he mentions out of their lurking places, and hunting them down, as it were, in order to destroy them.

—*But why rather Heracleans?*] Juvenal here anticipates the supposed objections of some, who might perhaps advise him to employ his talents on some fabulous and more poetical subjects—such as the labours of Hercules, &c. “Why should I prefer these (as if he had said) when so many subjects in real life occur, to exercise my pen in a more useful way?”

43. *Or Diomedæans.*] i. e. Verses on the exploits of Diomedes, a king of Thrace, who fed his horses with man's flesh. Hercules slew him, and threw

Et mare percutsum puero, fabrumque volantem ?

Cum fas esse putet curam sperare cohortis, 45

Qui bona donavit præsepibus, et caret omni

Majorum censu, dum pervolat axe citato

Flaminiam : puer Automedon nam lora tenebat,

Ipse lacernatæ cum se jactaret amicæ.

Nonne libet medio ceras implere capaces 50

Quadrivio — cum jam sextâ cervice feratur

(Hinc atque inde patens, ac nudâ penè cathedrâ,

Et multum referens de Mæcenate supino)

Signator falso, qui se lautum, atque beatum

Exiguis tabulis, et gemmâ fecerat udâ ? 55

him to be devoured by his own horses.

43. *The lowering of the labyrinth.* [The story of the Minotaur, the monster kept in the labyrinth of Crete, who was half a bull, and slain by Theseus. See *AINSW. Minotaurus*.

44. *The sea stricken by a boy.* [The story of Icarus, who, flying too near the sun, melted the wax by which his wings were fastened together, and fell into the sea; from him called Icarian. See *HOM. lib. iv. od. ii. l. 2—4*.

—*The flying artificer.* [Dædalus, who invented and made wings for himself and his son Icarus, with which they fled from Crete. See *AINSW. Dædalus*.

45. *A cohort.* A company of foot in a regiment, or legion, which consisted of ten cohorts.

46. *Hath given his estate to stables.* *l. c.* Has squandered away all his patrimony in breeding and keeping horses. *Præsepe* sometimes means, a cell, stew, or brothel. Perhaps this may be the sense here, and the poet may mean, that this spendthrift had lavished his fortune on the stews, in lewdness and debauchery.

46—7. *Lacks all the income, &c.* [Has spent the family estate.

47. *While he flies, &c.* [The person here meant is far from certain. Commentators differ much in their conjectures on the subject. *Britannicus* gives the matter up. "This passage," says he, "is one of those concerning which we are yet to seek."

But whether *Cornelius Fuscus* be meant, who when a boy was charioteer to *Nero*, as *Automedon* was to *Achilles*,

and who, after wasting his substance in riotous living, was made commander of a regiment; or *Tigellinus*, an infamous favourite of *Nero's*, be here designed, whose character is supposed to have answered to the description here given, is not certain; one or other seems to be meant. The poet is mentioning various subjects as highly proper for satire; and among others, some favourite at court, who, after spending all his paternal estate in riot, extravagance, and debauchery, was made a commander in the army, and exhibited his chariot, driving full speed over the *Flaminian way*, which led to the emperor's villa; and all this, because when a boy, he had been *Nero's* charioteer, or, as the poet humourously calls him, his *Automedon*, and used to drive out *Nero* and his minion *Sporus*, whom *Nero* castrated, to make him, as much as he could, resemble a woman, and whom he used as a mistress, and afterwards took as a wife, and appeared publicly in his chariot with him, openly caressing, and making love, as he passed along.

The poet humourously speaks of *Sporus* in the feminine gender. As the lacerna was principally a man's garment, by lacernatæ amicæ, the poet may be understood as if he had called *Sporus*, *Nero's* male-mistress, being habited like a man, and caressed as a woman.

The above appears to me a probable explanation of this obscure and difficult passage. *Holiday* gives it a different turn, as may be seen by his annotation on this place. I do not pre-

And the sea stricken by a boy, and the flying artificer ?

When he can think it right to hope for the charge of a cohort,

Who hath given his estate to stables, and lacks all  
The income of his ancestors, while he flies, with swift axle, over  
The Flaminian way : for the boy Automedon was holding  
the reins,

When he boasted himself to his cloaked mistress.

Doth it not like one to fill capacious waxen tablets in the  
middle of a

Cross-way—when now can be carried on a sixth neck  
(Here and there exposed, and in almost a naked chair,  
And much resembling the supine Mæcenas)

A signer to what is false ; who himself splendid and happy  
Has made, with small tables, and with a wet gem ?

sume to be positive, but will say with Britannicus, " Sed quum in ambiguo " sit, de quo poeta potissimum intel- " ligat, unusquisque, si neutrum ho- " rum probabile visum fuerit, quod " ad loci explanationem faciat, exco- " gitet."

48. *The Flaminian way.*] A road made by Caius Flaminius, colleague of Lepidus, from Rome to Ariminum.

49. *When he boasted himself.*] Jactare se alicui signifies to recommend, to insinuate one's self into the favour or good graces of another ; as when a man is courting his mistress. By ipse, according to the above interpretation of this passage, we must understand the emperor Nero.

50. *Capacious waxen tablets.*] These are here called ceras ; sometimes they are called ceratæ tabellæ, because they were thin pieces of wood, covered over with wax, on which the ancients wrote with the point of a sharp instrument, called stylus, (see HOR. lib. i. sat. x. l. 72.) it had a blunt end to rub out with. They made pocket books with these.

51. *Cross-way*] Juvenal means, that a man might please himself by filling a large book with the objects of satire which he meets in passing along the street. Quadrivium properly means a place where four ways meet, and where there are usually most people passing—a proper stand for observa-  
tion.

—*On a sixth neck.*] i. e. In a litter carried by six slaves, who bare the poles on the shoulder, and leaning against the side of the neck. These were called hexaphori, from Gr. ἑξ, six, and φέρω, to bear or carry. See SAT. vii. l. 141. n.

52. *Exposed, &c.*] Carried openly to and fro, here and there, through the public streets, having no shame for what he had done to enrich himself.

53. *The supine Mæcenas.*] By this it appears, that Mæcenas was given to laziness and effeminacy.

Horace calls him Malthinus, from μάλθακος, which denotes softness and effeminacy. See HOR. lib. i. sat. ii. l. 25.

54. *A signer, &c.*] Signator signifies a sealer or signer of contracts or wills. Here it means a species of cheat, who imposed false wills and testaments on the heirs of the deceased, supposed to be made in their own favour, or in favour of others with whom they shared the spoil. See sat. x. l. 306, and note. Some suppose this to be particularly meant of Tigellinus, a favourite of Nero's, who poisoned three uncles, and, by forging their wills, made himself heir to all they had.

55. *By small tables.*] Short testaments, contained in a few words. Comp. note on l. 50.

—*A wet gem.*] i. e. A seal, which was cut on some precious stone, worn

Occurrit matrona potens, quæ molle Calenum  
 Porrectura viro miscet sitiente rubetam,  
 Instituitque rudes melior Locusta propinquas,  
 Per famam et populum, nigros efferre maritos.  
 Aude aliquid brevibus Gyaris, et carcere dignum, 60  
 Si vis esse aliquis: PROBITAS LAUDATUR, ET ALGET.  
 Criminibus debent hortos, prætoria, niensas,  
 Argentum vetus, et stantem extra pocula caprum.  
 Quem patitur dormire nurûs corruptor avaræ?  
 Quem sponsæ turpes, et prætextatus adulter? 65  
 Si natura negat, facit indignatio versum,  
 Qualemcunque potest: quales ego, vel Cluvenius.  
 Ex quo Deucalion, nimbis tollentibus æquor,  
 Navigio montem ascendit, sortesque poposcit,

in a ring on the finger, and occasionally made use of to seal deeds or wills —this they wetted to prevent the wax sticking to it. This was formerly known among our forefathers by the name of a seal-ring.

56. *A potent matron occurs.*] Another subject of satire the poet here adverts to, namely, women who poison their husbands, and this with impunity. The particular person here alluded to, under the description of matrona potens, was probably, Agrippina, the wife of Claudius, who poisoned her husband, that she might make her son Nero emperor.

—*Occurs.*] Meets you in the public street, and thus occurs to the observation of the satirist. Comp. l. 50, 51.

—*Calenian wine.*] Calenum was a city in the kingdom of Naples, famous for a soft kind of wine.

57. *About to reach forth.*] Porrectura —The husband is supposed to be so thirsty as not to examine the contents of the draught; of this she avails herself, by reaching to him some Calenian wine with poison in it, which was extracted from a toad.

58. *A better Locusta.*] This Locusta was a vile woman, skilful in preparing poisons. She helped Nero to poison Britannicus, the son of Claudius and Messalina; and Agrippina to dispatch Claudius. The woman alluded to by Juvenal, l. 56. he here styles, melior Locusta, a better Locusta, i. e. more skilled in poisoning than even Locusta herself.

—*Her rude neighbours.*] i. e. Unacquainted, and unskilled before, in this diabolical art.

59. *Through fame and the people.*] Setting all reputation and public report at defiance; not caring what people should say.

—*To bring forth.*] For burial—which efferre particularly means. See TER. And. act. i. sc. i. l. 90.

—*Black husbands.*] Their corpses turned putrid and black, with the effects of the poison.

60. *Dare.*] i. e. Attempt—presume —be not afraid—to commit.

—*Something.*] Some atrocious crime, worthy of exile, or imprisonment.

*The narrow Gyara.*] Gyara was an island in the Ægean sea, small, barren, and desolate, to which criminals were banished.

61. *If you would be somebody.*] i. e. If you would make yourself taken notice of, as a person of consequence, at Rome. A severe reflection on certain favourites of the emperor, who, by being informers, and by other scandalous actions, had enriched themselves.

—*Probity is praised, &c.*] This seems a proverbial saying, and applies to what goes before, as well as to what follows, wherein the poet is shewing, that vice was, in those days, the only way to riches and honours. Honesty and innocence will be commended, but those who possess them be left to starve.

62. *Gardens.*] i. e. Pleasant and

A potent matron occurs, who soft Calenian wine  
About to reach forth, her husband thirsting, mixes a toad,  
And, a better *Locusta*, instructs her rude neighbours,  
Through fame and the people, to bring forth their black  
husbands.

Dare something worthy the narrow *Gyaræ*, or a prison, 60  
If you would be somebody. PROBITY IS PRAISED AND  
STARVES WITH COLD.

To crimes they owe gardens, palaces, tables,  
Old silver, and a goat standing on the outside of cups.  
Whom does the corrupter of a covetous daughter in-law  
suffer to sleep?

Whom base spouses, and the noble young adulterer? 65  
If nature denies, indignation makes verse,  
Such as it can: such as I, or *Cluvienus*.

From the time that *Deucalion* (the showers lifting up the sea)  
Ascended the mountain with his bark, and asked for lots,

beautiful retreats, where they had gardens of great taste and expence.

—*Palaces*.] The word *prætoria* denotes noblemens seats in the country, as well as the palaces of great men in the city.

*Tables*.] Made of ivory, marble, and other expensive materials.

63. *Old silver*.—Ancient plate—very valuable on account of the workmanship.

—*A goat standing, &c.*] The figure of a goat in curious bas relief—which animal, as sacred to *Bacchus*, was very usually expressed on drinking cups.

64. *Whom*.] i. e. Which of the poets or writers of satire, can be at rest from writing, or withhold his satiric rage?

—*The corrupter*.] i. e. The father, who takes advantage of the love of money in his son's wife, to debauch her.

65. *Base spouses*.] Lewd and adulterous wives.

—*The noble young adulterer*.] *Prætextatus*, i. e. the youth, not having laid aside the *prætexta*, or gown worn by boys, sons of the nobility, till seventeen years of age—yet, in this early period of life, initiated into the practice of adultery.

66. *Indignation makes verse*.] Forces one to write, however naturally without talent for it.

67. *Such as I, or Cluvienus*.] i. e. Make or write. The poet names him-

self with *Cluvienus*, (some bad poet of his time,) that he might the more freely satirize him, which he at the same time does, the more severely, by the comparison.

68. *From the time that Deucalion*.] This and the three following lines relate to the history of the deluge, as described by *Ovid*. See *Met. lib. i. l. 264—315*.

69. *Ascended the mountain, &c.*] Alluding to *Ovid*:

*Mons ibi verticibus petit arduus aë-  
tre duobus,*

*Nomine Parnassus—*

*Hic ubi Deucalion (nam cætera tex-  
erat aquor)*

*Cum consorte tori parvâ rate vectus  
adhæsit.*

—*Asked for lots*.] *Sortes* here means the oracles, or *lîllets*, on which the answers of the gods were written. *Ovid*. (*ubi supra*.) l. 367, 8. represents *Deucalion*, and his wife *Pyrrha*, resolving to go to the temple of the goddess *Themis*, to inquire in what manner mankind should be restored.

—*placuit cælesti præcari*

*Numen, et auxilium per sacras qua-  
rere sortes.*

And l. 381. *Mota Dea est, sortem-  
que dedit.*

Again, l. 389. *Verba datæ sortis.*

To this *Juvenal* alludes in this line; wherein *sortes* may be rendered, oracular answers.



Paulatimque animâ caluerunt mollia saxa, 70  
 Quicquid agunt homines, votum, timor, ira, voluptas,  
 Gaudia, discursus, nostri est farrago libelli.  
 Et quando uberior vitiorum copia? quando  
 Major avaritiæ patuit sinus? alea quando  
 Hos animos? neque enim oculis comitantibus itur 75  
 Ad casum tabulæ, positâ sed luditur arcâ  
 Prælia quanta illic dispensatore videbes  
 Armigero! simplexne furor sestertia centum  
 Perdere, et horrendi tunicam non reddere servo?  
 Quis totidem erexit villas? quis fercula septem 80  
 Secreto cœnavit avus? nunc sportula primo  
 Limine parva sedet, turbæ rapienda togatæ.

70. *The soft stones, &c.*] When Deucalion and Pyrrha, having consulted the oracle how mankind might be repaired, were answered, that this might be done by their casting the bones of their great mother behind their backs, they picked stones from off the earth, and cast them behind their backs, and they became men and women.

*Jussos lapides sua post vestigia mittunt:*

*Saxa —————*

*Ponere duritiem capere, suumque rigorem,*

*Molliriq; morâ, mollitque ducere formam, &c.* ib. l. 399—402.

Hence Juvenal says—*mollia saxa*.

It is most likely that the whole account of the deluge, given by Ovid, is a corruption of the Mosaic history of that event.—Plutarch mentions the dove sent out of the ark.

73. *The composition &c.*] *Farrago* signifies a mixture, an hodge-podge—as we say, of various things mixed together. The poet means, that the various pursuits, inclinations, actions, and passions of men, and all those human follies and vices, which have existed, have been increasing, ever since the flood, are the subjects of his satires.

74. *Bosom of avarice.*] A metaphorical allusion to the sail of a ship when expanded to the wind—the centre whereof is called *sinus*—the bosom. The larger the sail, and the more open and spread it is, the greater the capacity of the bosom for receiving the wind, and the more pow-

erfully is the ship driven on through the sea.

Thus avarice spreads itself far and wide; it catches the inclinations of men, as the sail the wind, and thus drives them on in a full course—when more than at present? says the poet.

—*The die.*] A chief instrument of gaming—put here for gaming itself.

*Meton.*

75. *These spirits.*] *Animus* signifies spirit of courage; and in this sense we are to understand it here. As if the poet said, when was gaming so encouraged? or when had games of hazard, which were forbidden by the law, (except only during the Saturnalia,) the courage to appear so open and frequently as they do now? The sentence is elliptical, and must be supplied with *habuit*, or some other verb of the kind, to govern—*hos animos*.

—*They do not go with purses, &c.*] Gaming has now gotten to such an extravagant height, that gamblers are not content to play for what can be carried in their purses, but stake a whole chest of money at a time—this seems to be implied by the word *posita*. *Pono* sometimes signifies—laying a wager—putting down as a stake. See an example of this sense, from Plautus. *AINSW. pono*, No. 5.

77. *How many battles, &c.*] i. e. How many attacks on one another at play.

—*The steward.*] *Dispensator* signifies a dispenser, a steward, one who lays out money, a manager.

78. *Armour-bearer.*] The *armigero*

And the soft stones by little and little grew warm with life, 70  
Whatever men do—desire, fear, anger, pleasure,  
Joys, discourse—is the composition of my little book.

And when was there a more fruitful plenty of vices? when  
Has a greater bosom of avarice lain open? when the die 74  
These spirits?—they do not go, with purses accompanying,  
To the chance of the table, but a chest being put down is  
played for.

How many battles will you see there, the steward  
Armour-bearer! is it simple madness an hundred sestertia  
To lose and not give a coat to a ragged servant?

Who has erected so many villas? What ancestor on seven  
dishes 80

Has supped in secret? Now a little basket at the first  
Threshold is set, to be snatched by the gowned crowd.

were servants who followed their masters with their shields, and other arms, when they went to fight. The poet still carries on the metaphor of *prælia* in the preceding line. There gaming is compared to fighting; here he humourously calls the steward the armour-bearer, as supplying his master with money, a necessary weapon at a gaming table, to stake at play, instead of keeping and dispensing it, or laying it out for the usual and honest expenses of the family.

—*Simple madness, &c.*] All this is a species of madness, but not without mixture of injury and mischief; and therefore may be reckoned something more than mere madness, where such immense sums are thrown away at a gaming table, as that the servants of the family cannot be afforded common decent necessities. The Romans had their *sestertius* and *sestertium*. The latter is here meant, and contains 1000 of the former, which was worth about 1½*d.* See l. 92, n.

79. *And not give a coat, &c.*] The poet here puts one instance, for many of the ruinous consequences of gaming.

Juvenal, by this, severely censures the gamblers, who had rather lose a large sum at the dice, than lay it out for the comfort, happiness, and decent maintenance of their families.

80. *So many villas.*] Houses of pleasure for the summer season. These

were usually built and furnished at a vast expense. The poet having inveighed against their squandering at the gaming table, now attacks their luxury, and prodigality in other respects; and then the excessive meanness into which they were sunk.

81. *Supped in secret, &c.*] The ancient Roman nobility, in order to shew their munificence and hospitality, used, at certain times, to make an handsome and splendid entertainment, to which they invited their clients and dependents. Now they shut out these, and provided a sumptuous entertainment for themselves only, which they sat down to in private. Which of our ancestors, says the poet, did this?

—*Now a little basket, &c.*] *Sportula*—a little basket or pannier, made of a kind of broom called *sportum*. KENNEDY, *Antiq.* p. 375. In this were put victuals, and some small sums of money, to be distributed to the poor clients and dependents at the outward door of the house, who were no longer invited, as formerly, to the entertainment within.

82. *To be snatched, &c.*] i. e. Eagerly received by the hungry poor clients, who crowded about the door.

—*The gowned crowd.*] The common sort of people were called *turba togata*, from the gowns they wore, by which they were distinguished from the higher sort. See note before on l. 3.

Ille tamen faciem prius inspicit, et trepidat ne  
 Suppositus venias, ac falso nomine poscas :  
 Agnitus accipies. Jubet a præcone vocari 85.  
 Ipsos Trojugenas ; nam vexant limen et ipsi  
 Nobiscum : da Prætori, da deinde Tribuno.  
 Sed libertinus prior est : prior, inquit, ego adsum :  
 Cur timeam, dubitemve, locum defendere ? quamvis  
 Natus ad Euphraten molles quod in aure fenestræ 90  
 Arguerint, licet ipse negem : sed quinque tabernæ  
 Quadringenta parant : quid confert purpura majus

83. *But he.*] i. e. The person who distributes the dole.

—*First inspects the face.*] That he may be certain of the person he gives to.

—*And trembles.*] At the apprehension of being severely reproved by his master, the great man, if he should make a mistake, by giving to people who assume a false name, and pretend themselves to be clients, when they are not.

85. *Acknowledged, &c.*] Agnitus, owned, acknowledged, as one for whom the dole is provided.

Perhaps, in better days, when the clients and dependents of great men were invited to partake of an entertainment within doors, there was a sportula, or dole basket, which was distributed, at large to the poor, at the doors of great men's houses. Now times were altered; no invitation of clients to feast within doors, and no distribution of doles, to the poor at large without: none now got any thing here but the excluded clients, and what they got was distributed with the utmost caution, l. 83, 4.

—*He commands to be called.*] i. e. Summoned, called together. The poet is now about to inveigh against the meanness of many of the nobles and magistrates of Rome, who could suffer themselves to be summoned by the common crier, in order to share in the distribution of the dole-baskets.

86. *The very descendants of the Trojans.*] Ipsos Trojugenas; from Troja or Trojanus, and gigno. The very people, says he, who boast of their descent from Eneas and the ancient Trojans, who first came to settle in Italy; even these are so degenerate, as to come and scramble, as it

were, among the poor, for a part of the sportula. The word ipsos makes the sarcasm the stronger.

—*Molest the threshold.*] Crowd about it, and are very troublesome. So HOR. lib. i. sat. viii. l. 18.—hunc vexare locum.

87. *With us.*] Avec nous autres, as the French say.

—*Give to the Prætor.*] In Juvenal's time this was a title of a chief magistrate, something like the lord-mayor of London; he was called Prætor Urbanus, and had power to judge matters of law between citizen and citizen. This seems to be the officer here meant: but for a further account of the Prætor, see AINSW. *Prætor*.

87. *The Tribune.*] A chief officer in Rome. The tribunes, at their first institution, were two, afterwards came to be ten; they were keepers of the liberties of the people, against the encroachments of the senate. They were called tribunes, because at first set over the three tribes of the people. See AINSW. *Tribunus* and *Tribus*.

Juvenal satirically represents some of the chief magistrates and officers of the city as bawling out to be first served out of the sportula.

88. *The libertine.*] An enfranchised slave. There were many of these in Rome, who were very rich, and very insolent: of one of these we have an example here.

—*Is first; &c.*] "Hold," says this upstart, "a freedman, rich as I am, is before the prætor; besides I came first, and I'll be first served."

89. *Why should I fear, &c.*] i. e. I am neither afraid nor ashamed to challenge the first place. I will not give

But he first inspects the face, and trembles, lest  
Put in the place of another you come, and ask in a false name.  
Acknowledged you will receive. He commands to be called  
by the crier 85

The very descendants of the Trojans: for even they molest  
the threshold

Together with us: "Give to the Prætor—then give to the  
"Tribune."

But the libertine is first: I the first, says he, am here present.  
Why should I fear, or doubt to defend my place? altho'  
Born at the Euphrates, which the soft holes in my ear 90  
Prove, though I should deny it: but five housés  
Procure 400 (sestertia), what does the purple confer more

it up to any body.

89—90. *Although born at the Euphrates.*] He owns that he was born of servile condition, and came from a part of the world from whence many were sold as slaves. The river Euphrates took its rise in Armenia, and ran through the city of Babylon, which it divided in the midst.

90. *The soft holes, &c.*] The ears of all slaves in the East were bored, as a mark of their servitude. They wore bits of gold by way of ear-rings; which custom is still in the East Indies, and in other parts, even for whole nations; who bore prodigious holes in their ears, and wear vast weights at them. DRYDEN. PLIN. lib. xi. c. 37.

The epithet *molles* may, perhaps, intimate, that this custom was looked upon at Rome (as among us) as a mark of effeminacy. Or the poet, by *Hypallage*, says, *Molles in aure fenestras*, for, *fenestras in molli aure*.

91. *Five houses.*] *Tabernæ* here may be understood to mean shops or warehouses, which were in the forum, or market-place, and which by reason of their situation, were let to merchants and traders at a great rent.

92. *Procure 400.*] In reckoning by *sesterces*, the Romans, had an art which may be understood by these three rules:

First: If a numeral noun agree in number, case, and gender, with *sestertius*, then it denotes so many *sestertii*; as *decem sestertii*.

Secondly: If a numeral noun of an-

other case be joined with the genitive plural of *sestertius*, it denotes so many thousand, as *decem sestertium* signifies 10,000 *sestertii*.

Thirdly: If the adverb numeral be joined, it denotes so many 100,000: as *decies sestertium* signifies ten hundred thousand *sestertii*. Or if the numeral adverb be put by itself, the signification is the same: *decies* or *vigesies* stand for so many 100,000 *sestertii*, or, as they say, so many hundred *sestertia*.

The *sestertium* contains a thousand *sestertii*, and amounted to about £17. 16s. 3d. of our money. KENNET, Ant. 374, 5.

After 400, *quadringenta*, *sestertia* must be understood, according to the third rule above.

The freedman brags, that the rents of his houses brought him in 400 *sestertia*, which was a knight's estate.

—*What does the purple, &c.*] The robes of the nobility and magistrates were decorated with purple. He means that, though he cannot deny that he was born a slave, and came to Rome as such, (and if he were to deny it,) the holes in his ears would prove it,) yet he was now a free citizen of Rome, possessed of a larger private fortune than the prætor or the tribune. What can even a patrician wish for more? Indeed, "when I see a noble man reduced to keep sheep for his livelihood, I cannot perceive any great advantage he derives from his nobility; what can it, at best, confer, beyond what I possess?"

Optandum, si Laurenti custodit in agro  
 Conductas Corvinus oves? Ego possideo plus  
 Pallante, et Licinis: expectent ergo Tribuni. 95  
 Vincant divitiæ; sacro nec cedat honori  
 Nuper in hanc urbem pedibus qui venerat albis;  
 Quandoquidem inter nos sanctissima divitiarum  
 Majestas: etsi, funesta Pecunia, templo  
 Nonnumquam habitas, nullas nummorum ereximus aras, 100  
 Ut colitur Pax, atque Fides, Victoria, Virtus,  
 Quæque salutato crepitat Concordia nido.  
 Sed cum summus honor finito computet anno,  
 Sportula quid referat, quantam rationibus addat:  
 Quid facient comites, quibus hinc toga, calceus hinc est, 105  
 Et panis, fumusque domi? densissima centum  
 Quadrantes lectica petit, sequiturque maritum  
 Languida, vel prægnans, et circumducitur uxor.  
 Hic petit absenti, notâ jam callidus arte,  
 Ostendens vacuum, et clausam pro conjuge sellam: 110  
 Galla mea est, inquit; citius dimitte: moraris?  
 Profer, Galla, caput. Noli vexare, quiescit.

93. *Corvinus*.] One of the noble family of the Corvini, but so reduced, that he was obliged to keep sheep, as an hired shepherd, near Laurentum, in his own native country. Laurentum is a city of Italy, now called Santo Lorenzo.

95. *Pallas*.] A freedman of Claudius.

—*The Licini*.] The name of several rich men, particularly of a freedman of Augustus; and of Licinius Crassus, who was surnamed Dives.

96. *Let riches prevail*.] Vincant, overcome, defeat all other pretensions.

—*Sacred honour*.] Meaning the tribunes, whose office was held so sacred, that if any one hurt a tribune, his life was devoted to Jupiter, and his family was to be sold at the temple of Ceres.

97. *With white feet*.] It was the custom, when foreign slaves were exposed to sale, to whiten over their naked feet with chalk. This was the token by which they were known.

98. *The majesty of riches*.] Intimating their great and universal sway among men, particularly at Rome, in its corrupt state, where every thing was venal, which made them revered, and almost adored. This inti-

mates too the command and dominion which the rich assumed over others, and the self-importance which they assumed to themselves; a notable instance of which appears in this impudent freedman.

99. *Baleful money*.] i. e. Destructive, the occasion of many cruel and ruinous deeds.

100. *Altars of Money*.] i. e. No temple dedicated, no altars called *aræ nummorum*, as having sacrifices offered on them to riches, as there were to peace, faith, concord, &c.

102. *Which chatters*, &c.] Crepito here signifies to chatter like a bird. The temple of Concord, at Rome, was erected by Tiberius, at the request of his mother Livia. About this birds, such as choughs, storks, and the like, used to build their nests. What the poet says alludes to the chattering noise made by these birds, particularly when the old ones revisited their nests, after having been out to seek food for their young. See AINSW. *Salutatus*, No. 2.

103. *The highest honour*, &c.] i. e. People of the first rank and dignity.

—*t'as compute*, &c.] i. e. Can be so sunk into the most sordid and meanest avarice, as to be reckoning, at the

To be wished for, if, in the field of Laurentum, Corvinus  
Keeps hired sheep? I possess more 94  
Than Pallas and the Licini: let the Tribunes, therefore, wait.  
Let riches prevail: nor let him yield to the sacred honour,  
Who lately came into this city with white feet:  
Since among us the majesty of riches is  
Most sacred: altho', O baleful money! in a temple 99  
As yet thou dost not dwell, we have erected no altars of money,  
As Peace is worshipp'd, and Faith, Victory, Virtue,  
And Concord, which chatters with a visited nest.

But when the highest honour can compute, the year being  
finished,

What the sportula brings in, how much it adds to its accounts,  
What will the attendants do, to whom from hence is a gown,  
from hence a shoe, 105  
And bread, and smoke of the house? A thick crowd of litters  
An hundred farthings seek; and the wife follows the husband,  
And, sick or pregnant, is led about.

This asks for the absent, cunning in a known art, 109  
Shewing the empty and shut-up sedan instead of the wife,  
"It is my Galla," says he, "dismiss her quickly: do you delay?"  
"Galla put out your head"—"don't vex her—she is asleep."

year's end, what they have gained out of these doles which were provided for the poor.

105. *The attendants, &c.*] The poor clients and followers, who, by these doles, are, or ought to be, supplied with clothes, meat, and fire. What will these do, when the means of their support is taken from them by great people?

—*From hence.*] i. e. By what they receive from the dole-basket.

—*A shoe.*] Shoes to their feet, as we say.

106. *Smoke of the house.*] Wood or other fuel for firing: or firing, as we say. The effect, smoke, for the cause, fire. METON.

—*Crowd of litters.*] The word densissima here denotes a very great number, a thick crowd of people carried in litters.

107. *An hundred farthings.*] The quadrans was a Roman coin, the fourth part of an as, in value not quite an halfpenny of our money. An hundred of these were put into the sportula, or dole-basket: and for a share in this

paltry sum, did the people of fashion (for such were carried in litters) seek in so eager a manner, as that they crowded the very door up, to get at the sportula.

108. *Is led about.*] The husband lugs about his sick or breeding wife in a litter, and claims her dole.

109. *This asks for the absent.*] Another brings an empty litter, pretending his wife is in it.

—*Cunning in a known art.*] i. e. He had often practiced this trick with success.

110. *It is my Galla.*] The supposed name of his wife.

111. *Put out your head.*] i. e. Out of the litter that I may see you are there, says the dispenser of the dole.

—*Don't vex her.*] "Don't disturb her," replies the husband; "don't disquiet her, she is not very well, and is taking a nap." By these methods he imposes on the dispenser, and gets a dole for his absent wife; though, usually, none was given but to those who came in person; and in order to this, the greatest caution was commonly used. See l. 63, 4.

Ipse dies pulchro distinguitur ordine rerum ;  
 Sportula, deinde forum, jurisque peritus Apollo,  
 Atque triumphales, inter quas ausus habere 115  
 Nescio quis titulos Ægyptius, atque Arabarches ;  
 Cujus ad effigiem non tantum mejere fas est.  
 Vestibulis abeunt veteres, lassique clientes,  
 Votaque deponunt, quanquam longissima cœnæ  
 Spes homini: caules miseris, atque ignis emendus. 120  
 Optima sylvarum interea, pelagique vorabit  
 Rex horum, vacuisque toris tantum ipse jacebit :  
 Nam de tot pulchris, et latis orbibus, et tam

The violent hurry which this impostor appears to be in (l. 111.) was no doubt, occasioned by his fear of a discovery, if he staid too long.

Thus does our poet satirize not only the meanness of the rich in coming to the sportula, but the tricks and shifts which they made use of to get at the contents of it.

113. *The day itself, &c.*] The poet having satirized the mean avarice of the higher sort, now proceeds to ridicule their idle manner of spending time.

114. *The sportula.*] See before, l. 81. The day began with attending on this.

—*The forum.*] The common place where courts of justice were kept, and matters of judgment pleaded. Hither they next resorted to entertain themselves, with hearing the causes which were there debated.

—*Apollo learned in the law.*] Augustus built and dedicated a temple and library to Apollo, in his palace on mount Palatine ; in which were large collections of law-books, as well as the works of all the famous authors in Rome.

HOR. lib. i. epist. iii. l. 16, 17. mentions this ;

*Et tangere vitat*

*Scripta Palatinus quæcunque recipit  
 Apollo.*

But I should rather think, that the poet means here the forum which Augustus built, where, it is said, there was an ivory statue of Apollo, which Juvenal represents as learned in the law, from the constant pleadings of the lawyers in that place. Here idle people used to lounge away their time.

115. *The triumphals.*] The statues of heroes, and kings, and other great men who had triumphed over the enemies of the state. These were placed in great numbers in the forum of Augustus, and in other public parts of the city.

—*An Egyptian, &c.*] Some obscure low wretch, who for no desert, but only on account of his wealth, had his statue placed there.

116. *An Arabian præfect.*] Arabarches. So Pompey is called by CIC. epist. ad Attic. l. 2. epist. xvii. because he conquered a great part of Arabia, and made it tributary to Rome. But Juvenal means here some infamous character, who had probably been præfect, or vice-roy, over that country, and had, by rapine and extortion, returned to Rome with great riches, and thus got a statue erected to him, like the Egyptian above mentioned, whom some suppose to have been in a like occupation in Egypt, and therefore called Ægyptius. Arabarches— from *Arab* or *Arabios* and *arch*.

117. *To make water.*] There was a very severe law on those who did this at or near the images of great men. This our poet turns into a jest on the statues above mentioned. Some are for giving the line another turn, as if Juvenal meant, that it was right, or lawful, not only to do this, non tantum mejere, but something worse. But I take the first interpretation to be the sense of the author, by which he would intimate, that the statues of such vile people were not only erected among those of great men, but were actually protected, like them, from all marks of indignity. So PER. sat.

The day itself is distinguished by a beautiful order of things:  
 The sportula, then the forum, and Apollo learned in the  
 law,  
 And the triumphals: among which, an Egyptian, I know  
 not who, 115  
 Has dared to have titles: and an Arabian præfect;  
 At whose image it is not right so much as to make water.  
 The old and tired clients go away from the vestibules,  
 And lay aside their wishes, altho' the man has had a very  
 long  
 Expectation of a supper: pot-herbs for the wretches, and  
 fire is to be bought. 120  
 Meanwhile their lord will devour the best things, of the  
 woods, and of the sea,  
 And he only will lie on the empty beds:  
 For from so many beautiful, and wide, and ancient dishes,

L. L. 110. Sacer est locus, ite prophani,  
 extro mejte.

118. *The old and tired clients.*] The clients were retainers, or dependents, on great men, who became their patrons: to these the clients paid all reverence, honour, and observance. The patrons, on their part, afforded them their interest, protection, and defence. They also in better times, made entertainments, to which they invited their clients. See before, note on l. 81. Here the poor clients are represented as wearied out with waiting, in long expectation of a supper, and going away in despair, under their disappointment. *Clieus* is derived from Greek *κλίσω*, *celebro*, *celebrem* *reddo*; for it was no small part of their business to flatter and praise their patrons.

—*Vestibules.*] The porches, or entries of great men's houses.

*Vestibulum ante, ipsum primoque in limine.* VIRO. *Æn.* ii. l. 469.

120. *Pot-herbs.*] *Caulis* properly denotes the stalk or stem of an herb, and by Synecdoche, any kind of pot-herb, especially coleworts, or cabbage. See *AINSW.* *Caulis*, No. 2.

—*To be bought.*] The hungry wretches go from the patron's door, in order to lay out the poor pittance which they may have received from the sportula in some kind of pot-herbs, and in buying a little fire-wood, in order to dress them for a scanty meal.

The poet seems to mention this by way of contrast to what follows.

121. *Their lord.*] *i. e.* The patron of these clients. *Hex* not only signifies a king, but any great or rich man: so a patron. This from the power and dominion which he exercised over his clients. Hence, as well as from his protection and care over them, he was called *patronus*, from the Greek *πατήρ*, *patēr*, from *πάτρω*, a father.

—*Meanwhile.*] *i. e.* While the poor clients are forced to take up with a few boiled coleworts.

—*The best things of the woods, &c.*] The woods are to be ransacked for the choicest game, and the sea for the finest sorts of fish, to satisfy the patron's gluttony: these he will devour, without asking any body to partake with him.

122. *On the empty beds.*] The Romans lay along on beds, or couches, at their meals. Several of these beds are here supposed to be round the table which were formerly occupied by his friends and clients, but they are now vacant—not a single guest is invited to occupy them, or to partake of the entertainment with this selfish glutton.

123. *Dishes.*] Which were round, in an orbicular shape; hence called *orbes*.

—*Beautiful.*] Of a beautiful pattern—ancient—valuable for their antiquity; made probably, by some artists of old time.



Antiquis, unâ comedunt patrimonia mensâ.  
 Nullus jam parasitus erit: sed quis feret istas 125  
 Luxuriæ sordes? quanta est gula, quæ sibi totos  
 Ponit apros, animal propter convivia natum?  
 Pœna tamen præsens, cum tu deponis amictus  
 Turgidus, et crudum pavonem in balnea portas:  
 Hinc subitæ mortes, atque intestata senectus. 130  
 It nova, nec tristis per cunctas fabula cœnas:  
 Ducitur iratis plaudendum funus amicis.  
 Nil erit ulterius, quod nostris moribus addat  
 Posteritas: eadem cupient, facientque minores.  
 OMNE IN PRÆCIPITI VITIUM STETIT: utere velis, 135  
 Totos pande sinus. Dicas hic forsitan, "unde  
 "Ingenium par materiæ? unde illa priorum  
 "Scribendi quodcunque animo flagrante liberet

124. *At one meal*] *Mensa*.—lit. table—which (by Meton.) stands here for what is set upon it. Thus they waste and devour their estates in this abominable and selfish gluttony.

125. *No parasite.*] From *wraps* near, and *ovres* food.

These were a kind of jesters, and flatterers, who were frequently invited to the tables of the great; and who, indeed, had this in view, when they flattered and paid their court to them. Terence, in his *Eunuch*, has given a most spirited and masterly specimen of parasites, in his inimitable character of Gnatho.

But so fallen were the great into the meanest avarice, and into the most sordid luxury, that they could gormandize by themselves, without even inviting a parasite, to flatter or divert them. But who, even though a parasite, would endure (feret) such a sight?

126. *Filthiness of luxury.*] *Sordes*, nastiness; a happy word to describe the beastliness of such gluttony with regard to the patron himself, and its stinginess and niggardliness, with respect to others.

—*How great is the gullet.*] The gluttonous appetite of these men.

—*Puts.*] Ponit, sets, places on the table.

127. *Whole boars, &c.*] A whole boar at a time, the wild boar, espe-

cially the Tuscan, was an high article of luxury at all grand entertainments. The word *natum* is here used as the word *natis*. *HOR.* lib. i. od. xxvii. l. 1. See also *OVID*, *Met.* lib. xv. l. 117.

*Quid meruistis, oves, placidum pecus, inque tuendos*

*NATUM homines?*

Juvenal speaks as if boars were made and produced for no other purpose than convivial entertainments.

128. *A present punishment.*] Of such horrid gluttony.

—*Put off your clothes.*] Strip yourself for bathing.

129. *Turgid.*] Turgidus, swollen; puffed up with a full stomach.

—*An indigested peacock.*] Which you have devoured, and which is crude and indigested within you.

—*To the baths.*] It was the custom to bathe before meals; the contrary was reckoned unwholesome. See *PERS.* sat. iii. l. 98—105. and *HOR.* *Epist.* lib. i. *Ep.* vi. l. 61.

130. *Sudden deaths.*] Apoplexies and the like, which arise from too great repletion. Bathing with a full stomach must be likely to occasion these, by forcing the blood with too great violence towards the brain.

—*Intestate old age.*] *i. e.* Old gluttons thus suddenly cut off, without time to make their wills.

131. *A new story, &c.*] A fresh piece of news which nobody is sorry for.

They devour patrimonies at one meal.

There will now be no parasite: but who will bear that 125  
Filthiness of luxury? how great is the gullet, which, for  
itself, puts

Whole boars, an animal born for feasts?

Yet there is a present punishment when you put off your  
clothes,

Turgid, and carry an indigested peacock to the baths:

Hence sudden deaths, and intestate old age. 130

A new story, nor is it a sorrowful one, goes thro' all com-  
panies:

A funeral, to be applauded by angry friends, is carried forth.

There will be nothing farther, which posterity can add.

To our morals: those born after us will desire and do the  
same things.

ALL VICE IS AT THE HEIGHT. Use sails, 135  
Spread their whole bosoms open. Here, perhaps, you'll  
say—"Whence

"Is there genius equal to the matter? Whence that simplicity

"Of former (writers), of writing whatever they might like,  
with

132. *A funeral is carried forth.*] The word *ducitur* is peculiarly used to denote the carrying forth a corpse to burial, or to the funeral pile. So *VIRG.* *Geor.* iv. 256.

*Exportant tectis, et tristia funera DUCUNT.*

Owing perhaps to the procession of the friends, &c. of the deceased, which went before the corpse, and led it to the place of burning, or interment.

—*Applauded by angry friends.*] Who, disobliged by having nothing left them, from the deceased's dying suddenly, and without a will, express their resentment by rejoicing at his death instead of lamenting it. See *PERR.* *sat.* vi. 33, 4.

134. *To our morals.*] Our vices and debaucheries, owing to the depravity and corruption of our morals.

—*Those born after us.*] *Minores*, i.e. *nati*, our descendants; the opposite of *maiores nati*, our ancestors.

136. *All vice is at the height.*] In *præcipiti stetit*, hath stood, hath been for some time at its highest pitch, at its summit, so that our posterity can

carry it no higher. Compare the two preceding lines.

*Vice is at stand, and at the highest flow.* DRYDEN.

On tip-toe. AINSW.

135—6. *Use sails, Spread, &c.*] A metaphor taken from sailors, who, when they have a fair wind, spread open their sails as much as they can. The poet here insinuates, that there is now a fair opportunity for satire to display all its powers.

136—7. *Whence is there genius, &c.*] Here he is supposed to be interrupted by some friend, who starts an objection, on his invocation to Satire to spread all its sails, and use all its powers against the vices of the times.

Where shall we find genius equal to the matter? equal to range so wide a field? equal to the description and due correction of so much vice?

137. *Whence that simplicity, &c.*] That simple and undisguised freedom of reproof which former writers exercised. Alluding, perhaps, to Lucilius, Horace, and other writers of former times.

- "Simplicitas, cujus non audeo dicere nomen?  
 "Quid refert dictis ignoscat Mutius, an non? 140  
 "Pone Tigellinum, tædâ lucebis in illâ,  
 "Quâ stantes ardent, qui fixo gutture fumant,  
 "Et latum mediâ sulcum deducis arena.  
 "Qui dedit ergo tribus patruis aconita, vehetur  
 "Pensilibus plumis, atque illinc despiciet nos? 145  
 "Cum veniet contra, digito compesce labellum:  
 "Accusator erit, qui verbum dixerit, hic est.  
 "Securus licet Æneam, Rutilumque ferocem

139. *A burning mind.*] Inflamed with zeal, and burning with satiric rage against the vices and abuses of their times.

—*Of which I dare not, &c.*] It is hardly safe now to name, or mention, the liberty of the old writers; it is so sunk and gone, that the very naming it is dangerous.

140. *Mutius.*] Titus Mutius Albutius, a very great and powerful man. He was satirized by Lucilius, and this most severely by name. See note on *PERS.* sat. i. l. 115.

Lucilius feared no bad consequences of this, in those days of liberty.

141. *Set down Tigellinus.*] *i. e.* Expose him as an object of satire—satirize this creature and infamous favourite of Nero's, and most terrible will be the consequence.

—*In that torch.*] This cruel punishment seems to have been proper to incendiaries, in which light the poet humourously supposes the satirizers of the emperor's favourites, and other great men, to be looked upon at that time.

After Nero had burnt Rome, to satisfy his curiosity with the prospect, he contrived to lay the odium on the Christians, and charged them with setting the city on fire. He caused them to be wrapped round with garments, which were bedaubed with pitch, and other combustible matters, and set on fire at night, by way of torches to enlighten the streets; and thus they miserably perished. See *KENNEDY*, *Ant.* p. 147.

142. *Standing.*] In an erect posture.

—*With fixed throat.*] Fastened by the neck to a stake.

143. *And you draw out a while for-*

*row, &c.*] After all the danger which a satirist runs of his life, for attacking Tigellinus, or any other minion of the emperor's, all his labour will be in vain; there is no hope of doing any good. It would be like ploughing in the barren sand, and would yield nothing to reward your pains.

Commentators have given various explanations of this line, which is very difficult, and almost unintelligible where the copies read *deducet*, as if relating to the fumant in the preceding line; but this cannot well be, that the plural should be expressed by the third person singular. They talk of the sufferer's making a trench in the sand, by running round the post, to avoid the flames; but how can this be, when the person has the combustibles fastened round him, and must be in the midst of fire, go where he may? Besides, this idea does not agree with *fixo gutture*, which implies being fastened, or fixed, so as not to be able to stir.

Instead of *deducet*, or *deducit*, I should think *deducis* the right reading, as others have thought before me. This agrees, in number and person, with *lucebis*, l. 141, and gives us an easy and natural solution of the observation; viz. that, after all the dangers incurred by satirizing the emperor's favourites, no good was to be expected: they were too bad to be reformed.

The Greeks had a proverbial saying, much like what I contend for here, to express labouring in vain, viz. *Ἀμμοῦ μετρίσις*—*Arenam metiris*, you measure the sand—*i. e.* of the sea.

Juvenal expresses the same thought, sat. vii. 48, 9, as I would suppose him to do in this line.

- "A burning mind, of which I dare not tell the name.  
 "What signifies it, whether Mutius might forgive what they said or not? 140  
 "Set down Tigellinus, and you will shine in that torch,  
 "In which standing they burn, who with fixed throat smoke;  
 "And you draw out a wide furrow in the midst of sand.  
 "Shall he, therefore, who gave wolf's bane to three uncles, be carried 144  
 "With pensile feathers, and from thence look down on us?"  
 "When he shall come opposite, restrain your lip with your finger—  
 "There will be an accuser (of him) who shall say the word—  
 "That's he."  
 "Though, secure, Æneas and the fierce Rutilian

*Nos tamen hoc agimus, tenuique in pulvere sulcos Ducimus, et litus sterili versamus aratro.*

144. *Wolf's bane.*] Aconitum is the Latin for this poisonous herb; but it is used in the plural, as here, to denote other sorts of poison, or poison in general. See OVID, Met. i. 147.

*Lurida terribiles miscent ACONITA nocere.*

—*Three uncles.*] Tigellinus is here meant, who poisoned three uncles that he might possess himself of their estates. And, after their death, he forged wills for them, by which he became possessed of all they had. He likewise impeached several of the nobility, and got their estates. See more in AINSW. under *Tigellinus*.

—*Shall he, therefore, &c.*] "And because there may be danger in writing satire, as things now are, is such a character as this to triumph in his wickedness unmolested? Shall he be carried about in state, and look down with contempt upon other people, and shall I not dare to say a word?" This we may suppose Juvenal to mean, on hearing what is said about the danger of writing satire, and on being cautioned against it.

145. *With pensile feathers.*] *Pensilis* means, literally, hanging in the air. It was a piece of luxury to have a mattress and pillows stuffed with feathers; on which the great man repo-

sed himself in his litter. Hence the poet makes use of the term *pensilibus* to *plumis*, as being in the litter which hung in the air, as it was carried along by the bearers. See before; l. 30. and note; and l. 51, 2. and note.

—*From thence.*] From his easy litter.

—*Look down.*] With contempt and disdain.

146. *When he shall come opposite.*] The moment you meet him, carried along in his stately litter, (says Juvenal's supposed adviser,) instead of saying any thing, or taking any notice of him, let him pass quietly—lay your hand on your mouth—hold your tongue—be silent.

147. *There will be an accuser.*] An informer, who will lay an accusation before the emperor, if you do but so much as point with your finger, or utter with your lips, "That's he." Therefore, that neither of these may happen, lay your finger upon your lips, and make not the slightest remark.

—*(Of him) who.*] Illi or illius is here understood before qui, &c.

148. *Though, secure.*] Though you must not meddle with the living, you may securely write what you please about the dead.

—*Æneas and the fierce Rutilian.*] i. e. Æneas, and Turnus, a king of the Rutilians, the rival of Æneas, and slain by him. See VIRG. Æn. xii. 919, &c.

"Committas : nulli gravis est percussus Achilles :  
 "Aut multum quæsitus Hylas, urnamque secutus. 150  
 "Ense velut stricto quoties Lucilius ardens  
 "Infremuit, rubet auditor, cui frigida mens est  
 "Criminibus, tacitâ sudant præcordia culpâ :  
 "Inde iræ, et lachrymæ. Tecum prius ergo voluta  
 "Hæc animo ante tubas ; galeatum sero duelli 155  
 "Pœnitet." Experiar quid concedatur in illos,  
 Quorum Flaminia tegitur cinis, atque Latina.

149. *You may match.*] Committas is a metaphorical expression, taken from matching or pairing gladiators, or others, in single combat.

Martial says,

*Cum JUVENALE meo cur me committere tentas ?*

"Why do you endeavour to match 'me with my friend Juvenal ?' " i. e. in a poetical contest with him.

By committas we are therefore to understand, that one might very safely write the history of *Æneas* and *Turnus*, and match them together in fight, as *Virgil* has done.

—*Smitten Achilles.*] Killed by *Paris* in the temple of *Apollo*.

—*Is grievous to none.*] Nobody will get into danger, or trouble, by writing the history of this event.

150. *Hylas much sought.*] By *Hercules* when he had lost him. See *Virg.* *eccl.* vi. 43, 44.

—*Follow'd his pitcher.*] with which he was sent by *Hercules*, to the river *Ascanius* to draw some water : where being seen, and fallen in love with by

three river-nymphs, they pulled him into the stream.

On subjects like these, saith the adviser, you may say what you please, and nobody will take offence ; but beware of attacking the vices of living characters, however infamous or obnoxious.

151. *Ardens.*] Inflamed with satiric rage against the vices of his day.

152. *Ragrd.*] Infremuit—roared aloud, in his writings, which were as terrible to the vicious, as the roaring of a lion, which the verb *infremo* signifies : hence *Met.* to rage violently, or tumultuously.

—*Reddens.*] With anger and shame.

152-3. *Frigid with crimes.*] Chilled, as it were, with horror of conscience—their blood ran cold as we should say.

153. *The bosom.*] Præcordia—lit. the parts about the heart—supposed to be the seat of moral sensibility.

—*Sweats.*] Sweating is the effect of hard labour. Sudant is here used metaphorically, to denote the state of a

" You may match : smitten Achilles is grievous to none :  
 " Or Hylas much sought, and having followed his pitcher.  
 " As with a drawn sword, as often as Lucilius ardent 151  
 " Raged—the hearer reddens, who has a mind frigid  
 " With crimes ; the bosom sweats with silent guilt :  
 " Hence anger and tears. Therefore first revolve, with thyself,  
 " These things in thy mind, before the trumpets : the hel-  
     " meted late of a fight 155  
 " Repents." I'll try what may be allowed towards those,  
 Whose ashes are covered in the Flaminian and Latin way.

mind labouring, and toiling, under the grievous burden of a guilty conscience. This image is finely used, Mat. xi. 28.

154. *Anger and tears.*] Anger at the satirist—tears of vexation and sorrow at being exposed.

155. *Before the trumpets.*] A metaphor taken from the manner of giving the signal for battle, which was done with the sound of trumpets.

Think well, says the adviser, before you sound the alarm for your attack—weigh well all hazards before you begin.

—*The helmeted, &c.*] When once a man has gotten his helmet on, and advances to the combat, it is too late to change his mind. Once engaged in writing satire, you must go through; there is no retreating.

156. *I'll try, &c.*] Well, says Juvenal, since the writing satire on the living is so dangerous, I'll try how far it may be allowed me to satirize the dead.

Hence he writes against no great and powerful person, but under the

feigned name of some vicious character that lived in past time.

157. *Whose ashes are covered.*] When the bodies were consumed on the funeral pile, the ashes were put into urns and buried.

—*The Flaminian and Latin way.*] These were two great roads, or ways, leading from Rome to other parts. In the via Flaminia and via Latina, the urns and remains of the nobles were buried, and had monuments erected.

Hence have been so often found in ancient Roman inscriptions on monuments, *Siste viator*.

It was ordered by the law of the Twelve Tables that nobody should be buried within the city; hence the urns of the great were buried, and their monuments were erected on those celebrated roads or ways. For the Flaminian way, see before, l. 48. note. The via Latina was of great extent, reaching from Rome, through many famous cities, to the farthest part of Latium.

## Satira Tertia.

*JUVENAL introduces Umbritius, an old friend of his, taking his departure from Rome, and going to settle in a country retirement at Cumæ. He accompanies Umbritius out of town; and, before they take leave of each other, Umbritius tells his friend Juvenal the reasons*

QUAMVIS digressu veteris confusus amici,  
 Laudo tamen vacuis quod sedem figere Cumis  
 Destinet, atque unum civem donare Sibyllæ.  
 Janua Baiarum est, et gratum littus amœni  
 Secessûs. Ego vel Prochytam præpono Suburræ. 5  
 Nam quid tam miserum, tam solum vidimus, ut non  
 Deterius credas horrere incendia, lapsus  
 Tectorum assiduos, ac mille pericula sævæ  
 Urbis, et Augusto recitantes mense poëtas?  
 Sed dum tota domus rhedâ componitur unâ. 10

*Line 2. Cumæ.]* An ancient city of Campania near the sea. Some think it had its name from *κύματα*, waves: the waves, in rough weather, dashing against the walls of it. Others think it was so called from its being built by the Cumæi of Asia. *PLIN.* iii. 4. Juvenal calls it empty in comparison with the populousness of Rome: it was now, probably, much decayed, and but thinly inhabited: on this account it might be looked upon as a place of leisure, quiet, and retirement; all which may be understood by the word *vacuis*.

*3. The Sybil.]* Quasi *σίου βούλη*, Dei consilium. *AINSW.* The Sibyls were women, supposed to be inspired with a spirit of prophecy. Authors are not agreed as to the number of them; but the most famous was the Cumæan, so called from having her residence at Cumæ. Umbritius was now going to bestow, donare, one citizen on this abode of the Sybil, by

taking up his residence there. See *VIRG. Æn.* vi. l. 10. et seq.

*4. The gate of Baiæ.]* Passengers from Rome to Baiæ were to pass through Cumæ; they went in on one side, and came out on the other, as through a gate.

*—Baiæ.]* A delightful city of Campania, of which *HOR.* lib. i. epist. l. 83.

*Nullus in orbe sinus Baiis præluet amœnis.*

Here were fine warm springs and baths, both pleasant and healthful: on which account it was much resorted to by the nobility and gentry of Rome, many of whom had villas there for their summer residence. It forms part of the bay of Naples.

*—A grateful shore.]* Gratum: grateful, here, must be understood in the sense of agreeable, pleasant. The whole shore, from Cumæ to Baiæ, was delightfully pleasant, and calculated for the most agreeable retire-

### Third Satire.

*which had induced him to retire from Rome: each of which is replete with the keenest satire on its vicious inhabitants. Thus the Poet carries on his design of inveighing against the vices and disorders which reigned in that city.*

THOUGH troubled at the departure of an old friend,  
I yet approve that to fix his abode at empty Cumæ  
He purposes, and to give one citizen to the Sibyl.  
It is the gate of Baiæ, and a grateful shore of pleasant  
Retirement. I prefer even Prochyta to Suburra: 5  
For what so wretched, so solitary do we see, that you  
Would not think it worse to dread fires, the continual  
Falling of houses, and a thousand perils of the fell  
City, and poets reciting in the month of August?  
But while his whole house is put together in one vehicle, 10

ment. See the latter part of the last note.

5. *Prochyta.*] A small rugged island in the Tyrrhenian sea, desert and barren.

—*Suburra.*] A street in Rome, much frequented, but chiefly by the vulgar, and by women of ill fame. Hence MART. vi. 66.

*Pama non nimium bonæ puella,  
Qualis in mediâ, sedent Suburrâ.*

6. *For what so wretched &c.*] Solitary and miserable as any place may be, yet it is better to be there than at Rome, where you have so many dangers and inconveniences to apprehend.

7. *Fires.*] House-burnings, to which populous cities, from many various causes are continually liable.

8. *Falling of houses.*] Owing to the little care taken of old and ruinous buildings. Propertius speaks of the two foregoing dangers.

*Præterea domibus flammam, domibusque ruinam.*

8-9. *The fell city.*] That habitation of daily cruelty and mischief.

9. *And poets reciting.*] Juvenal very humourously introduces this circumstance among the calamities and inconveniences of living at Rome, that even in the month of August, the hottest season of the year, when most people had retired into the country, so that one might hope to enjoy some little quiet, even then you were to be teased to death, by the constant din of the scribbling poets reciting their wretched compositions, and forcing you to hear them. Comp. sat. i. l. 1—14. where our poet expresses his peculiar aversion to this.

10. *His whole house, &c.*] While all his household furniture and goods were packing up together in one wagon, (as rheda may here signify.) Umbricius was moving all his bag and baggage, (as we say,) and, by its taking up no more room, it should seem to have been very moderate in quantity.



Substitit ad veteres arcus, madidamque Capenam :  
 Hic, ubi nocturnæ Numa constituebat amicæ,  
 Nunc sacri fontis nemus, et delubra locantur  
 Judæis : quorum cophinus, fœnumque supellex.  
 Omnis enim populo mercedem pendere jussa est  
 Arbor, et ejectis mendicat sylva Camœnis.  
 In vallem Egeriæ descendimus, et speluncas  
 Dissimiles veris : quanto præstantius esset  
 Numen aquæ, viridi si margine clauderet undas

15

11. *He stood still.*] He may be supposed to have walked on out of the city, attended by his friend Juvenal, expecting the vehicle with the goods to overtake him, when loaded: he now stood still to wait for its coming up; and in this situation he was, when he began to tell his friend his various reasons for leaving Rome, which are just so many strokes of the keenest satire upon the vices and follies of its inhabitants.

—*He the old arches.*] The ancient triumphal arches of Romulus, and of the Horatii, which were in that part. Or perhaps the old arches of the aqueducts might here be meant.

—*He Capenam.*] One of the gates of Rome, which led towards Capua: it was sometimes called Triumphalis, because those who rode in triumph passed through it: it was also called Fontinalis, from the great number of springs that were near it, which occasioned building the aqueducts, by which the water was carried by pipes into the city: hence Juvenal calls it madidam Capenam. Here is the spot where Numa used to meet the goddess Egeria.

12. *Numa.*] Pompilius, successor to Romulus.

—*Numa's mistress.*] The more strongly to recommend his laws, and the better to instil into the Romans a reverence for religion, he persuaded them, that every night he conversed with a goddess, or nymph, called Egeria, from whose mouth he received his whole form of government, both civil and religious; that their place of meeting was in a grove without the gate Capena, dedicated to the Muses, wherein was a temple consecrated to them and to the goddess Egeria, whose fountain waters the grove: for she is

fabled to have wept herself into a fountain, for the death of Numa. This fountain, grove, and temple, were let out to the Jews, at a yearly rent, for habitation; they having been driven out of the city by Domitian, and compelled to lodge in these places, heretofore sacred to the Muses. Delubra is a general term for places of worship. See ALEXW. By the phrase nocturnæ amicæ constituebat, Juvenal speaks as if he were describing an intrigue, where a man meets his mistress by appointment at a particular place: from this we can be at no loss to judge of our poet's very slight opinion of the reality of the transaction.

14. *A basket and hay, &c.*] These were all the furniture which these poor creatures had—the sum total of their goods and chattels.

This line has been looked upon as very difficult to expound. Some commentators have left it without any attempt to explain it. Others have rather added to, than diminished from, whatever its difficulty may be. They tell us, that these were the marks not of their poverty, but, by an ancient custom, of their servitude in Egypt, where, in baskets, they carried hay, straw, and such things, for the making of brick, and in such like labours. See Exod. v. 7—18. This comment, with the reasons given to support it, we can only say, is very far fetched, and is not warranted by any account we have of the Jewish customs.

Others say, that the hay was to feed their cattle. But how could these poor Jews be able to purchase, or to maintain cattle, who were forced to beg in order to maintain themselves? Others, that the hay was for their bed on which they lay: but neither is this

He stood still at the old arches, and wet Capena ;  
Here, where Numa appointed his nocturnal mistress,  
Now the grove of the sacred fountain, and the shrines are  
hired

To the Jews : of whom a basket and hay are the household  
stuff. 14

For every tree is commanded to pay a rent to the people :  
And the wood begs, the muses being ejected.

We descend into the vale of *Ægeria*, and into caves

Unlike the true: how much better might have been

The deity of the water, if, with a green margin, the grass  
inclosed

likely; for the poet, in another satire, describes a mendicant Jewess as coming into the city, and leaving her basket and hay behind her; which implies, that the basket and hay were usually carried about with them when they went a begging elsewhere. Now it is not to be supposed that they should carry about so large a quantity of hay, as served them to lie upon when at home in the grove.

It is clear that the basket and hay are mentioned together here, and in the place before mentioned, from whence I infer, that they had little wicker baskets in which they put the money, provisions, or other small aims which they received of the passers by, and, in order to stow them the better, and to prevent their dropping through the interstices of the wicker, put wisps of hay, or dried grass, in the inside of the baskets. These Jew beggars were as well known by baskets with hay in them, as our beggars are by their wallets, or our soldiers by their knapsacks. Hence the Jewess, in the satire above alluded to, left her basket and hay behind her when she came into the city, for fear they should betray her, and subject her to punishment for infringing the emperor's order against the Jews coming into the city. Her manner of begging too, by a whisper in the ear, seems to confirm this supposition. The Latin *cophinus* is the same as Gr. *κοφινος*, which is used several times in the New Testament to denote a provision-basket, made use of among the Jews. See Matt. xiv. 20. Matt. xvi. 9, 10. Mark vi. 43. Mark viii.

19, 20. Luke ix. 17. John vi. 13.

15. *To pay a rent.*] The grove being let out to the Jews, every tree, as it were, might be said to bring in a rent to the people at Rome. The poet seems to mention this as a proof of the public avarice, created by the public extravagance, which led them to hire out these sacred places for what they could get, by letting them to the poor Jews, who could only pay for them out of what they got by begging.

16. *The wood begs, &c.*] i. e. The Jews, who were now the inhabitants of the wood, (meton.) were all beggars; nothing else was to be seen in those once sacred abodes of the Muses, who were now banished.

17. *We descend, &c.*] Umbrinus and Juvenal sauntered on, till they came to that part of the grove which was called the vale of *Ægeria*, so called, probably, from the fountain, into which she was changed, running there.

17-18. *And into caves unlike the true.*] These caves, in their primitive state, were as nature formed them, but had been profaned with artificial ornaments, which had destroyed their native beauty and simplicity.

18. *How much better.*] How much more suitably situated.

19. *The deity of the water.*] Each fountain was supposed to have a nymph, or naiad, belonging to it, who presided over it as the goddess of the water; *Ægeria* may be supposed to be here meant.

—*If, with a green margin, &c.*] If, instead of ornamenting the banks

Herba, nec ingenuum violarent marmora topium? 20  
 Hic tunc Umbritius: quando artibus, inquit, honestis  
 Nullus in urbe locus, nulla emolumenta laborum,  
 Res hodie minor est, here quam fuit, atque eadem cras  
 Deteret exiguis aliquid; proponimus illuc  
 Ire, fatigatas ubi Dædalus exiit alas: 25  
 Dum nova canities, dum prima, et recta senectus,  
 Dum superest Lachesi quod torqueat, et pedibus me  
 Porto meis, nullo dextram subeunte bacillo,  
 Cedamus patriâ: vivant Arturius istic,  
 Et Catulus: maneant qui nigra in candida vertunt, 30  
 Quis facile est ædem conducere, flumina, portus,

with artificial borders made of marble, they had been left in their natural state, simple and unadorned by human art, having no other margin but the native turf, and the rude stone (topium) which was the genuine produce of the soil. These were once consecrated in honour of the fountain-nymph, but had now been violated and destroyed, in order to make way for artificial ornaments of marble, which Roman luxury and extravagance had put in their place.

21. *Here then Umbritius.*] Juvenal and his friend Umbritius being arrived at this spot, at the profanation of which they were both equally scandalized, Umbritius there began to inveigh against the city of Rome, from which he was now about to depart, and spake as follows.

—*Honest arts.*] Liberal arts and science, such as poetry, and other literary pursuits, which are honourable. Comp. sat. vii. 1-6. *Honestis artibus*, in contradistinction to the dishonest and shameful methods of employment, which received countenance and encouragement from the great and opulent. Umbritius was himself a poet. See this sat. l. 310, 11.

22. *No emoluments of labour.*] Nothing to be gotten by all the pains of honest industry.

23. *One's substance, &c.*] Instead of increasing what I have, I find it daily decrease; as I can get nothing to replace what I spend, by all the pains I can take.

—*And the same to-morrow, &c.*]

This same poor pittance of mine will to-morrow be wearing away something from the little that is left of it to-day: and so I must find myself growing poorer from day to day. *Deteret* is a metaphorical expression, taken from the action of the file, which gradually wears away and diminishes the bodies to which it is applied. So the necessary expences of Umbritius and his family were wearing away his substance in that expensive place, which he determines to leave, for a more private and cheaper part of the country.

24. *We propose.*] i. e. I and my family propose—or proponimus for propono. Synec.

25-6. *Thither to go.*] i. e. To Cumæ, where Dædalus alighted after his flight from Crete.

26. *Greyness is new.*] While grey hairs, newly appearing, warn me that old age is coming upon me.

—*Fresh and upright.*] While old age in its first stage appears, and I am not yet so far advanced as to be bent double, but am able to hold myself upright. The ancients supposed old age first to commence about the 46th year. Cic. de Senectute. Philosophers (says Holyday) divide man's life according to its several stages. First, infantia to three or four years of age. Secondly, pueritia, thence to ten. From ten to eighteen, pubertas. Thence to twenty-five, adolescentia. Then juvenus, from twenty-five to thirty-five or forty. Thence to fifty, ætas virilis. Then came senectus

The waters, nor had marbles violated the natural stone? 20  
 Here then Umbritius :—Since for honest arts, says he,  
 There is no place in the city, no emoluments of labour,  
 One's substance is to-day less than it was yesterday, and the  
 same to-morrow,  
 Will diminish something from the little : we propose thither  
 To go, where Dædalus put off his weary wings, 25  
 While greyness is new, while old age is fresh and upright,  
 While there remains to Lachesis what she may spin, and  
 on my feet  
 Myself I carry, no staff sustaining my hand,  
 Let us leave our native soil : let Arturius live there,  
 And Catulus : let those stay who turn black into white. 30  
 To whom it is easy to hire a building, rivers, ports,

*præta et recta* till sixty-five ; and then  
*ultima et decrepita* till death.

27. *While there remains to Lachesis, &c.*] One of the three destinies : she was supposed to spin the thread of human life.

The Parcs, or poetical fates or destinies, were Clotho, Lachesis, and Atropos. The first held the distaff ; the second drew out, and spun the thread ; which the last cut off when finished.

—*And on my feet, &c.*] While I can stand on my own legs, and walk without the help of a staff.

29. *Let us leave, &c.*] Let me, and all that belongs to me, take an everlasting farewell of that detested city, which, though my native place, I am heartily tired of, as none but knaves are fit to live there.

29-30. *Arturius and Catulus.*] Two knaves, who, from very low life, had raised themselves to large and affluent circumstances. Umbritius seems to introduce them as examples, to prove that such people found more encouragement in Rome, than the professors of the liberal arts could hope for. See before, l. 21. note 2.

30. *Let those stay, &c.*] He means those, who by craft and subtlety could utterly invert and change the appearances of things, making virtue appear as vice, and vice as virtue ; falsehood as truth, and truth as falsehood. Such were Arturius and Catulus.

31. *To hire a building.*] The word

*ædem*, here being joined with other things of public concern, such as rivers, ports, &c. seems to imply their hiring some public buildings, of which they made money ; and it should seem, from these lines, that the several branches of the public revenue and expenditure were farmed out to certain contractors, who were answerable to the ædiles, and to the other magistrates, for the due execution of their contracts. Juvenal here seems to point at the temples, theatres, and other public buildings, which were thus farmed out to these people, who, from the wealth which they had acquired, and of course from their responsibility, could easily procure such contracts, by which they made an immense and exorbitant profit. *Edis* signifies any kind of edifice. *AINSW.* *Omne ædificium ædis dicitur.*

—*Rivers.*] Fisheries perhaps, by hiring which, they monopolized them, so as to distress others, and enrich themselves ; or the carriage of goods upon the rivers, for which a toll was paid ; or, by *flumina*, may here be meant, the beds of the rivers, hired out to be cleaned and cleared at the public expence.

—*Ports.*] Where goods were exported and imported ; the customs of these ports they rented, and thus became farmers of the public revenue, to the great grievance of those who were to pay the duties, and to the great emolument of themselves, who were sure to make the most of their bargain.

Siccandam eluviem, portandum ad busta cadaver,  
 Et præbere caput dominâ venale sub hastâ  
 Quondam hi cornicines, et municipalis arenæ  
 Perpetui comites, notæque per oppida buccæ, 35  
 Munera nunc edunt, et verso pollice vulgi  
 Quemlibet occidunt populariter : inde reversi  
 Conducunt foricas : et cur non omnia ? cum sint  
 Quales ex humili magna ad fastigia rerum  
 Extollit, quoties voluit Fortuna jocari. 40  
 Quid Romæ faciam ? mentiri nescio : librum,  
 Si malus est, nequeo laudare, et poscere : motus

32. *A sewer to be dried.*] Eluvies signifies a sink or common-sewer ; which is usual in great cities, to carry off the water and filth that would otherwise incommode the houses and streets. From eluo, to wash out, wash away.

These contractors undertook the opening and clearing these from the stoppages to which they were liable, and by which, if not cleansed, the city would have been in many parts overflowed. There was nothing so mean and filthy, that these two men would not have undertaken for the sake of gain. Here we find them scavengers.

—*A corpse, &c.*] Busta were places where dead bodies were burned ; also graves and sepulchres. AINSW. Bustum from ustum. Sometimes these people hired or farmed funerals, contracting for the expence at such a price. In this too they found their account.

33. *And to expose, &c.*] These fellows sometimes were mangones, sellers of slaves, which they purchased, and then sold by auction. See PERS. VI. 72, 3.

—*The mistress-spear.*] Domina hasta. It is difficult to render these two substantives literally into English, unless we join them, as we frequently do some of our own ; as in master-key, queen-bee, &c.

We read of the hasta decumviris which was fixed before the courts of justice. So of the hasta centumviris, also fixed there. A spear was also fixed in the forum where there was an auction, and was a sign of it : all things sold there were placed near it, and were said to be sold under the

spear. Hence (by meton.) hasta is used, by Cicero and others, to signify an auction, or public sale of goods. The word domina seems to imply the power of disposal of the property in persons and things sold there, the possession and dominion over which were settled by this mode of sale, in the several purchasers. So that the spear, or auction, might properly be called domina, as ruling the disposal of persons and things.

34. *These, in time past, horn-blowers.*] Such was formerly the occupation of these people ; they had travelled about the country, from town to town, with little paltry shows of gladiators, fencers, wrestlers, stage-players, and the like, sounding horns to call the people together, like our trumpeters to a puppet-show.

—*Municipal theatre.*] Municipium signifies a city or town-corporate, which had the privileges and freedom of Rome, and at the same time governed by laws of its own, like our corporations. Municipalis denotes any thing belonging to such a town. Most of these had arenæ, or theatres, where strolling companies of gladiators, &c. (like our strolling players,) used to exhibit. They were attended by horn-blowers and trumpeters, who sounded during the performance.

35. *Cheeks known, &c.*] Blowers on the horn, or trumpet, were sometimes called buccinatores, from the great distension of the cheeks in the action of blowing. This, by constant use, left a swollen appearance on the cheeks, for which these fellows were well known in all the country towns. Perhaps buccæ is here put for buccinatores.

A sewer to be dried, a corpse to be carried to the pile,  
And to expose a venal head under the mistress-spear.  
These, in time past, horn blowers, and on a municipal  
theatre

Perpetual attendants, and cheeks known through the towns,  
Now set forth public shows, and the people's thumb being  
turned

Kill whom they will, as the people please: thence returned  
They hire jakes: and why not all things? since they are  
Such, as, from low estate, to great heights of circumstances  
Fortune raises up, as often as she has a mind to joke. 40  
What can I do at Rome? I know not to lie: a book  
If bad I cannot praise, and ask for: the motions

the horns, trumpets, and such wind instruments as these fellows strolled with about the country. See *AINSW.* *Bucca*, No. 3.

36. *Now set forth public shows.*] *Mutera*, so called because given to the people at the expence of him who set them forth. These fellows, who had themselves been in the mean condition above described, now are so magnificent, as to treat the people with public shows of gladiators at the Roman theatre.

—*The people's thumb, &c.*] This alludes to a barbarous usage at fights of gladiators, where, if the people thought he that was overcome behaved like a coward, without courage or art, they made a sign for the vanquisher to put him to death, by clenching the hand, and holding or turning the thumb upward. If the thumb were turned downward, it was a signal to spare his life.

37. *Whom they will, &c.*] These fellows, by treating the people with shows, had grown so popular, and had such influence among the vulgar, that it was entirely in their power to direct the spectators, as to the signal for life or death, so that they either killed or saved, by directing the pleasure of the people. See *AINSW. Populärer*, No. 2.

—*Thence returned, &c.*] Their advancement to wealth did not alter their mean pursuits; after returning from the splendour of the theatre, they contract for emptying bog-houses of their soil and filth. Such

were called at Rome, *foricarii* and *latrinarii*; with us, night-men.

38. *Why not all things?*] *Why hire they not the town, not every thing, Since such as they have fortune in a string?* DRYDEN.

39. *Such, as, from low estate.*] The poet here reckons the advancement of such low people to the height of opulence, as the sport of fortune, as one of those frolics which she exercises out of mere caprice and wantonness, without any regard to desert. See *HOM.* lib. I. ode xxiv. l. 14–16. and *Mb.* iii. ode xxix. l. 49–52.

40. *Fortune.*] Had a temple and was worshipped as a goddess. The higher she raised up such wretches, the more conspicuously contemptible she might be said to make them, and seemed to joke, or divert herself, at their expence. See sat. x. 335.

41. *I know not to lie.*] Dissemble, cant, flatter, say what I do not mean, seem to approve what I dislike, and praise what in my judgment I condemn. What then should I do at Rome, where this is one of the only means of advancement?

42. *Ask for.*] It was a common practice of low flatterers to commend the writings of rich authors, however bad, in order to ingratiate themselves with them, and be invited to their houses; they also asked, as the greatest favour, for the loan or gift of a copy, which highly flattered the composers. This may be meant by *poscere*, in this place. See *HOM.* Art.

Astrorum ignoro : funus promittere patris  
 Nec volo, nec possum : ranarum viscera nunquam  
 Inspeci : ferre ad nuptam quæ mittit adulter, 45  
 Quæ mandat, nōrint alii : me nemo ministro  
 Fur erit ; atque ideo nulli comes exeo, tanquam  
 Mancus, et extinctæ corpus non utile dextræ.  
 Quis nunc diligitur, nisi conscius, et cui fervens 50  
 Æstuat occultis animus, semperque tacendis ?  
 Nil tibi se debere putat, nil conferet unquam,  
 Participem qui te secreti fecit honesti.  
 Carus erit Verri, qui Verrem tempore, quo vult,  
 Accusare potest. Tanti tibi non sit opaci  
 Omnis arena Tagi, quodque in mare volvitur aurum, 55

Poet. l. 419-37. Martial has an epigram on this subject. Epigr. xlviii. lib. vi.

*Quod tam grande secretum clamat tibi turba togata,*

*Nam, tu, Pomponi, cæna diserta tunc est.*

*Pomponius, thy wit is extoll'd by the rabble,*

*'Tis not thee they commend—but the cheer at thy table.*

42-3. *Motions of the stars, &c.]* I have no pretensions to skill in astrology.

43. *The funeral of a father, &c.]* He hereby hints at the profligacy and want of natural affection in the young men who wished the death of their fathers, and even consulted astrologers about the time when it might happen ; which said pretended diviners cozened the youths out of their money, by pretending to find out the certainty of such events by the motions or situations of the planets.

This, says Umbricius, I neither can nor will do.

44. *The entrails of toads.]* Rana is a general word for all kinds of frogs and toads.

The language here is metaphorical, and alludes to augurs inspecting the entrails of the beasts slain in sacrifice, on the view of which, they drew their good or ill omens.

Out of the bowels of toads, poisons, charms, and spells, were supposed to be extracted, sat. i. 37. Umbricius seems to say, " I never foretold the " death of fathers, or of other rich re-

lations ; nor searched for poison, " that my predictions might be made " good by the secret administration " of it."

45. *To carry to a married woman.]* I never was pimp, or go-between, in carrying on adulterous intrigues, by secretly conveying love-letters, presents, or any of those matters which gallants give in charge to their confidants. I leave this to others.

46. *I assisting, &c.]* No villainy will ever be committed by my advice or assistance.

47. *I go forth, &c.]* For these reasons I depart from Rome, quite alone, for I know none to whom I can attach myself as a companion, so universally corrupt are the people.

48. *Maimed.]* Like a maimed limb, which can be of no service in any employment : just as unfit am I for any employment which is now going forward in Rome.

—*The useless body, &c.]* As the body, when the right-hand, or any other limb that once belonged to it, is lost and gone, is no longer able to maintain itself by laborious employment ; so I, having no inclination or talent, to undergo the drudgery of vice of any kind, can never thrive at Rome.

Some copies read, *extincta dextra ;* abl. abs. the right hand being lost. The sense amounts to the same.

49. *Unless conscious.]* Who now has any favour, attention, or regard shewn him, but he who is conscious, privy to, acquainted with, the wicked secrets of others ?

Of the stars I am ignorant of : the funeral of a father to  
 promise  
 I neither will, nor can : the entrails of toads I never  
 Have inspected : to carry to a married woman what an  
 adulterer sends, 45  
 What he commits to charge, let others know : nobody, I  
 assisting,  
 Shall be a thief ; and therefore I go forth a companion to  
 none, as  
 Maimed, and the useless body of an extinct right-hand.  
 Who now is loved, unless conscious, and whose fervent  
 Mind boils with things hidden, and ever to remain in si-  
 lence ? 50  
 He thinks he owes you nothing, nothing will he bestow,  
 Who hath made you partaker of an honest secret.  
 He will be dear to Verres, who Verres, at any time he will,  
 Can accuse. Of so much value to you let not of shady  
 Tagus the whole sand be, and the gold which is rolled into  
 the sea, 55

49-50. *Fervent mind boils, &c.*] Is in a ferment, agitated between telling and concealing what had been committed to its confidence. The words *fervens* and *sestuat* are, in this view, metaphorical, and taken from the raging and boiling of the sea, when agitated by a stormy wind. *Fervet vertigine pontus.* Ov. Met. xi. 548. So, *sestusare semper fretum.* CUMT. iv. 9. AINSW. *Æstus*, No. 4.

Hence *sestusans* signifies boiling with any passion, when applied to the mind. *Animo sestuante reditum ad vada retulit.* Catull. See AINSW. § See Isa. lvii. 20.

Or we may give the words another turn, as descriptive of the torment and uneasiness of mind which these men must feel, in having become acquainted with the most flagitious crimes in others, by assisting them, or partaking with them in the commission of them, and which, for their own sakes, they dare not reveal, as well as from the fear of those by whom they are intrusted.

*Who now is lov'd but he who loves the times,*

*Conscious of close intrigues, and deep'd in crimes :*

*Lab'ring with secrets which his bosom burn,*  
*Yet never must to public Rights return.* DRYDEN.

51. *He thinks he owes you nothing, &c.*] Nobody will think himself obliged to you for concealing honest and fair transactions, or think it incumbent on him to buy your silence by conferring favours on you.

53. *Verres.*] Juvenal mentions him here as an example of what he has been saying. Most probably, under the name of Verres, the poet means some characters then living, who made much of those who had them in their power by being acquainted with their secret villanies, and who, at any time, could have ruined them by a discovery.

54-5. *Shady Tagus.*] A river of Spain, which discharges itself into the ocean near Lisbon, in Portugal. It was anciently said to have golden sands. It was called *opacus*, dark, obscure, or shady, from the thick shade of the tree on its banks.

*Æstus serenos aureo franges Tagus*  
*Obscurus umbris arborum.*

MART. lib. I. epigr. 80.  
 Or *opacus* may denote a dusky turbid appearance in the water.



Ut somno careas, ponendaque præmia sumas  
Tristis, et a magno semper timearis amico.

Quæ nunc divitibus gens acceptissima nostris,  
Et quos præcipue fugiam, properabo fateri;  
Nec pudor obstat. Non possum ferre, Quirites, 60  
Græcam urbem: quamvis quota portio sæcis Achææ?  
Jampridem Syrus in Tiberim defluxit Orontes,  
Et linguam, et mores, et cum tibicine chordas  
Obliquas, necnon gentilia tympana secum

56. *That you should want sleep, &c.* O thou, whoe'er thou art, that may be solicited to such criminal secrecy by the rich and great, reflect on the misery of such flagitious confidence, and prefer the repose of a quiet and easy conscience, to all the golden sands of Tagus, to all the treasures which it can roll into the sea! These would make you but ill amends for sleepless nights, when kept awake by guilt and fear.

—*Accept rewards to be rejected.* *&c.* Which ought to be rejected—by way of hush-money, which, so far, poor wretch, from making you happy, will fill you with shame and sorrow, and which, therefore, are to be looked upon as abominable, and to be utterly refused, and laid aside. Ponenda; lit. to be laid down; but here it has the sense of abominanda—respuenda—rejicienda—abneganda. See HOR. lib. iii. od. ii. l. 19.

57. *Fear'd, &c.* The great man who professes himself your friend, and who has heaped his favours upon you in order to bribe you to silence, will be perpetually betraying a dread of you, lest you should discover him. The consequence of which, you may have reason to apprehend, may be his ridding himself of his fears by ridding the world of you, lest you should prove like others—magni delator amici. See sat. i. 31. But whether the great man betrays this fear or not, you may be certain he will be constantly possessed with it; and a much greater proof of this you cannot have, than the pains he takes to buy your silence. When he grows weary of this method, you know what you may expect. Alas! can all the treasures of the whole earth, make it worth your while to be in such a situation! Comp. l. 103.

58. *What nation, &c.* Umbrilius proceeds in his reasons for retiring from Rome. Having complained of the sad state of the times, inasmuch that no honest man could thrive there, he now attacks the introduction of Grecians and other foreigners, the fondness of the rich and great towards them, and the sordid arts by which they raised themselves.

60. *Nor shall shame hinder.* In short, I'll speak my mind without reserve, my modesty shall not stand in my way.

—*O Romans.* Quirites—this anciently was a name for the Sabines, from the city Cures, or from quiris, a sort of spear used by them: but after their union with the Romans, this appellation was used for the Roman people in general. The name Quirinus was first given to Romulus.

Probably the poet used the word Quirites here, as reminding them of their ancient simplicity of manners and dress, by way of contrast to their present corruption and effeminacy in both; owing very much to their fondness of the Greeks and other foreigners, for some time past introduced among them.

61. *A Grecian city.* Meaning Rome—now so transformed from what it once was, by the rage which the great people had for the language, manners, dress, &c. of those Greeks whom they invited and entertained, that, as the inferior people are fond of imitating their superiors, it was not unlikely that the transformation might become general throughout the whole city: no longer Roman, but Grecian. Umbrilius could not bear the thought.

—*Tho' what is the portion, &c.* Though, by the way, if we consider the multitudes of other foreigners,

'That you should want sleep, and should accept rewards to be rejected,

Sorrowful, and be always feared by a great friend.

What nation is now most acceptable to our rich men,  
And whom I would particularly avoid, I will hasten to confess;

Nor shall shame hinder. O Romans, I cannot bear 60  
A Grecian city: tho' what is the portion of Achæan dregs:  
Some while since Syrian Orontes has flow'd into the Tiber,  
And its language, and manners, and, with the piper, harps  
Oblique, also its national timbrels, with itself

with which the city now abounds, what, as to numbers, is the portion of the Greeks? they are comparatively few. See sat. xiii. 157. *Hæc quota pars acclerum, &c.* What part is this (*i. e.* how small a part or portion) of the crimes, &c.

—*Achæan dregs.*] Achæ, or Achæia, signifies the whole country of Greece, anciently called Danaë, whence the Greeks are called Danaï. *AINAW.* Dregs—metaph. taken from the foul, turbid, filthy sediment which wine deposits at the bottom of the cask. A fit emblem of these vile Greeks, as though they were the filth and refuse of all Greece.

Sometimes the word Achæa, or Achæia, is to be understood in a more confined sense, and denotes only some of that part of Greece called Peloponnesus, or Pelops' island, now the Morea, anciently divided into Arcadia, and Achæa, of which Corinth was the capital: the inhabitants of this city were proverbially lewd and wicked: *καπιδιαζον* was a usual phrase to express doing acts of effeminacy, lewdness, and debauchery—what then must the dregs of Corinth and its environs have been? See 1 Cor. vi. 9–11, former part.

62. *Syrian Orontes.*] Orontes was the greatest river of Syria, a large country of Asia. Umbricius had said (at l. 61.) that the portion of Grecians was small in comparison; he now proceeds to explain himself, by mentioning the inundation of Syrians, and other Asiatic strangers, who had for some time been flocking to Rome: these were in such numbers from Syria, and they had so introduced

their eastern manners, music, &c. that one would fancy one's self on the banks of the Orontes, instead of the Tiber. The river Orontes is here put for the people who inhabited the tract of country through which it ran. Meton. So the Tiber for the city of Rome, which stood on its banks.

62. *Has flow'd.*] Metaph. This well expresses the idea of the numbers, as well as the mischiefs they brought with them, which were now overwhelming the city of Rome, and utterly destroying the morals of the people.

63. *With the piper.*] Tibicen signifies a player on a flute, or pipe. A minstrel. They brought eastern musicians, as well as musical instruments. The flute was an instrument whose soft sound tended to mollify and enervate the mind.

63–4. *Harps oblique.*] Chordas, literally strings: here it signifies the instruments, which, being in a crooked form, the strings must of course be obliquely placed.

64. *National timbrels.*] Tabours, or little drums, in form of a hoop, with parchment distended over it, and bits of brass fixed to it to make a jingling noise; which the eastern people made use of, as they do to this day, at their feasts and dances, and which they beat with the fingers.

64–5. *With itself hath brought.*] As a river, when it breaks its bounds, carries along with it something from all the different soils through which it passes, and rolls along what it may meet with in its way; so the torrent of Asiatics has brought with it from Syria to Rome, the language, morals,

Vexit, et ad Circum jussas prostare puellas. 65  
 Ite, quibus grata est pictâ lupa Barbara mitra  
 Rusticus ille tuus sumit trechedipna, Quirine,  
 Et ceromatico fert niceteria collo.  
 Hic altâ Sicyone, ast hic Amydone relictâ,  
 Hic Andro, ille Samo hic Trallibus, aut Alabandis, 70  
 Esquilias, dictumque petunt a vimine collem;  
 Viscera magnarum domuum, dominique futuri.  
 Ingenium velox, audacia perditâ, sermo  
 Promptus, et Isæo torrentior: ede quid illuxit

dress, music, and all the enervating and effeminate vices of the several eastern provinces from whence they came.

65. *Circus*.] There were several circi in Rome, which were places set apart for the celebration of several games: they were generally oblong, or almost in the shape of a bow, having a wall quite round, with ranges of seats for the convenience of spectators. The Circus maximus, which is probably meant here, was an immense building; it was first built by Tarquinius Priscus, but beautified and adorned by succeeding princes, and enlarged to such a prodigious extent, as to be able to contain, in their proper seats, two hundred and sixty thousand spectators. See KENNETT, Ant. part ii. book i. c. 4.

—Go ye, &c.] Umbritius may be supposed to have uttered this with no small indignation.

66. *Strumpet*.] Lupa literally signifies a she-wolf; but an appellation fitly bestowed on common whores or hawds, whose profession led them to support themselves by preying at large on all they could get into their clutches. Hence a brothel was called lupanar. The Romans called all foreigners barbarians.

—A pointed mitre.] A sort of turban, worn by the Syrian women as a part of their head-dress, ornamented with painted linen.

67. *O Quirinus*.] O Romulus, thou great founder of this now degenerate city! See note on l. 60.

—That rustic of thine.] In the days of Romulus, and under his government, the Romans were a hardy race of shepherds and husbandmen. Sat. viii. l. 273, 4. rough in their

dress, and simple in their manners. But alas! how changed!

—A Grecian dress.] Trechedipna—

from *τρέχων*, to run, and *δένειον*, a supper. A kind of garment in which they ran to other people's suppers. ANSW. It was certainly of Greek extraction, and though the form and materials of it are not described, yet we must suppose it of the soft, effeminate or gaudy kind, very unlike the garb and dress of the ancient rustics of Romulus, and to speak a sad change in the manners of the people. Dryden renders the passage thus:

O Romulus, and father Mars, look down!

Your herdsman primitive, your homely clown,  
 Is turn'd a bear, in a loose tawdry gown.

68. *Grecian ornaments*.] Niceteria—rewards for victories, as rings, collars of gold, &c. Prizes. From *νίκη*, victory.

—On his perfumed neck.] Ceromatico collo. The ceroma (Gr. *κηρωμα*, from *κηρος*, cera) was an oil tempered with wax, wherewith wrestlers anointed themselves.

But what proofs of effeminacy, or depravation, doth the poet set forth in these instances.

Using wrestlers' oil, and wearing on the neck collars of gold, and other insignia of victory, if to be understood literally, seems but ill to agree with the poet's design, to charge the Romans with a loss of all former hardness and manliness: therefore we are to understand this line in an ironical sense, meaning, that, instead of wearing collars of gold as tokens of victory, and rewards of courage and

Hath brought, and girls bidden to prostitute themselves at the Circus.— 65

Go ye, who like a Barbarian strumpet with a painted mitre.

That rustic of thine, O Quirinus, assumes a Grecian dress, And carries Grecian ornaments on his perfumed neck.

One leaving high Sicyon, but another Amydon,  
He from Andros, another from Samos, another from Tralles,  
or Alabanda, 70

Seek the Esquilæ, and the hill named from an osier;  
The bowels, and future lords, of great families.

A quick wit, desperate impudence, speech  
Ready, and more rapid than Ixæus. Say—what do you

activity, their nicetaria were *winkets* and gewgaws, worn merely as ornaments suitable to the effeminacy and luxury into which, after the example of the Grecians, Syrians, &c. they were sunk. By the *ceroma* he must also be understood to mean, that, instead of wrestlers' oil, which was a mere compound of oil and wax, their *ceroma* was some curious perfumed unguent with which they anointed their persons, their hair particularly, merely out of luxury. Thus Mr. Dryden:

*His once unkem'd and horrid locks  
behold*

*Stillling sweet oil, his neck enchain'd  
with gold:*

*Appling the foreigners in every dress,  
Which, bought at greater cost, be-  
comes him less.*

69. *High Sicyon.*] An island in the Ægean sea, where the ground was very high. The Ægean was a part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called the Archipelago, and by the Turks, the White sea.

—*Amydon.*] A city of Macedonia.

70. *Andros.*] An island and town of Phrygia the Lesser, situate in the Ægean sea.

—*Samos.*] An Island in the Ionian sea, west of the bay of Corinth, now under the republic of Venice, now Cephalonie.

—*Tralles.*] A city of Lesser Asia between Caria and Lydia.

—*Alabanda.*] A city of Caria in the Lesser Asia.

71. *Esquilæ.*] The mons esquilinus,

one of the seven hills in Rome; so called from *esculus*, a beech-tree, of which many grew upon it. See ARNAB.

—*The hill named, &c.*] The collis *viminatis*, another of the seven hills on which Rome was built: so called from a wood or grove of osiers which grew upon it. There was an altar there to Jupiter, under the title of Jupiter *Viminatis*.

These two parts of Rome may stand (by *synec.*) for Rome itself: or perhaps these were parts of it where these foreigners chiefly settled.

72. *The bowels, &c.*] Insinuating themselves, by their art and subtlety, into the intimacy of great and noble families, so as to become their confidants and favourites, their vitals as it were, inasmuch that, in time, they govern the whole: and, in some instances, become their heirs, and thus lords over the family possessions.—The wheedling and flattering of rich people, in order to become their heirs, are often mentioned in Juvenal; such people were called *captatores*.

73. *A quick wit.*] *Ingenium velox.* *Ingenium* is a word of many meanings; perhaps, here joined with *velox*, it might be rendered a ready invention.

—*Desperate impudence.*] That nothing can abash or dismay.

73—4. *Speech ready.*] Having words at will.

74. *Ixæus.*] A famous Athenian orator, preceptor of Demosthenes. Torrentior, more copious, flowing with more precipitation and fullness, more like a torrent.

Esse putes? quemvis hominem secum attulit ad nos: 75  
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,  
Augur, Schœnobates, Medicus, Magus: omnia novit.  
Græculus esuriens in cœlum, jusseris, ibit.

Ad summum non Maurus erat, nec Sarmata, nec Thrax,  
Qui sumpsit pennas, mediis sed natus Athenis. 80  
Horum ego non fugiam conchylia? me prior ille  
Signabit? fultusque toro meliore recumbet,  
Advectus Romam, quo pruna et coctona, vento?  
Usque adeo nihil est, quod nostra infantia cœlum  
Hausit Aventini, baccâ nutrita Sabinâ 85  
Quid!—quod adulandi gens prudentissima laudat  
Sermonem indocti, faciem deformis amici,  
Et longum invalidi collum cervicibus æquat  
Herculis, Antæum procul a tellure tenentis—

74. *Say, &c.*] Now by the way, my friend, tell me what you imagine such a man to be; I mean of what calling or profession, or what do you think him qualified for?

75. *What man, &c.*] Well, I'll not puzzle you with guessing, but at once inform you, that, in his own single person, he has brought with him every character that you can imagine: in short, he is a jack of all trades. As the French say, *C'est un valet à tout faire*. Or, as is said of the Jesuits, *Jesuitus est omnis homo*.

76. *Anointer.*] Aliptes, (form Gr. ἀλειψω, to anoint,) he that anointed the wrestlers, and took care of them. *ANSW.*

77. *He knows all things.*] Not only what I have mentioned, but so versatile is his genius, that nothing can come amiss to him. There is nothing that he does not pretend to the knowledge of.

78. *A hungry Greek.*] The diminutive Græculus is sarcastical. *q. d.* Let my little Grecian be pinched with hunger, he would undertake any thing you bade him, however impossible or improbable; like another Dædalus, he would even attempt to fly into the air.

79. *In fac, &c.*] Ad summum; upon the whole, be it observed, that the Greeks of old were a dexterous people at contrivance; for the attempt at flying was schemed by Dædalus, a native of Athens. No man of any

other country has the honour of the invention.

81. *The splendid dress.*] Conchylia; shell-fish; the liquor thereof made purple, or scarlet colour: called also murex. Conchylum, by meton. signifies the colour itself; also garments dyed therewith, which were very expensive, and worn by the nobility and other great people.

Shall not I fly; fugiam, avoid the very sight of such garments, when worn by such fellows as these, who are only able to wear them by the wealth which they have gotten by their craft and imposition?

81-2. *Sign before me.*] Set his name before mine, as a witness to any deed &c. which we may be called upon to sign.

82. *Supported by a better couch, &c.*] The Romans lay on couches at their convivial entertainments; these couches were ornamented more or less, some finer and handsomer than others, which were occupied according to the quality of the guests. The middle couch was esteemed the most honourable place, and so in order from thence. Must this vagabond Greek take place of me at table, says Umbricius, as if he were above me in point of quality and consequence? As we should say, Shall he sit above me at table? *Hor.* lib. ii. sat. viii. l. 20-3. describes an arrangement of the company at table.

83. *Brought to Rome.*] Advectus;



Think him to be? He has brought us with himself what  
man you please: 75

Grammarians, Rhetoricians, Geometricians, Painters, Anointers,  
Augurs, Rope-dancers, Physicians, Wizards: he knows all  
things.

A hungry Greek will go into heaven, if you command.

In fine—he was not a Moor, nor Sarmatian, nor Thracian,  
Who assumed wings, but born in the midst of Athens. 80  
Shall I not avoid the splendid dress of these? before me  
shall he

Sign? and supported by a better couch shall he lie at table,  
Brought to Rome by the same wind as plums and figs?

Is it even nothing that our infancy the air

Of Aventinus drew, nourished by the Sabine berry? 85

What!—because a nation, most expert in flattery, praises  
The speech of an unlearned, the face of a deformed friend,  
And equals the long neck of the feeble, to the neck of  
Hercules, holding Antæus far from the earth—

imported from a foreign country, by  
the same wind, and in the same ship,  
with prunes, and little figs, from Syria.  
These were called *coctana*, or *cottana*  
as supposed, from Heb. *קטן* little.  
MART. lib. xiii. 28. *parva cottana*.

Syria *peculiares habet arbores*, in  
scorum genere. *Caricas*, et *minores*  
ejus generis, quæ *coctana* vocant.  
PLIN. lib. xiii. c. 8.

Juvenal means to set forth the low  
origin of these people; that they, at  
first, were brought out of Syria to  
Rome, as dealers in small and con-  
temptible articles. Or he may mean,  
that as slaves they made a part of the  
cargo, in one of these little trading  
vessels. See sat. i. 96. 97.

85. *Aventinus*, &c.] One of the  
seven hills of Rome; so called from  
Avens, a river of the Sabines. ARNSW.  
Umbricius here with a patriotic indig-  
nation at the preference given to for-  
eigners, asks, What! is there no  
privilege in having drawn our first  
breath in Rome? no pre-eminence in  
being born a citizen of the first city  
in the world, the conqueror and min-  
ister of all those countries from whence  
these people came? Shall such fellows  
as these not only vie with Roman  
citizens, but be preferred before them.

—*Sabine berry*.] A part of Italy on  
the banks of the Tiber, once belong-

ing to the Sabines, was famous for  
olives, here called *bacca Sabina*. But  
we are to understand all the nutritive  
fruits and produce of the country in  
general. *Pro specie generis*. Syn. In  
contradistinction to the *pruna et coc-  
tona*, l. 83.

86. *What!*] As if he had said,  
What! is all the favour and preference  
which these Greeks meet with, owing  
to their talent for flattery? are they  
to be esteemed more than the citizens  
of Rome, because they are a nation of  
base sycophants?

87. *The speech*, &c.] Or discourse,  
talk, conversation, of some ignorant,  
stupid, rich patron, whose favour is  
basely courted by the most barefaced  
adulation.

—*Face of a deformed*, &c.] Per-  
suading him that he is handsome; or  
that his very deformities are beauties.

88. *The long neck*, &c.] Compares  
the long crane-neck of some puny  
wretch, to the brawny neck and  
shoulders (*cervicibus*) of Hercules.

89. *Holding*, &c.] This relates to  
the story of Antæus, a giant of pro-  
digious strength, who, when knocked  
down by Hercules, recovered himself  
by lying on his mother earth; Her-  
cules therefore held him up in his left  
hand, between earth and heaven, and,  
with his right hand, dashed his brains  
out.

Hæc eadem licet et nobis laudare : sed illis 90  
 Creditur. An melior cum Thaidâ sustinet, aut cum  
 Uxorem comædus agit, vel Doridâ nullo  
 Cultam palliolo ? mulier nempe ipsa videtur,  
 Non persona loqui : nec erit mirabilis illic  
 Atti Stratoclea, aut cum molli Demetrius Hæmo : 95  
 Natio comæda est : rides ? majore cachinno  
 Concutitur : flet, si lachrymas conspexit amici,  
 Nec dolet : igniculum brumæ si tempore poscas,  
 Accipit endromidem : si dixeris, æstuo, sudat.  
 Non sumus ergo pares : melior qui semper, et omni 100  
 Nocte dieque potest alienum sumere vultum ;  
 Scire volunt secreta domûs atque inde timeri.  
 Et quoniam cœpit Græcorum mentio, transi

90. *We may protest also.* To be sure we Romans may flatter, but without success ; we shall not be believed : the Greeks are the only people in such credit as to have all they say pass for truth.

91. *Whether is he better when he plays, &c.* Sustinet, sustains the part of a Thais, or courtesan, or the more decent character of a matron, or a naked sea nymph : there is no saying which a Grecian actor excels most in ; he speaks so like a woman, that you'd swear the very woman seems to speak, and not the actor. *Persona* signifies a false face, a mask, a vizor, in which the Grecian and Roman actors played their parts, and so by meton. became to signify an actor.

This passage shews, that women's parts were represented by men : for which these Greeks had no occasion for any alteration of voice : they differed from women in nothing but their sex.

92. *Doris, &c.* A sea nymph represented in some play. See *ANSW.* *Doria.* Palliolum was a little upper garment : the sea nymphs were usually represented naked, nullo palliolo, without the least covering over their bodies. Palliolum, dim. of pallium.

96. *Do you laugh ?* The poet here illustrates what he had said, by instances of Grecian adulation of the most servile and meanest kind.

If one of their patrons happens to laugh, or even to smile, for so rides

also signifies, the parasite sets up a loud horse-laugh, and laughs aloud, or, as the word *concutitur* implies, laughs ready to split his sides, as we say.

97. *He weeps, &c.* If he finds his friend in tears, he can humour this, too ; and can squeeze out a lamentable appearance of sorrow, but without a single grain of it.

98. *If in winter-time you ask, &c.* If the weather be cold enough for the patron to order a little fire, the versatile Greek instantly improves on the matter, and puts on a thick gown—endromidem—a sort of thick rug, used by wrestlers, and other gymnasiasts, to cover them after their exercise, lest they should cool too fast.

99. *I am hot, &c.* If the patron complains of heat, the other vows that he is all over in a sweat.

Shakespeare has touched this sort of character something in the way of Juvenal, Hamlet, act v. sc. ii. where he introduces the short but well-drawn character of Osrick, whom he represents as a complete temporizer with the humours of his superiors.

HAM. Your bonnet to his right use—  
 'tis for the head.

OSR. I thank your lordship, 'tis very hot.

HAM. No, believe me, 'tis very cold ; the wind is northerly.

OSR. It is indifferent cold, my lord, indeed.

HAM. But yet, methinks, it is very

These same things we may praise also : but to them 90  
Credit is given. Whether is he better when he plays Thais,  
or when

The comedian acts a wife, or Doris with no  
Cloak dressed ? truly a woman herself seems to speak,  
Not the actor : nor admirable there will

Either Stratocles, or Demetrius, with soft Hæmus, be : 95  
The nation is imitative. Do you laugh ? with greater laughter  
Is he shaken : he weeps, if he has seen the tears of a friend,  
Not that he grieves : if in winter-time you ask for a little  
fire,

He puts on a great coat : if you should say, " I am hot "—  
he sweats.

We are not therefore equals : better is he who always and all  
Night and day, can assume another's countenance, 101  
They will know the secrets of the family, and thence be  
feared.

And because mention of Greeks has begun, pass over

*sultry, and hot, for my complexion.*

OAR. *Exceedingly, my lord, it is  
very sultry, as it were, I can't tell  
how.*—

But Terence has a full length picture of one of these Grecian parasites, which he copied from Menander, See *TER.* Eun. the part of Gnatho throughout : than which nothing can be more exquisitely drawn, or more highly finished.

This, by the way, justifies Juvenal in tracing the origin of such characters from Greece. Menander lived about 350 B. C. Terence died about 150 B. C.

100. *We are not therefore equals.]* We Romans are no match for them—they far exceed any thing we can attempt in the way of flattery.

—*Better to be, &c.]* He who can watch the countenance of another perpetually, and, night and day, as it were, practise an imitation of it, so as to coincide, on all occasions, with the particular look, humour, and disposition of others, is better calculated for the office of a sycophant, than we can pretend to be.

102. *And thence be feared.]* Lest they should reveal and publish the se-

crets which they become possessed of. See before, L. 50-7.

Farnaby, in his note on this place, mentions an Italian proverb, which is much to the purpose.

*Servo d'altrui si fa, chi dice il suo segreto a chi no 'l sa.*

" He makes himself the servant of another, who tells his secret to one that knows it not."

103. *And because mention, &c.]* q. d. And, by the way, as I have begun to mention the Greeks.

—*Pass over, &c.]* Transi, imp. of transeo, to pass over or through ; also to omit, or say nothing of ; to pass a thing by, or over.

Each of these senses is espoused by different commentators. Those who are for the former sense, make the passage mean thus : " Talking of Greeks, let us pass through their schools, so as to see and observe what is going forward there."

The others make the sense to be, " Omit saying any thing of the schools ; bad as they may be, they are not worth mentioning, in comparison of certain other worse things."



Gymnasia, atque audi facinus majoris abollæ.  
 Stoicus occidit Baream, delator amicum, 105  
 Discipulumque senex, ripâ nutritus in illâ  
 Ad quam Gorgonei delapsa est penna caballi.  
 Non est Romano cuiquam locus hic, ubi regnat  
 Protogenes aliquis, vel Diphilus, aut Erimanthus,  
 Qui gentis vitio nunquam partitur amicum; 110  
 Solus habet. Nam cum facilem stillavit in aurem  
 Exiguum de naturæ, patriæque veneno,  
 Limine summoveor: perierunt tempora longi  
 Servitii: nusquam minor est jactura clientis.  
 Quod porro officium, (ne nobis blandiar,) aut quod 115  
 Pauperis hic meritum, si curet nocte togatus

I rather think with the former, whose interpretation seems best to suit with the et audi in the next sentence. *g. d.* "As we are talking of the Grecians, I would desire you to pass from the common herd, go to the schools, take a view of their philosophers, and hear what one of their chiefs was guilty of."

104. *The schools.*] Gymnasia here signifies those places of exercise, or schools, where the philosophers met for disputation, and for the instruction of their disciples. See *AINSW.* *Gymnasium.*

—*A deed.*] Facinus, in a bad sense, means a foul act, a villainous deed, a scandalous action.

—*Greater abolla.*] Abolla was a sort of cloak, worn by soldiers, and also by philosophers. The abolla of the soldiers was less than the other, and called minor abolla; that of the philosopher, being larger, was called major abolla.

Juvenal also uses the word abolla (*sat. iv. 76.*) for a senator's robe.

Here, by meton. it denotes the philosopher himself.

105. *Stoic.*] One of the strictest sects of philosophers among the Greeks. See *AINSW.* *Stoicorum.*

—*Killed, &c.*] By accusing him of some crime for which he was put to death. This was a practice much encouraged by the emperors Nero and Domitian, and by which many made their fortunes. See note on *sat. i. 31, 4.*

—*Bareas.*] The fact is thus related by Tacitus, *Ann. vi.* "P. Egnatius (the Stoic above mentioned) circumvented by false testimony Bareas Soranus, his friend and disciple, under Nero."

106. *His disciple.*] To whom he owed protection.

—*Nourished on that bank, &c.*] By this periphrasis we are to understand, that this Stoic was originally bred at Tarsus, in Cilicia, a province of ancient Greece, which was built by Perseus, on the banks of the river Cydnus, on the spot where his horse Pegasus dropped a feather out of his wing. He called the city *Ταρσοῦς*, which signifies a wing, from this event.

107. *Gorgoneam.*] The winged horse Pegasus was so called, because he was supposed to have sprung from the blood of the gorgon Medusa, after Perseus had cut her head off.

108. *For any Roman.*] We Romans are so undermined and supplanted by the arts of these Greek sycophants, that we have no chance left us of succeeding with great men.

109. *Some Protogenes.*] The name of a famous and cruel persecutor of the people under Caligula. See *ANT. Univ. Hist. vol. xiv. p. 302.*

—*Diphilus.*] A filthy favourite and minion of Domitian.

—*Erimanthus.*] From *ερίς*, strife, and *μαρτίς*, a prophet, i. e. a foreteller of strife. This name denotes some notorious informer.

The schools, and hear a deed of the greater abolla.  
 A Stoic killed Bareas, an informer his friend, 105  
 And an old man his disciple, nourished on that bank,  
 At which a feather of the Gorgonean horse dropped down.  
 No place is here for any Roman, where reigns  
 Some Protogenes, or Diphilus, or Erimanthus, 109  
 Who, from the vice of his nation, never shares a friend;  
 He alone hath him: for, when he has dropp'd into his easy ear  
 A little of the poison of his nature, and of his country,  
 I am removed from the threshold:—times of long service  
 Are past and gone—no where is the loss of a client less.  
 Moreover, what is the office, (that I may not flatter our-  
 selves,) or what 115  
 The merit of a poor man here, if a client takes care by night

The sense of this passage seems to be, "There is now no room for us  
 "Romans to hope for favour and  
 "preferment, where nothing but  
 "Greeks are in power and favour,  
 "and these such wretches as are the  
 "willing and obsequious instruments  
 "of cruelty, lust, and persecution."  
 110. *Vice of his nation.*] (See be-  
 fore, l. 86.) That mean and wicked  
 art of engrossing all favour to them-  
 selves.

—*Never shares a friend.*] With  
 any body else.

111. *He alone hath him.*] Engages  
 and keeps him wholly to himself.

—*He has dropped, &c.*] Stillavit;  
 hath insinuated by gentle and almost  
 imperceptible degrees.

—*Into his easy ear.*] i. e. Into the  
 ear of the great man, who easily lis-  
 tens to all he says.

112. *The poison of his nature.*]   
 Born, as it were, with the malicious  
 propensity of advancing themselves  
 by injuring others.

—*And of his country.*] Greece, the  
 very characteristic of which is this  
 sort of selfishness.

113. *I am removed, &c.*] No longer  
 admitted within my patron's or friend's  
 doors.

114. *Past and gone.*] Perierunt;  
 iit. have perished. My long and faith-  
 ful services are all thrown away, for-  
 gotten, perished out of remembrance,  
 and are as if they had never been.

—*No where, &c.*] There is no part

of the world where an old client and  
 friend is more readily cast off, and  
 more easily dismissed, than they are  
 at Rome: or where this is done with  
 less ceremony, or felt with less regret.

*Look round the world, what country  
 will appear,*

*Where friends are left with greater  
 ease than here.* DRYDEN.

The word *jactura* signifies any loss  
 or damage: but its proper meaning  
 is, loss by shipwreck, casting goods  
 overboard in a storm. The old friends  
 and clients of great men, at Rome,  
 were just as readily and effectually  
 parted with.

115. *What is the office.*] *Officium*,  
 business, employment, service.

—*That I may not flatter, &c.*] *q. d.*  
 Not to speak too highly in our own  
 commendation, or as over-rating our-  
 selves and our services.

115-6. *What the merit, &c.*] What  
 does the poor client deserve for the  
 assiduous and punctual execution of  
 his office towards his patron.

116. *If a client.*] So *togatus* signi-  
 fies here. It was usual for great men,  
 on these occasions, to have a number  
 of their dependents and clients to at-  
 tend them: those who went before  
 were called *anteambulones*; those  
 who followed, *clientes togati*, from  
 the toga, or gown, worn by the com-  
 mon people.

—*Takes care.*] Makes it his con-  
 stant business.

Currere, cum Prætor lictorem impellat, et ire  
Præcipientem jubeat, dudum vigilantibus orbis,  
Ne prior Albinam, aut Modiam collega salutet ?  
Divitis hic servi claudit latus ingenuorum  
Filius; alter enim quantum in legione Tribunni  
Accipiunt, donat Calvinæ, vel Catiensæ,  
Cum tibi vestiti facies acorti placet, hæres,  
Et dubitas altâ Chionem deducere setâ.

120

116-7. *By night to run.*] To post away after his patron before day-break to the early levees of the rich.

These early salutations or visits were commonly made with a view to get something from those to whom they were paid; such as persons of great fortune who had no children, rich widows who were childless, and the like. He who attended earliest, was reckoned to show the greatest respect, and supposed himself to stand highest in the good graces, &c. &c. &c. as a legatee in the will of such persons as he visited and complimented.

The word *currere* implies the haste which they made to get first.

117. *The Prætor drives on, &c.*] The Prætor was the chief magistrate of the city. He was preceded by officers called lictors, of which there were twelve, who carried the insignia of the Prætor's office, viz. an axe tied up in a bundle of rods, as emblems of the punishment of greater crimes by the former, and of smaller crimes by the latter. The lictors were so called from the axe and rods bound or tied (ligati) together. So lector, from *lego*, to read.

So corrupt were the Romans, that not only the nobles, and other great men, but even their chief magistrates, attended with their state officers, went on these mercenary and scandalous errands, and even hastened on the lictors (who on other occasions marched slowly and solemnly before them) for fear of being too late.

117-8. *To go precipitate.*] Headlong, as it were, to get on as fast as they could.

118. *The childless, &c.*] *Orbus* signifies a child that has lost its parents, parents that are bereaved of their children, women who have lost their

husbands without issue, &c. This last (as appears from the next line) seems to be the sense of it here.

These ladies were very fond of being addressed and complimented at their levees by the flattering visitants who attended there, and were ready very soon in the morning, even up before day-light, for their reception. The Prætor drives on his attendants as fast as he can, lest he should not be there first, or should disoblige the ladies by making them wait.

*The childless widows are legacies made, that for avenge the early visits take.* DATHEN.

120. *Let your colleague.*] Another reason for the Prætor's being in such a hurry, was to prevent his colleague in office from being there before him.

It is to be observed, that, though at first there was but one Prætor, called Prætor Urbanus, yet, as many foreigners and strangers settled at Rome, another Prætor was appointed to judge causes between them, and called Prætor Peregrinus.

Juvenal gives us to understand, that, on such occasions, both were equally mean and mercenary.

—*Albinæ or Modiæ.*] Two rich and childless old widows, to whom these profligate fellows paid their court, in hopes of inheriting their wealth.

This passage, from l. 116 to 120, inclusive, relates to what Umbricius had just said about the very easy manner in which the great men at Rome got rid of their poor clients, notwithstanding their long and faithful services: *q. d.* "I don't mean to boast, or to rate our services too high; but yet, as in the instance here given, and in many others which might be mentioned, when what

To run, when the Prætor drives on the lictor, and to go  
 Precipitate commands him, (the childless long since awake,)  
 Lest first his colleague should salute Albina or Modia?  
 Here, the son of a rich slave closes the side of the 120  
 Free-born: but another, as much as in a legion Tribunes  
 Receive, presents to Calvina, or Catiena:  
 When the face of a well-dressed harlot pleases thee, thou  
 hesitatest,  
 And doubtest to lead forth Chione from her high chair.

"we do, and what we deserve, are  
 "compared together, and both with  
 "the ungrateful return we meet  
 "with, in being turned off to make  
 "room for the Grecian parasites,  
 "surely this will be allowed me as  
 "another good reason for my departure from Rome."

120. *Here.*] At Rome.

—*The son of a rich slave, &c.*] A person of mean and servile extraction, whose father, originally a slave, got his freedom, and by some means or other acquired great wealth.

The sons of such were called libertini.

—*Closes the side.*] Walks close to his side in a familiar manner: perhaps, as we say, arm in arm, thus making himself his equal and intimate.

120-1. *The free-born.*] Of good extraction; a gentleman of liberal birth, of a good family; such were called ingenui.

The poet seems alike to blame the insolence of these upstarts, who aimed at a freedom and intimacy with their betters; and the meanness of young men of family, who stooped to intimacies with such low people.

121. *Another.*] Of these low-born people, inheriting riches from his father.

—*Tribunes.*] He means the Tribuni Militum, of which there were six to each legion, which consisted of ten regiments or cohorts. See sat. i. l. 45. n.

122. *Presents to Calvina, or Catiena.*] He scruples not to give as much as the pay of a tribune amounts to, to purchase the favours of these women; who probably were courtesans of notorious characters, but held their price very high.

123. *Well-dressed.*] Vestitus means not only apparelled, but decked and ornamented. ANSW. Some are for understanding vestiti, here, as synonymous with togati, to express a low strumpet, but I find no authority for such a meaning of the word vestitus.

124. *Chione.*] Some stately courtesan of Rome, often spoken of by Martial. See lib. i. epigr. 35-6, et al. So called from Gr. χιων, snow.

—*Her high chair.*] Sella signifies a sedan chair, borne aloft on men's shoulders: which from the epithet alta, I take to be meant in this place—q. d. While these upstart fellows care not what sums they throw away upon their whores, and refrain from no expence, that they may carry their point, their betters are more prudent, and grudge to lavish away so much expence upon their vices, though the finest, best-dressed, and most sumptuously attended woman in Rome were the object in question.

—*To lead forth.*] Deducere; to hand her out of her sedan, and to attend her into her house.

Many other senses are given of this passage, as may be seen in Holyday, and in other commentators; but the above seems to me best to apply to the poet's satire on the insolent extravagance of these low-born upstarts, by putting it in opposition to the more decent prudence and frugality of their betters.

Dryden writes as follows:

*But you, poor sinner, tho' you love  
 the vice,  
 And like the whore, demur upon the  
 price:  
 And, frightened with the wicked sum,  
 forbear  
 To lend an hand, and help her from  
 the chair.*

Da testem Romæ tam sanctum, quam fuit hospes 125  
 Numinis Idæi : procedat vel Numa, vel qui  
 Servavit trepidam flagranti ex æde Minervam :  
 Protinus ad censum ; de moribus ultima fiet  
 Quæstio : quot pascit servos ? quot possidet agri  
 Jugera ? quam multa, magnaue paropside cænat ? 130  
 QUANTUM QUIQUE SUA NUMMORUM SERVAT IN ARCA,  
 TANTUM HABET ET FIDEI. Jures licet et Samothracum,  
 Et nostrorum aras, contemnere fulmina pauper  
 Creditur, atque Deos, Dis ignoscentibus ipsis.  
 Quid, quod materiam præbet causasque jocosum 135  
 Omnibus hic idem, si foeda et scissa lacerna,  
 Si toga sordidula est, et ruptâ calcæus alter  
 Pelle patet : vel si consuto vulnere crassum  
 Atque recens linum ostendit non una cicatrix ?  
 NIL HABET INFELIX PAUPERTAS DURIUS IN SE, 140  
 QUAM QUOD RIDICULOS HOMINES FACIT. Exeat, inquit,

As to translating (as some have done) *vestiti* by the word *masked*, it is totally incongruous with the rest of the sentence ; for how can a face, with a mask on, be supposed to please, as it must be concealed from view ? Besides, it is not said *vestita facies*, but *facies vestiti scorti*.

However, it seems not very probable, that the poet only means to say, that the man hesitated, and doubted about coming up to the price of Chione, because he was so poor that he had it not to give her, as some would insinuate ; for a man can hardly hesitate, or doubt, whether he shall do a thing that is out of his power to do.

125. *Produce a witness.* Umbrius here proceeds to fresh matter of complaint against the corruption of the times, insomuch that the truth of a man's testimony was estimated, not according to the goodness of his character, but according to the measure of his property.

125-6. *The host of the Idean deity.* Scipio Nasica, adjudged by the senate to be one of the best of men. He received into his house an image of the goddess Cybele, where he kept it until a temple was built for it. She had various names from the various places where she was worshipped, as Phrygia, Ida, &c. Ida was a high hill in Phrygia, near Troy, sacred to Cybele.

See VIRG. *Æn.* x. 252.

126. *Numa.* See before, notes on l. 12. He was a virtuous and religious prince.

127. *Preserved trembling Minerva.* Lucius Metellus, the high priest, preserved the palladium, or sacred image of Minerva, out of the temple of Vesta, where it stood trembling, as it were, for its safety when that temple was on fire. Metellus lost his eyes by the flames.

128. *Immediately as to income, &c.* q. d. Though a man had all their sanctity, yet would he not gain credit to his testimony on the score of his integrity, but in proportion to the largeness of his income ; this is the first and immediate object of inquiry. As to his moral character, that is the last thing they ask after.

129. *In how many, &c.* What sort of a table he keeps. See AINSW. *Paropsis*.

132. *Swear by the altars.* Jurare aras signifies to lay the hands on the altar, and to swear by the gods. See HOR. *Epist.* lib. ii. *epist.* l. 16. AINSW. *Juro.* Or rather, as appears from HOR. to swear in or by the name of the god to whom the altar was dedicated.

133. *Samothracian.* Samothrace was an island near Lemnos, not far from Thrace, very famous for religi-

Produce a witness at Rome, as just as was the host 125  
Of the Idean deity: let even Numa come forth, or he who  
Preserved trembling Minerva from the burning temple:  
Immediately as to income, concerning morals will be the last  
Inquiry: how many servants he maintains? how many acres  
of land

He possesses? in how many and great a dish he sups? 130  
AS MUCH MONEY AS EVERY ONE KEEPS IN HIS CHEST,  
SO MUCH CREDIT TOO HE HAS. Tho' you should swear by  
the altars, both  
Of the Samothracian, and of our gods, a poor man to con-  
temn thunder

Is believed, and the gods, the gods themselves forgiving him.  
What, because this same affords matter and causes of jests  
To all, if his garment be dirty and rent, 136  
If his gown be soiled, and one of his shoes with torn  
Leather be open: or if not one patch only shews the coarse  
And recent thread in the stitched-up rupture?

UNHAPPY POVERTY HAS NOTHING HARDER IN ITSELF 140  
THAN THAT IT MAKES MEN RIDICULOUS. Let him go out,  
says he,

ous rites. From hence Dardanus, the  
founder of Troy, brought into Phry-  
gia the worship of the DII MAJORES;  
such as Jupiter, Minerva, Mercury,  
&c. From Phrygia, Æneas brought  
them into Italy.

—*Our gods.*] Our tutelæ deities,  
Mars and Romulus. *q. d.* Were you  
to swear ever so solemnly.

134. *The gods themselves, &c.*] Not  
punishing his perjury, but excusing  
him, on account of the temptations  
which he is under from his poverty  
and want.

135. *What.*] Quid is here elliptical,  
and the sense must be supplied.—  
*q. d.* What shall we say more? be-  
cause it is to be considered, that, be-  
sides the discrediting such a poor man  
as to his testimony, all the symptoms  
of his poverty are constant subjects of  
jests and rallery. See AINSW. *Quid*,  
No. 2.

—*This same.*] Hic idem; this same  
poor fellow.

136. *His garment.*] Lacerna, here,  
perhaps means what we call a surtout,  
a sort of cloak for the keeping off the  
weather. See AINSW. *Lacerna*.

137. *Gown.*] Toga; the ordinary  
dress for the poorer sort. See sat. I.  
3.

—*Soiled.*] Sordidula, dim. of sor-  
didus; and signifies somewhat dirty  
or nasty.

—*With torn leather, &c.*] One shoe  
gapes open with a rent in the upper  
leather.

138-9. The poet's language is here  
metaphorical; he humourously, by  
vulnere, the wound, means the rup-  
ture of the shoe; by cicatrix, (which  
is, literally, a scar, or seam in the  
flesh,) the awkward seam on the patch  
of the cobbled shoe, which exhibited  
to view the coarse thread in the new-  
made stitches.

141. *Says he.*] i. e. Says the per-  
son who has the care of placing the  
people in the theatre.

—*Let him go out, &c.*] Let the man  
who has not a knight's revenue go out  
of the knight's place or seat.

It is to be observed, that formerly,  
all persons placed themselves, as they  
came, in the theatre, promiscuously;  
now in contempt of the poor, that  
license was taken away. Lucius Ros-

Si pudor est, et de pulvino surgat equestri,  
 Cujus res legi non sufficit, et sedeant hic  
 Lenonum pueri, quocunque in fornice nati.  
 Hic plaudat nitidi præconis filius inter 145  
 Pinnirapi cultos juvenes, juvenesque lanistæ:  
 Sic libitum vano, qui nos distinxit, Othopi.  
 Quis gener hic placuit censu minor, atque puellæ  
 Sarcinulis impar? quis pauper scribitur hæres?  
 Quando in consilio est Ædilibus? agmine facto 150  
 Debuerant olim tenues migrasse Quirites.

cus Otho, a tribune of the people, instituted a law, that there should be fourteen rows of seats, covered with cushions, on which the knights were to be seated. If a poor man got into one of these, or any other, who had not 400 sesteria a year income, which made a knight's estate, he was turned out with the utmost contempt.

143. *Is not sufficient for the law.*] *i. e.* Who has not 400 sesteria a-year, according to Otho's law.

144. *The sons of pimps, &c.*] The lowest, the most base-born fellows, who happen to be rich enough to answer the conditions of Otho's law, are to be seated in the knights' seats; and persons of the best family are turned out, to get a seat where they can, if they happen to be poor. See HOR. *epod. iv. l. 15, 16.*

145. *Crier.*] A low officer among the Romans, as among us, who proclaimed the edicts of magistrates, public sales of goods, &c. The poet says, *nitidi præconis*; intimating that the criers got a good deal of money, lived well, were fat and sleek in their appearance, and affected great spruceness in their dress.

—*Applaud.*] Take the lead in applauding theatrical exhibitions. Applause was expressed, as among us, by clapping of hands.

146. *Of a sword-player.*] Pinnirapi denotes that sort of gladiator, called also Retiarius, who, with a net which he had in his hand, was to surprise his adversary, and catch hold on the crest of his helmet, which was adorned with peacock's plumes; from *pinna*, a plume or feather, and *rapio*, to snatch. Where we shall find the figure of a fish on the helmet; and as

*pinna* also means the fin of a fish, perhaps this kind of gladiator was called Pinnirapus, from his endeavouring to catch this in his net.

—*The youths.*] The sons—now grown young men—juvenes. Such people as these were entitled to seats in the fourteen rows of the equestrian order, on account of their estates: while sons of nobles, and gentlemen of rank, were turned out because their income did not come up to what was required, by Otho's law, to constitute a knight's estate.

—*A fencer.*] Lanista signifies a fencing-master, one that taught boys to fence.

147. *Thus it pleased vain Otho.*] *q. d.* No sound or good reason could be given for this; it was the mere whim of a vain man, who established this distinction, from his own caprice and fancy, and to gratify his own pride and vanity.

However, Otho's law not only distinguished the knights from the plebeians, but the knights of birth from those who were advanced to that dignity by their fortunes or service; giving to the former the first rows on the equestrian benches. Therefore HOR. *epod. iv.* where he treats in the severest manner Menas, the freedman of Cn. Pompeius, who had been advanced to a knight's estate, mentions it as one instance of his insolence and pride, that he sat himself in one of the first rows after he became possessed of a knight's estate.

*Sedilibusque magnus in primis eques, Othone contempto, sedet.*

See FRANCIS, notes in loc.

148. *What son-in-law.*] Umbricius still proceeds in shewing the miseries

If he has any shame, and let him rise from the equestrian cushion,

Whose estate is not sufficient for the law, and let there sit here

The sons of pimps, in whatever brothel born.

Here let the son of a spruce crier applaud, among 145

The smart youths of a sword-player, and the youths of a fencer :

Thus it pleased vain Otho, who distinguished us.

What son-in-law, here, inferior in estate, hath pleased, and unequal

To the bags of the girl? what poor man is written down heir?

When is he in counsel with Ædiles? In a formed body,

The mean Romans ought long ago to have migrated. 151

of being poor, and instances the disadvantages which men of small fortunes lie under with respect to marriage.

—[*Inferior in estate.*] Census signifies a man's estate, wealth, or yearly revenue. Also a tribute, tax, or subsidy, to be paid according to men's estates.

According to the first meaning of census, *censu minor* may signify, that a man's having but a small fortune, unequal to that of the girl to whom he proposes himself in marriage, would occasion his being rejected, as by no means pleasing or acceptable to her father for a son-in-law.

According to the second interpretation of the word census, *censu minor* may imply the man's property to be too small and inconsiderable for entry in the public register as an object of taxation. The copulative *etque* seems to favour the first interpretation, as it unites the two sentences; as if Umbricius had said, Another instance, to shew how poverty renders men contemptible at Rome is, that nobody will marry his daughter to one whose fortune does not equal hers; which proves, that in this, as in all things else, money is the grand and primary consideration.

Themistocles, the Athenian general, was of another mind, when he said, "I had rather have a man for my daughter without money, than money without a man."

149. *Written down heir?*] Who ever remembered a poor man in his will, so as to make him his heir?

150. *Ædiles.*] Magistrates in Rome, whose office it was to oversee the repairs of the public buildings and temples; also the streets and conduits; to look to weights and measures; to regulate the price of corn and victuals; also to provide for solemn funerals and plays.

This officer was sometimes a senator, who was called *Curulis*, a sella *curuli*, a chair of state made of ivory, carved, and placed in *curru*, in a chariot, in which the head officers of Rome were wont to be carried into council.

But there were meaner officers called *Ædiles*, with a similar jurisdiction in the country towns, to inspect and correct abuses in weights and measures, and the like. See *ant.* x. 101, 2.

When, says Umbricius, is a poor man ever consulted by one of the magistrates? his advice is looked upon as not worth having; much less can he ever hope to be a magistrate himself, however deserving or fit for it.

—[*In a formed body.*] *Agroine* facta—i. e. collected together in one body, as we say. So *Vine*. *Georg.* iv. 167. of the bees flying out in a swarm against the drones. And again, *Æn.* i. 86. of the winds rushing forth together from the cave of *Æolus*.

151. *Long ago.*] Alluding to the



HAUD FACILE EMURGUNT, QUORUM VIRTUTIBUS OBSTAT

RES ANGUSTA DOMI; sed Romæ durior illis

Conatus: magno hospitium miserabile, magno

Servorum ventres, et frugi cœnula magno. 155

Fictilibus cœnare pudet, quod turpe negavit

Translatus subito ad Marsos, mensamque Sabellam,

Contentusque illic Veneto, duroque cucullo.

Pars magna Italiæ est, si verum admittimus, in quâ

Nemo togam sumit, nisi mortuus. Ipsa dierum 160

Festorum herboso colitur si quando theatro

Majestas, tandemque redit ad pulpita notum

sedition and the defection of the plebeians, called here *tenuis Quirites*; when oppressed by the nobles and senators, they gathered together, left Rome, and retired to the Mons Sacer, a hill near the city consecrated to Jupiter, and talked of going to settle elsewhere; but the famous apologue of Menenius Agrippa, of the belly and the members, prevailed on them to return. This happened about 500 years before Juvenal was born. See *ANT. UN. HIST. VOL. XI. 383-403.*

—*Ought long ago to have migrated.*] To have persisted in their intention of leaving Rome, and of going to some other part, where they could have maintained their independency. See before, l. 60. *Quirites*.

152. *Easily emerge.*] Out of obscurity and contempt.

—*Whose virtues, &c.*] The exercise of whose faculties and good qualities is cramped and hindered by the narrowness of their circumstances: and, indeed, poverty will always prevent respect, and be an obstacle to merit, however great it may be. So *HOR. SAT. V. LIB. II. L. 8.*

—*Atqui*

*Et genus et virtus, nisi cum re,  
vilior aliquid est,*

*But high descent and meritorious  
deeds,*

*Unblest with wealth, are viler than  
sea-weeds.* FRANCIS.

154. *The endeavour.*] But to them—*illis*—to those who have small incomes, the endeavouring to emerge from contempt is more difficult at Rome than in any other place; because their little is, as it were, made less, by the excessive dearth of even

common necessities; a shabby lodging, for instance; maintenance of slaves, whose food is but coarse; a small meal for one's self, however frugal; all these are at an exorbitant price.

156. *It shames, &c.*] Luxury and expence are now got to such an height, that a man would be ashamed to have earthen ware at his table.

—*Which he denied, &c.*] The poet is here supposed to allude to *Curius Dentatus*, who conquered the Samnites and the Marsi, and reduced the Sabellans (descendants of the Sabines) into obedience to the Romans. When the Samnite ambassadors came to him to treat about a league with the Romans, they found him among the Marsi, sitting on a wooden seat near the fire, dressing his own dinner, which consisted of a few roots, in an earthen vessel, and offered him large sums of money; but he dismissed them, saying, "I had rather command the rich, than be rich myself; tell your countrymen, that they will find it as hard to corrupt as to conquer me."

*Curius Dentatus* was at that time consul with *P. Corn. Rufinus*, and was a man of great probity, and who, without any vanity or ostentation, lived in that voluntary poverty, and unaffected contempt of riches, which the philosophers of those times were wont to recommend. He might, therefore, well be thought to deny that the use of earthen ware was disgraceful, any more than of the homely and coarse clothing of those people, which he was content to wear. See *ANT. UNIV. HIST. VOL. XII. P. 139.*

THEY DO NOT EASILY EMERGE, TO WHOSE VIRTUES NARROW  
FORTUNE IS A HINDRANCE; but at Rome more hard to them is,  
The endeavour; a miserable lodging at a great price, at a  
great price

The bellies of servants, and a little frugal supper at a great  
price. 155

It shameth to sup in earthen ware: which he denied to be  
disgraceful,

Who was translated suddenly to the Marsi, and to the Sa-  
bellan table,

And there was content with a Venetian and coarse hood.

There is a great part of Italy, if we admit the truth, in  
which 159

Nobody takes the gown, unless dead. The solemnity itself of  
Festal days, if at any time it is celebrated in a grassy  
Theatre, and at length a known farce returns to the stage,

But among commentators there are those, who, instead of *negavit*, are for reading *negabit*—not confining the sentiment to any particular person, but as to be understood in a general sense, as thus: However it may be reckoned disgraceful, at Rome, to use earthen ware at table, yet he who should suddenly be conveyed from thence to the Marsi, and behold their plain and frugal manner of living, as well as that of their neighbours the Sabellians, will deny that there is any shame or disgrace in the use of earthen ware at meals, or of wearing garments of coarse materials.

This is giving a good sense to the passage—but as Juvenal is so frequent in illustrating his meaning, from the examples of great and good men who lived in past times, and as *negavit* is the reading of the copies, I should rather think that the first interpretation is what the poet meant.

157. *Translated suddenly.*] On being chosen consul, he was immediately ordered into Samnium, where he and his colleague acted separately, each at the head of a consular army. The Marsi lay between the Sabelli and the Samnites.

158. *A Venetian and coarse hood.*] *Venetus-a-um*, of Venice—dyed in a Venice blue, as the garments worn by common soldiers and sailors were. *Alnus*. This colour is said to be first used by the Venetian fishermen.

The *cucullus* was a cowl, or hood, made of very harsh and coarse cloth, which was to pull over the head, in order to keep off the rain.

160. *Unless dead.*] It was a custom among the Romans to put a gown on the corpse when they carried it forth to burial. In many parts of Italy, where they lived in rustic simplicity, they went dressed in the *tunica*, or jacket, never wearing the toga, the ordinary habit of the men at Rome, all their lifetime. *Umbrius* means to prove what he had before asserted, (l. 153-5.) that one might live in other places at much less expence than at Rome. Here he is instancing in the article of dress.

—*The solemnity, &c.*] The *dies festi* were holidays, or festivals, observed on some joyful occasions; when people dressed in their best apparel, and assembled at plays and shows.

161-2. *A grassy theatre.*] He here gives an idea of the ancient simplicity which was still observed in many parts of Italy, where, on these occasions, they were not at the expence of theatres built with wood or stone, but with turfs dug from the soil, and heaped one upon another, by way of seats for the spectators. See *VIRG. ÆN. v.* 288-90.

162. *A known farce.*] *Exodum* (from Gr. *ἐξοδος*, *exitus*), was a farce or interlude, at the end of a tragedy

Exodium, cum personæ pallentis hiatum  
 In gremio matris formidat rusticus infans :  
 Æquales habitus illic, similemque videbis 165  
 Orchestra, et populum : clari velamen honoris,  
 Sufficiunt tunicæ summis Ædilibus albæ.  
 Hic ultra vires habitûs nitor : hic aliquid plus  
 Quam satis est ; interdum alienâ sumitur arcâ.  
 Commune id vitium est : hic vivimus ambitiosâ 170  
 Paupertate omnes : quid te moror ? Omnia Romæ  
 Cum pretio. Quid das, ut Cossum aliquando salutes ?  
 Ut te respiciat clauso Veiento labello ?  
 Ille metit barbam, crinem hic deponit amati :  
 Plena domus libis venalibus : accipe et, illud 175

exhibited to make the people laugh. Notum exodium signifies some well-known, favourite piece of this sort, which had been often represented.

162. *Stage.*] No pulpitum signifies, *i. e.* that part of the theatre where the actors recited their parts.

163. *The gaping of the pale-looking mask.*] Persona, a false face, vizard, or mask, which the actors wore over the face : they were painted over with a pale flesh-colour, and the mouth was very wide open, that the performer might speak through it the more easily. Their appearance must have been very hideous, and may well be supposed to affright little children. A figure, with one of these masks on, may be seen in Holyday, p. 55. col. 2. Also in the copperplate, facing the title of the ingenious Mr. Colman's translation of Terence. See also Juv. edit. Casaubon, p. 73.

165. *Habits are equal there.*] All dress alike there ; no finical distinctions of dress are to be found among such simple people.

166. *The orchestra, &c.*] Among the Greeks this was in the middle of the theatre, where the Chorus danced ; but among the Romans, it was the space between the stage and the common seats, where the nobles and senators sat.

No distinction of this sort was made, at those rustic theatres, between the gentry and the common people.

—*The clothing of bright honour.*] The chief magistrates of these country places did not wear, as at Rome, fine

robes decked with purple ; but were content to appear in tunics, or jack-ets, white and plain, even when they gave or presided at these assemblies. See ARNOLD. *Tunica*, No. 1, letter *b*, under which this passage is quoted.

167. *Ædiles.*] See before, l. 150, and note.

168. *Here, &c.*] Here at Rome people dress beyond what they can afford.

168-9. *Something more than enough.*] More than is sufficient for the purpose of any man's station, be it what it may ; in short, people seem to aim at nothing but useless gaudy show.

169. *Sometimes it is taken, &c.*] This superfluity in dress is sometimes at other people's expence : either these fine people borrow money to pay for their extravagant dress, which they never repay ; or they never pay for them at all—which, by the way, is a vice very common among such people.

170-1. *Ambitious poverty.*] Our poverty, though very great, is not lowly and humble, content with husbanding, and being frugal of the little we have, and with appearing what we really are—but it makes us ambitious of appearing what we are not, of living like men of fortune, and thus disguising our real situation from the world. This is at the root of that dishonesty before mentioned, so common now-a-days, of borrowing money, or contracting debts, which we never mean to pay. See l. 169.

171. *Why do I detain you ?*] Quid

When the gaping of the pale-looking mask  
 The rustic infant in its mother's bosom dreads :  
 Habits are equal there, and there alike you will see 165  
 The orchestra and people: the clothing of bright honour,  
 White tunics, suffice for the chief Ædiles.  
 Here is a finery of dress beyond ability: here is something  
 more  
 Than enough: sometimes it is taken from another's chest :  
 That vice is common. Here we all live in ambitious 170  
 Poverty:—why do I detain you? All things at Rome  
 Are with a price. What give you that sometimes you may  
 salute Cossus?  
 That Veiento may look on you with shut lip?  
 Oneshaves the beard, another deposits the hair of a favourite:  
 The house is full of venal cakes: take, and that 175

te moror? So HOR. sat. i. lib. i. l. 14,  
 15.

—*Ne te morer audi*

*Quo rem deducam*—

This is a sort of a phrase like our  
 "In short—not to keep you too long."

172. *With a price.*] Every thing  
 is dear at Rome; nothing is to be had  
 without paying for it; viz. extrava-  
 gantly. See l. 154-5.

—*What give you, &c.*] What does  
 it cost you to bribe the servants of  
 Cossus, that you may get admittance?  
 Cossus was some wealthy person,  
 much courted for his riches. Here it  
 seems to mean any such great and opu-  
 lent person.

173. *Veiento.*] Some other proud  
 nobleman, hard of access, who,  
 though suitors were sometimes with  
 difficulty admitted to him, seldom  
 condescended to speak to them. Hence  
 Umbritius describes him, clauso la-  
 bello. Yet even to get at the favour  
 of a look only, it cost money in bribes  
 to the servants for admittance.

174. *One shaves the beard.*] On the  
 day when they first shaved their beard,  
 they were reckoned no longer youths,  
 but men. A festival was observed on  
 the occasion among the richer sort, on  
 which presents were made; and the  
 misery was, that the poor were ex-  
 pected to send some present, on pain  
 of forfeiting the favour of the great  
 man. But the poet has a meaning  
 here, which may be gathered from the

next note, and from the word *amati*  
 at the end of this line.

—*Another deposits the hair.*] It  
 was usual for great men to cut off the  
 hair of their minions, deposit it in a  
 box, and consecrate it to some deity.  
 On this occasion, too, presents were  
 made. It was, indeed, customary for  
 all the Romans to poll their heads at  
 the age of puberty.

Umbritius still is carrying on his  
 design of lashing the vices of the  
 great, and of setting forth the wretch-  
 edness of the poor—*q. d.* "A great  
 man can't shave his minion for the  
 first time, or poll his head, but pre-  
 sents are expected on the occasion  
 from his poor clients, ill as they  
 can afford them, and presently  
 there's a houseful of cakes sent in,  
 as offerings to the favourite."

175. *Venal cakes.*] These were  
 made of honey, meal, and oil, and  
 sent, as presents or offerings, from  
 the poorer to the richer sort of people,  
 on their birth-days, (hence some read  
 here *libis genialibus*;) and on other  
 festal occasions. They came in such  
 numbers as to be an object of profit,  
 insomuch that the new trimmed fa-  
 vourite slave, to whom they were pre-  
 sented, sold them for some consider-  
 able sum. Hence the text says, *libis*  
*venalibus*.

—*Take, &c.*] The language here  
 is metaphorical: cakes have just been  
 mentioned, which were leavened, or

Fermentum tibi habe : præstare tributa clientes  
 Cogimur, et cultis augere peculia servis.  
 Quis timet, aut timuit gelidâ Præneste ruinam ;  
 Aut positis nemorosa inter juga Volsiniis, aut 180  
 Simplicibus Gabiis, aut proni Tiburis arce ?  
 Nos urbem colimus tenui tibicine fultam  
 Magna parte sui : nam sic labentibus obstat  
 Villicus, et veteris rimæ contexit hiatum :  
 Securos pendente jubet dormire ruinâ. 185  
 Vivendum est illic, ubi nulla incendia, nulli  
 Nocte metus : jam poscit aquam, jam, frivola transfert  
 Ucalegon : tabulata tibi jam tertia fumant :  
 Tu nescis ; nam si gradibus trepidatur ab imis,  
 Ultimus, ardebit, quem tegula sola tuetur

fermented, in order to make them light. Umbrilius is supposed, from this, to use the word fermentum, as applicable to the ideas of anger and indignation, which ferment, or raise the mind into a state of fermentation.

Accipe—"there," says Umbrilius, "take this matter of indignation, let it work within your mind, as it does in mine, that the poor clients of great men are obliged, even on the most trivial and most infamous occasions, to pay a tribute towards the emolument of their servants, on pain and peril, if they do it not, of incurring their displeasure, and being shut out of their doors."

By cultis servis the poet means to mark those particular slaves of great men, whose spruce and gay apparel bespoke their situation as favourites ; and, indeed, the word cultis may very principally allude to this last circumstance ; for the verb colo not only signifies to trim, deck, or adorn, but also to love, to favour, to be attached to. See AINSW.

Peculia seems here to imply what we call vails.

178 *Cold Præneste.* A town in Italy, about twenty miles from Rome. It stood on a hill, and the waters near it were remarkably cold ; from which circumstance, as well as its high situation, it was called gelida Præneste. VIRG. *Æn.* vii. 682.

179. *Volsinium.* A town in Tuscany, the situation of which was pleasant and retired.

180. *Simple Gabii.* A town of the Volscians, about ten miles from Rome ; it was called simple, because deceived into a surrender to Tarquin the proud, when he could not take it by force ; or perhaps from the simple and unornamented appearance of the houses.

—*The tower of prone Tibur.* A pleasant city of Italy, situate about sixteen miles from Rome, on the river Anio : it stood on a precipice, and had the appearance of hanging over it. ARX signifies the top, summit, peak, or ridge of any thing, as of a rock, hill, &c. also a tower, or the like, built upon it.

181. *We.* Who live at Rome.

—*Supported, &c.* In many parts of it very ruinous, many of the houses only kept from falling, by shores or props set against them, to prevent their tumbling down.

182. *The steward.* Villicus here seems to mean some officer, like a steward or bailiff, whose business it was to overlook these matters ; a sort of city surveyor, (see sat. iv. 76.) who, instead of a thorough repair, only propped the houses, and plastered up the cracks in their walls, which had been opened by their giving way ; so that, though they might to appearance be repaired and strong, yet they were still in the utmost danger of falling. Villicus may perhaps mean the steward, or bailiff, of the great man who was landlord of these houses : it was the steward's duty to

Leaven have to thyself : we clients to pay tributes  
 Are compelled, and to augment the wealth of spruce servants.  
 Who fears, or hath feared the fall of a house in cold  
 Præneſte,  
 Or at Volsinium placed among shady hills, or at  
 Simple Gabii, or at the tower of prone Tibur ? 180  
 We inhabit a city supported by a slender prop  
 In a great part of itself ; for thus the steward hinders  
 What is falling, and has covered the gaping of an old chink :  
 He bids us to sleep secure, ruin impending. 184  
 There one should live, where there are no burnings, no fears  
 In the night.—Already Ucalegon asks for water, already  
 Removes his lumber : already thy third floors smoke :  
 Thou know'st it not : for if they are alarmed from the  
 lowest steps,  
 The highest will burn, which the roof alone defends

see that repairs were timely and properly done.

184. *He bids us to sleep, &c.* If we express any apprehension of danger, or appear uneasy at our situation, he bids us dismiss our fears, and tells us, that we may sleep in safety, though at the same time the houses are almost tumbling about our ears.

Umbricius urges the multitude of ruinous houses, which threaten the lives of the poor inhabitants, as another reason why he thinks it safest and best to retire from Rome.

185. *There one should live, &c.* As a fresh motive for the removal of Umbricius from Rome, he mentions the continual danger of fire, especially to the poor, who being obliged to lodge in the uppermost parts of the houses in which they are inmates, sat. x. l. 118. run the risk of being burned in their beds ; for which reason he thought it best to live where there was no danger of house-burning, and nightly alarms arising from such a calamity.

186. *Already Ucalegon.* He seems here to allude to Virg. *Æn.* ii. 314-12. where he is giving a description of the burning of the city of Troy :

—*Jam Diiphobi dedit omnia rutnam,  
 Vulcano superante, domus : jam  
 proximus ardet*

*Ucalegon.*—

Some unhappy Ucalegon, says Umbricius, who sees the ruin of his

neighbour's house, and his own on fire, is calling out for water, is removing his wretched furniture (frivola, trifling, frivolous, of little value) to save it from the flames.

187. *Thy third floors.* Tabulatum, from tabula, a plank, signifies any thing on which planks are laid ; so the floors of a house.

188. *Thou know'st it not.* You a poor inmate, lodged up in the garret, are, perhaps, fast asleep, and know nothing of the matter ; but you are not in the less danger, for if the fire begins below, it will certainly reach upwards to the top of the house.

—*If they are alarmed.* Trepidatur, impers. (like concurritur, *Hor.* sat. i. l. 7.) if they tremble, are in an uproar. (*AINAW.*) from the alarm of fire.

—*From the lowest steps.* Gradus is a step or a stair of a house ; imis gradibus, then, must denote the bottom of the stairs, and signify what we call the ground-floor.

189. *The highest.* Ultimus, i. e. gradus, the last stair from the ground, which ends at the garret, or cock-loft, (as we call it,) the wretched abode of the poor. This will be reached by the ascending flames, when the lower part of the house is consumed.

—*The roof.* Tegula, lit. signifies a tile ; a tego, quod tegat aedes ; hence it stands for the roof of a house.

A pluviâ ; molles ubi reddunt ova columbæ. 190  
 Lectus erat Codro Proculâ minor : urceoli sex  
 Ornamentum abaci ; necnon et parvulus infra  
 Cantharus, et recubans sub eodem marmore Chiron ;  
 Jamque vetus Græcos servabat cista libellos,  
 Et divina Opici rodebant carmina mures. 195  
 Nil habuit Codrus : quis enim negat ? et tamen illud  
 Perdidit infelix totum nil : ultimus autem  
 Ærumnæ cumulus, quod nudum, et frustra rogantem  
 Nemo cibo, nemo hospitio, tectoque juvabit.  
 Si magna Arturii cecidit domus : horrida mater, 200  
 Pullati proceres, differt vadimonia Prætor :  
 Tunc gemimus casus urbis, tunc odimus ignem :

190. *Where the soft pigeons.* The plumage of doves and pigeons is remarkably soft. Perhaps molles here has the sense of gentle, tame ; for this sort love to lay their eggs and breed in the roofs of buildings.

191. *Codrus had a bed, &c.* Umbritius still continues to set forth the calamities of the poor, and shews that, under such a calamity as is above mentioned, they have none to relieve or pity them.

Codrus, some poor poet : perhaps he that is mentioned sat. i. l. 2. which see, and the note.

The furniture of his house consisted of a wretched bed, which was less, or shorter, than his wife Procula, who is supposed to have been a very little woman. Minor signifies less in any kind, whether in length, breadth, or height.

—*Six little pitchers.* Urceoli, (dim. of urceus,) little water pitchers made of clay, and formed on the potter's wheel.

—*Amphora cæpit*

*Institui, currente rota cur urceus exit ?* HOR. ad Pis. l. 21, 2.

192-3. *A small jug.* Cantharus, a sort of drinking vessel, with a handle to it ; Attritâ pendebat cantharus ansâ. VING. ecl. vi. 17.

193. *A Chiron reclining, &c.* A figure of Chiron the centaur in a reclining posture under the same marble, i. e. under the marble slab, of which the cupboard was formed, perhaps by way of support to it.

Some suppose Umbritius to mean

by sub eodem marmore, that this was a shabby figure of Chiron made of the same materials with the cantharus, viz. of clay, which he jeeringly expresses by marmore, for of this images were usually made.

194. *An old chest, &c.* This is another instance of the poverty of Codrus—he had no book-case, or library, but only a few Greek books in an old worm-eaten wooden chest.

195. *Barbarous mice, &c.* Opicus is a word taken from the Opici, an ancient, rude, and barbarous people of Italy, so called from Ops, i. e. Terra, as being the aborigines ; hence the adjective opicus signifies barbarous, rude unlearned. The poet, therefore, humourously calls the mice opici, as having so little respect for learning, that they gnawed the divine poems, perhaps even of Homer himself, which might have been treasured up, with others, in the chest of poor Codrus.

Some suppose opici to be applied to mice, from Gr. *ovv*, a cavern—aluding to the holes in which they hide themselves.

196. *Who forsooth denies it ?* By this it should appear, that the Codrus mentioned here, and in sat. i. l. 2. are the same person, whose poverty was so great, and so well known, as to be proverbial. See note, sat. i. l. 2.

197-8. *The utmost addition, &c.* Ultimus cumulus—the utmost height—the top—of his unhappiness ; as the French say, Le comble de son malheur. The French word comble evidently comes from Lat. cumulus,

From the rain: where the soft pigeons lay their eggs, 190

Codrus had a bed less than Procula: six little pitchers  
The ornament of his cupboard; also, underneath, a small  
Jug, and a Chiron reclining under the same marble.

And now an old chest preserved his Greek books,  
And barbarous mice were gnawing divine verses. 195

Nothing had Codrus—who forsooth denies it? and yet all that  
Nothing unhappy he lost. But the utmost

Addition to his affliction was, that, naked, and begging  
scraps,

Nobody will help him with food, nobody with entertain-  
ment, and an house.

If the great house of Arturius hath fallen; the mother  
is ghastly, 200

The nobles sadly clothed, the Prætor defers recognizances:  
'Then we lament the misfortunes of the city: then we hate fire:

which signifies, in this connexion, that which is over and above measure—the heaping of any measure—when the measure is full to the brim, and then more put on, till it stands on an heap above, at last it comes to a point, and will hold no more. *BOYER* explains *combe* to mean, *Ce qui peut tenir par dessus une mesure déjà pleine*. We speak of accumulated affliction, the height of sorrow, the completion of misfortune, the finishing stroke, and the like, but are not possessed of any English phrase, which literally expresses the Latin *ultimus cumulus*, or the French *combe du malheur*.

198. *Naked*.] Having lost the few clothes he had by the fire.

—*Scraps*.] *Frusta*—broken victuals, as we say. In this sense the word is used, *sat. xiv. 128*.

199. *With entertainment*.] So *hospitium* seems to mean here, and is to be understood, in the sense of hospitality, friendly or charitable reception and entertainment: some render it lodging—but this is implied by the next word.

—*And an house*.] Nobody would take him into their house, that he might find a place where to lay his head, secure from the inclemency of the weather.

Having shewn the miserable estate of the poor, if burnt out of house and home, as we say, *Umbricius* proceeds

to exhibit a strong contrast, by stating the condition of a rich man under such a calamity; by this he carries on his main design of setting forth the abominable partiality for the rich, and the wicked contempt and neglect of the poor.

200. *Arturius*.] Perhaps this may mean the same person as is spoken of, *l. 29*. However, this name may stand for any rich man, who, like *Arturius*, was admired and courted for his riches.

—*Hath fallen*.] A prey to flames; hath been burnt down.

—*The mother is ghastly*.] *Mater* may here mean the city itself. All Rome is in a state of disorder and lamentation, and puts on a ghastly appearance, as in some public calamity; or, the matrons of Rome, with torn garments and dishevelled hair, appear in all the horrid signs of woe. See *VING. Æn. ii. l. 489*.

201. *The nobles sadly clothed*.] *Pullati*; clad in sad-coloured apparel, as if in mourning.

—*The Prætor, &c.*] The judge adjourns his court, and respites the pledges, or bonds, for the suitors' appearances to a future day.

202. *Then we lament, &c.*] Then we lament the accidents to which the city is liable; particularly the loss of so noble an edifice as the house of *Arturius*, as if the whole city was involved in the misfortune.

—*We hate fire*.] We can't bear the



Ardet adhuc—et jam accurrit qui marmora donet,  
 Conferat impensas : hic nuda et candida signa ;  
 Hic aliquid præclarum Euphranoris, et Polycleti ; 205  
 Phæcasianorum vetera ornamenta deorum.  
 Hic libros dabit, et forulos, mediamque Minervam ;  
 Hic modium argenti : meliora, ac plura reponit  
 Persicus orborum lautissimus, et merito jam  
 Suspectus, tanquam ipse suas incenderet ædes. 210  
 Si potes avelli Circensibus, optima Soræ,  
 Aut Fabrateriæ domus, aut Frusinone paratur,  
 Quanti nunc tenebras unum conducis in annum :  
 Hortulus hic, puteusque brevis, nec reste movendus,

very mention of fire. It was customary for mourners to have no fire in their houses. Perhaps this may be meant.

203. *It burns yet.*] i. e. While the house is still on fire, before the flames have quite consumed it.

—*And now runs out.*] Some officious flatterer of Arturius loses no time to improve his own interest in the great man's favour, but hastens to offer his services before the fire has done smoking, and to let him know, that he has marble of various kinds, which he wishes to present him with, for the rebuilding of the house.

204. *Can contribute expences.*] i. e. Can contribute towards the expence of repairing the damage, by presenting a large quantity of this fine marble, which was a very expensive article.

—*Another.*] Of the same stamp ; as one furnishes marble to rebuild the outside of the house, another presents ornaments for the inside ; such as Grecian statues, which were usually naked, and made of the finest white marble.

205. *Another something famous.*] Some famous works of Euphranor and Polycletus, two eminent Grecian statuaries.

206. *Of Phæcasian gods.*] The ancient images of the Grecian deities were called Phæcasian, from φαεινός calceus albus ; because they were represented with white sandals ; probably the statues here mentioned had been ornaments of Grecian temples.

207. *Minerva down to the waist.*]

Probably this means a bust of Minerva, consisting of the head, and part of the body down to the middle.

—*Pallas to the breast.* DRYDEN.

Grangius observes, that they had their imagines aut integræ, aut dimidiatæ ; of which latter sort was this image of Minerva.

Britannicus expounds mediam Minervam, "Statuam Minervæ in medio reponendam, ad exornandam bibliothecam."—"A statue of Minerva to be placed in the middle, by way of ornamenting his library."

208. *A bushel of silver.*] A large quantity ; a definite for an indefinite ; as we say, "such a one is worth a bushel of money."—So the French say, un boisseau d'écus. Argenti, here, may either mean silver to be made into plate, or silver plate already made, or it may signify money. Either of these senses answers the poet's design, in setting forth the attention, kindness, and liberality shewn to the rich, and forms a striking contrast to the want of all these towards the poor.

209. *The Persian.*] Meaning Arturius, who either was a Persian, and one of the foreigners who came and enriched himself at Rome, (see l. 72.) or so called, on account of his resembling the Persians in splendor and magnificence.

—*The most splendid of destitutes.*] Orbus means one that is deprived of any thing that is dear, necessary, or useful ; as children of their parents ;

It burns yet—and now runs one who can present marbles,  
Can contribute expences: another naked and white statues;  
Another something famous of Euphranor and Polycletus;  
The ancient ornaments of Phæcasian gods. 206

This man will give books, and book-cases, and Minerva  
down to the waist;

Another a bushel of silver: better and more things doth  
The Persian, the most splendid of destitutes lay up, and  
now deservedly

Suspected, as if he had himself set fire to his own house.

Could you be plucked away from the Circenses, a most  
excellent house 211

At Sora, or Fabrateria, or Frusino, is gotten

At the price for which you now hire darkness for one year:  
Here is a little garden, and a shallow well, not to be drawn  
by a rope,

men of their friends; or of their substance and property, as Arturius, who had lost his house, and every thing in it, by a fire. But, as the poet humourously styles him, he was the most splendid and sumptuous of all sufferers, for he replaced and repaired his loss, with very considerable gain and advantage, from the contributions which were made towards the rebuilding and furnishing his house, with more and better (*meliora et plura*) materials for both, than those which he had lost.

The contrast to the situation of poor Codrus is finely kept up, as well as the poet's design of exposing the monstrous partiality which was shewn to riches.

209-10. *Now deservedly suspected.* See MARTIAL, epigr. 51. lib. iii.

The satire upon the venality, self-interestedness, and mercenary views of those who paid their court to the rich and great, is here greatly heightened, by supposing them so notorious, as to encourage Arturius to set his own house on fire, on the presumption that he should be a gainer by the presents which would be made him from those who expected, in their turn, to be richly repaid by the entertainments he would give them during his life, and, at his death, by the legacies he might leave them in his will. Such were called *captatores*. See sat. x.

202. HOR. lib. ii. sat. v. l. 57.

As for poor Codrus, he was left to starve; nobody could expect any thing from him, either living or dying, so he was forsaken of all—*orborem miserimus*—whereas Arturius was, as the poet calls him, *orborem latissimus*.

211. *The Circenses.*] The Circensian games; so called, because exhibited in the Circus. See KENNETT, Antiq. book v. part ii. chap. ii. These shows were favourite amusements, and therefore the Romans could hardly be prevailed on to absent themselves from them; hence he says, *Si potes avelli*.

212. *Sora, &c.*] These were pleasant towns in Campania, where, says Umbrius to Juvenal, a very good house and little garden is purchased (*paratur*) for the same price (*quantum*) as you now, in these dear times, hire (*conducis*) a wretched, dark, dog-hole (*teaebras*) at Rome for a single year.

214. *A shallow well, &c.*] The springs lying so high, that there is no occasion for a rope for letting down a bucket to fetch up the water; the garden may be watered with the greatest ease, by merely dipping and thus, *facili haustu*, with an easy drawing up by the hand, your plants be refreshed. This was no small acquisition in Italy, where, in many parts, it seldom rains.

In tenues plantas facili diffunditur haustu. 215  
 Vive bidentis amans, et culti villicus horti,  
 Unde epulum possis centum dare Pythagoræis.  
 Est aliquid quocunque loco, quocunque recessu,  
 Unius sese dominum fecisse lacertæ.  
 Plurimus hic æger moritur vigilando; (sed illum 220  
 Languorem peperit cibus imperfectus, et hærens  
 Ardenti stomacho,) nam quæ meritoria somnum  
 Admittunt? Magnis opibus dormitur in urbe.  
 Inde caput morbi. Rhedarum transitus arcto  
 Vicorum inflexu, et stantis convicia mandræ 225  
 Eripiunt somnum Druso, vitulisque marinis.  
 Si vocat officium, turbâ cedente vehetur  
 Dives, et ingenti curret super ora Liburno,

216. *I live fond of the fork.*] *i. e.* Pass your time in cultivating your little spot of ground. The bidentis, or fork of two prongs, was used in husbandry; here, by met. it is put for husbandry itself.

217. *An hundred Pythagoreans.*] Pythagoras taught his disciples to abstain from flesh, and to live on vegetables.

219. *Of one lizard.*] The green lizard is very plentiful in Italy, as in all warm climates, and is very fond of living in gardens, and among the leaves of trees and shrubs.

—*Sen virides rubum*

*Dimonire lacertæ*—

HON. LIB. I. OD. XXIII. l. 6, 7.

The poet means, that, wherever a man may be placed, or wherever retired from the rest of the world, it is no small privilege to be able to call one's self master of a little spot of ground of one's own, however small it may be, though it were no bigger than to contain one poor lizard. This seems a proverbial or figurative kind of expression.

220. *With watching.*] With being kept awake. Another inconvenience of living in Rome is, the perpetual noise in the streets, which is occasioned by the carriages passing at all hours, so as to prevent one's sleeping. This, to people who are sick, is a deadly evil.

220-1. *But that languor, &c.*] *q. d.* Though, by the way, it must be admitted, that the weak, languishing,

and sleepless state, in which many of these are, they first bring upon themselves by their own intemperance; and therefore their deaths are not wholly to be set down to the account of the noise by which they are kept awake, however this may help to finish them.

221. *Food—imperfect.*] *i. e.* Imperfectly digested—indigested—and lying hard at the stomach—hærens, adhering, as it were, to the coats of the stomach, so as not to pass, but to ferment, and to occasion a burning or scalding sensation. This seems to be a description of what we call the heart-burn, (Gr. καρδίαλγία,) which arises from indigestion, and is so painful and troublesome as to prevent sleep: it is attended with risings of sour and sharp fumes from the stomach into the throat, which occasion a sensation almost like that of scalding water.

222. *For what hired lodgings, &c.*] The nam, here, seems to join this sentence to vigilando, l. 221. I therefore have ventured to put the intermediate words in a parenthesis, which, as they are rather digressive, makes the sense of the passage more easily understood.

Meritorium—a merendo—locus qui mercede locatur, signifies any place or house that is hired. Such, in the city of Rome, were mostly, as we may gather from this passage, in the noisy part of the town, in apartments

Is poured with an easy draught on the small plants. 215  
 Live fond of the fork, and the farmer of a cultivated garden,  
 Whence you may give a feast to an hundred Pythagoreans.  
 It is something in any place, in any retirement,  
 To have made one's self master of one lizard.

Here many a sick man dies with watching; (but that 220  
 Languor food hath produced, imperfect, and sticking  
 To the burning stomach,) for what hired lodgings admit  
 Sleep?—By great wealth one sleeps in the city.  
 Thence the source of the disease: the passing of carriages  
 in the narrow

Turning of the streets, and the foul language of the  
 standing team, 225

Take away sleep from Drusus, and from sea-calves.  
 If business calls, the crowd giving way, the rich man will be  
 Carried along, and will pass swiftly above their faces with a  
 huge Liburnian,

next to the street, so not very friendly  
 to repose.

223. *With great wealth.*] Dormit-  
 tur is here used impersonally, like  
 trepidatur, l. 188. None but the rich  
 can afford to live in houses which are  
 spacious enough to have bed-cham-  
 bers remote from the noise in the  
 streets; those who, therefore, would  
 sleep in Rome, must be at a great ex-  
 pence, which none but the opulent  
 can afford.

224. *Thence the source, &c.*] One  
 great cause of the malady complained  
 of (*morbi, i. e. vigilandi*, l. 220.) must  
 be attributed to the narrowness of the  
 streets and turnings, so that the car-  
 riages must not only pass very near  
 the houses, but occasion frequent  
 stoppages; the consequence of which  
 is, that there are perpetual noisy dis-  
 putes, quarrels, and abuse (*convicia*)  
 among the drivers. *Rheda* signifies  
 any carriage drawn by horses, &c.

225. *Of the standing team.*] *Man-  
 dra* signifies, literally, a hovel for  
 cattle, but, by meton. a company or  
 team of horses, oxen, mules, or any  
 beasts of burden; these are here sup-  
 posed standing still, and not able to  
 go on, by reason of meeting others in  
 a narrow pass; hence the bickering,  
 scoldings, and abusive language which  
 the drivers bestow on each other for  
 stopping the way.

226. *Drusus.*] Some person re-  
 markable for drowsiness.

—*Sea-calves.*] These are remark-  
 ably sluggish and drowsy; they will  
 lay themselves on the shore to sleep,  
 in which situation they are found, and  
 thus easily taken.

*Sternunt se somno diversa in littore  
 phocæ.* VIRG. Georg. iv. 432.

227. *If business calls.*] *Umbritius*,  
 having shewn the advantages of the  
 rich, in being able to afford them-  
 selves quiet repose, notwithstanding the  
 constant noises in the city, which  
 break the rest of the poorer sort, now  
 proceeds to observe the advantage  
 with which the opulent can travel  
 along the crowded streets, where the  
 poorer sort are inconvenienced beyond  
 measure.

*Si vocat officium*—if business, either  
 public or private, calls the rich man  
 forth, the crowd makes way for him  
 as he is carried along in his litter.

228. *Pass swiftly, &c.*] *Curret*—  
 lit. will run: while the common pas-  
 sengers can hardly get along for the  
 crowds of people, the rich man passes  
 on without the least impediment,  
 being exalted above the heads of the  
 people, in his litter, which is elevated  
 on the shoulders of tall and stout  
 Liburnian bearers.

The word *ora* properly means faces  
 or countenances; the super *ora* may

Atque obiter leget, aut scribet, aut dormiet intus ;  
 Namque facit somnum clausâ lectica fenestrâ. 230  
 Ante tamen veniet : nobis properantibus obstat  
 Unda prior, magno populus premit agmine lumbos  
 Qui sequitur : ferit hic cubito, ferit assere duro  
 Alter ; at hic tignum capiti incutit, ille metretam,  
 Pingua crura luto : plantâ mox undique magnâ 235  
 Calcor, et in digito clavus mihi militis hæret.  
 Nonne vides quanto celebretur sportula fumo ?  
 Centum convivæ ; sequitur sua quemque culina :  
 Corbulo vix ferret tot vasa ingentia, tot res  
 Impositas capiti, quot recto vertice portat 240

denote his being carried above the faces of the crowd, which are turned upwards to look at him as he passes.

228. *A huge Liburnian.* The chairmen at Rome commonly came from Liburnia, a part of Illyria, between Istria and Dalmatia. They were remarkably tall and stout.

229. *Read, or write, or sleep.* He is carried on with so much ease to himself, that he can amuse himself with reading, employ himself in writing, or, if he has a mind to take a nap, has only to shut up the window of his litter, and he will be soon composed to sleep. All this he may do, obiter, in going along—En chetnin faisant—en passant, as the French say.

231. *But he will come before us.* He will lose no time by all this ; for, however he may employ himself in his way, he will be sure to arrive before us foot-passengers at the place he is going to.

—*Us hastening.* Whatever hurry we may be in, or whatever haste we wish to make, we are sure to be obstructed ; the crowd that is before us, in multitude and turbulence, like waves, closes in upon us, as soon as the great man, whom they made way for, is passed, so that we can hardly get along at all.

232. *The people who follow, &c.* As the crowd which is before us stops up our way, that which is behind presses upon our backs, so that we can hardly stir either backward or forward.

233. *One strikes with the elbow.* To jostle us out of his way.

233-4. *Another—with a large joist.* Which he is carrying along, and runs it against us. Asser signifies a pole, or piece of wood ; also the joist of an house ; which, from the next word, we may suppose to be meant here, at least some piece of timber for building, which, being carried along in the crowd, must strike those who are not aware of it, and who stand in the way.

Some understand assere in this place to mean a pole of some litter that is passing along ; a chair pole, as we should call it.

234. *Drives a beam, &c.* Another is carrying tignum, a beam, or rafter, or some other large piece of wood used in building, which, being carried on the shoulder, has the end level with the heads of those it meets in its way, and must inflict a severe blow.

—*A tub.* Metreta signifies a cask of a certain measure, which, in being carried through the crowd, will strike and hurt those who don't avoid it.

235. *Thick with mud.* Bespattered with the mire of the streets, which is kicked up by such a number of people upon each other.

235-6. *On all sides—the nail, &c.* I can hardly turn myself but some heavy, splay-footed fellow tramples upon my feet ; and at last some soldier's hob-nail runs into my toe. The soldiers wore a sort of harness on their feet and legs, called caliga, which was stuck full of large nails.

Such are the inconveniences which the common sort of people meet with in walking the streets of Rome.

And in the way he will read, or write, or sleep within ;  
For a litter with the window shut causeth sleep. 230

But he will come before us : us hastening the crowd before  
Obstructs : the people who follow press the loins with a large  
Concourse : one strikes with the elbow, another strikes with a  
large

Joint, but another drives a beam against one's head, another  
a tub.

The legs thick with mud : presently, on all sides, with a  
great foot 235

I'm trodden on, and the nail of a soldier sticks in my toe.

Do not you now see with how much smoke the sportula  
is frequented ?

An hundred guests : his own kitchen follows every one :

Corbulo could hardly bear so many immense vessels, so  
many things 239

Put on his head, as, with an upright top, an unhappy little

237. *Do not you see, &c.* Umbritius proceeds to enumerate farther inconveniences and dangers which attend passengers in the streets of Rome.

Some understand fumo, here, in a figurative sense—*q. d.* With how much bustle, with what crowds of people, like clouds of smoke, is the sportula frequented ? Others think it alludes to the smoke of the chafing dishes of hot coals which were put under the victuals, to keep them warm as they were carried along the street : this, from the number, must have been very offensive.

—*The sportula.* ] Of this, see sat. i. 81. note. But, from the circumstances which are spoken of in the next four lines of this passage, it should seem, that the sportula mentioned here was of another kind than the usual poor dole-basket. Here are an hundred guests invited to partake of it, and each has such a share distributed to him as to be very considerable.

238. *His own kitchen follows* ] Each of the hundred sharers of this sportula had a slave, who, with a chafing-dish of coals on his head, on which the victuals were put, to keep them hot, followed his master along the street homewards : so that the whole

made a very long procession.

Culina denotes a place where victuals are cooked ; and as the slaves followed their masters with vessels of fire placed under the dishes so as to keep them warm, and, in a manner, to dress them as they went along, each of these might be looked upon as a moveable or travelling kitchen : so that the masters might each be said to be followed by his own kitchen.

239. *Corbulo.* ] A remarkably strong and valiant man in the time of Nero. Tacitus says of him, Corpore ingens erat, et supra experientiam sapientiamque erat validus.

240. *An upright top.* ] The top of the head, on which the vessels of fire and provision were carried, must be quite upright, not bending or stooping, lest the soup, or sauce, which they contained, should be spilt as they went along, or vessels and all slide off. The tot vasa ingentia, and tot res, shew that the sportula above-mentioned was of a magnificent kind, more like the splendor of a cœna recta, a set and full supper, than the scanty distribution of a dole-basket.

240-1. *Unhappy little slave.* ] Who was hardly equal to the burden which he was obliged to carry in so uneasy a situation, as not daring to stir his head.

Servulus infelix ; et cursu ventilat ignem.  
 Scinduntur tunicæ sartæ : modo longa coruscat  
 Sarraco veniente abies, atque altera pinum  
 Plaustra vehunt, nutant alte, populoque minantur.  
 Nam si procubuit, qui saxa Ligustica portat 245  
 Axis, et eversum fudit super agmina montem,  
 Quid superest de corporibus ? quis membra, quis ossa  
 Invenit ? obtritum vulgi perit omne cadaver  
 More animæ. Domus interea secura patellas  
 Jam lavat, et buccâ foculum excitat, et sonat unctis 250  
 Strigilibus, pleno et componit lintea gutto.  
 Hæc inter pueros varie properantur ; at ille  
 Jam sedet in ripâ, tetrumque novitius horret  
 Porthmea ; nec sperat cœnosi gurgitis alnum

241. *In running ventilates, &c.*] He blew up, or fanned, the fire under the provisions, by the current of air which he excited in hastening on with his load. These processions Umbritius seems to reckon among other causes of the street being crowded, and made disagreeable and inconvenient for passengers.

242. *Botched coats are torn.*] Some refer this to the old botched clothes of these poor slaves ; but I should rather imagine, that Umbritius here introduces a new circumstance, which relates to the poor in general, whose garments being old, and only hanging together by being botched and mended, are rent and torn off their backs, in getting through the crowd, by the violence of the press, which is increased by the number of masters and servants, who are hurrying along with the contents of the sportula.

—*A long fir-tree.*] Another inconvenience arises from the passing of timber-carriages among the people in the streets. SENECA, epist. xl. Longo vehiculorum ordine, pinus aut abies deferebatur vicis intrementibus.

—*Brandishes.*] Corusca signifies to brandish or shake ; also neut. to be shaken, to wave to and fro ; which must be the case of a long stick of timber, of the ends especially, on a carriage. This may be very dangerous if approached too near.

243. *The waggon coming.*] Moving on its way ; sarracum signifies a waggon, or wain, for the purpose of carrying timber.

244. *They nod on high.*] These trees being placed high on the carriages, and lying out beyond them at each end, tremble aloft, and threaten the destruction of the people.

245. *But if the axle, &c.*] i. e. If the stone-carriage has overturned by the breaking of the axle-tree.

—*Ligustian stones.*] Which were hewn, in vast masses, in Liguria, from the quarries of the Appennine mountains.

246. *The overturned mountain.*] Hyperbole, denoting the immensity of the block of stone.

—*Upon the crowd.*] Agmen denotes a troop or company ; also a number of people walking together, as in a crowded street.

247. *What remains, &c.*] If such an immense mass should, in its fall, light upon any of the people, it must grind them to atoms : no trace of a human body, its limbs, or bones, could be found.

248. *In the manner of the soul.*] i. e. The particles which composed the body could no more be found, than could the soul which is immaterial ; both would seem to have vanished away, and disappeared together.

—*Meanwhile.*] Interea — q. d. While the slave is gone to bring home the provisions, and is crushed to pieces, by the fall of a stone-carriage, in his way. See l. 252-3.

—*The family.*] The servants of the family (comp. l. 252.) safe at home, and knowing nothing of what had

Slave carries; and in running ventilates the fire.—  
 Botched coats are torn.—Now a long fir-tree brandishes,  
 The waggon coming, and a pine other  
 Carts carry, they nod on high, and threaten the people.  
 But if the axle, which carries the Ligustian stones, 245  
 Hath fallen down, and hath poured forth the overturned  
 mountain upon the crowd,  
 What remains of their bodies? who finds members—who  
 Bones? every carcase of the vulgar, ground to powder,  
 perishes  
 In the manner of the soul. Meanwhile, the family secure  
 now washes  
 The dishes, and raises up a little fire with the cheek, and  
 makes a sound with anointed 250  
 Scrapers, and puts together the napkins with a full cruse.  
 These things among the servants are variously hastened:  
 but he  
 Now sits on the bank, and, a novice, dreads the black  
 Ferryman; nor does he hope for the boat of the muddy  
 gulph,

happened, set about preparing for supper.

250. *The dishes.*] Patella signifies any sort of dish to hold meat. One washes and prepares the dishes which are to hold the meat when it arrives.

—*Raises up a little fire, &c.*] Another, in order to prepare the fire for warming the water for bathing before supper, blows it with his mouth. Hence it is said, buccâ foculum excitat; alluding to the distension of the cheeks in the act of blowing.

250-1. *With anointed scrapers.*] Strigil denotes an instrument for scraping the body after bathing; it had some oil put on it, to make it slide with less friction over the skin. Scrapers were made of gold, silver, iron, or the like, which, when gathered up, or thrown down together, made a clattering sound.

251. *Puts together the napkins.*] Lintea—linen napkins, or towels, made use of to dry the body after bathing; these he folds and lays in order.

—*A full cruse.*] Gutto—a sort of oil-cruet, with a long and narrow neck, which poured the oil, drop by drop, on the body after bathing, and

then it was rubbed all over it.

252. *These things among the servants, &c.*] Each servant, in his department, made all the haste he could, to get things ready against the supper should arrive.

—*But he.*] Ille—i. e. The servulus infelix, (which we read of, l. 241.) in his way home with his load of provisions, is killed by the fall of a block of stone upon him.

253. *Sits on the bank.*] Of the river Styx. By this account of the deceased, it is very clear that Juvenal was no Epicurean, believing the soul to perish with the body, which some have wrongly inferred, from what he says. l. 249. more animæ.

—*A novice.*] Just newly arrived, and now first beholding such a scene.

253-4. *The black ferryman.*] Porthmea—from Gr. πορθμεύς, a ferryman, one who ferries people over the water. Charon, the fabled ferryman of hell, is here meant.

254. *Nor does he hope for the boat, &c.*] Alnus properly signifies an elder-tree; but as the wood of this tree was used in making boats, it therefore, by met. signifies a boat.

As the poor deceased had died a



Infelix, nec habet quem porrigat ore trientem. 255  
 Respice nunc alia, ac diversa pericula noctis :  
 Quod spatium tectis sublimibus, unde cerebrum  
 Testa ferit, quoties rimosa et curta fenestris  
 Vasa cadunt, quanto percussus pondere signent,  
 Et lædant silicem : possis ignavus haberi, 260  
 Et subiti casûs improvidus, ad cœnam si  
 Intestatus eas ; adeo tot fata, quot illâ  
 Nocte patent vigiles, te prætereunte, fenestræ.  
 Ergo optes, votumque feras miserabile tecum,  
 Ut sint contentæ patulas effundere pelves. 265  
 Ebrius, ac petulans, qui nullum forte cecidit,  
 Dat pœnas, noctem patitur lugentis amicum  
 Pelidæ ; cubat in faciem, mox deinde supinus :  
 Ergo non aliter poterit dormire : QUIBUSDAM  
 SOMNUM RIXA FACIT : sed quamvis improbus annis, 270

violent death, and such a one as dissipated all the parts of his body, so as that they could not be collected for burial, he could not pass over the river Styx, but must remain on its banks an hundred years, which was held to be the case of all unburied bodies. See VIRG. Æn. vi. 325-29. 365-6. and HOR. lib. i. ode xxviii. 35-6. This situation was reckoned to be very unhappy.

255. *Nor hath he a farthing, &c.* The triens was a very small piece of money, the third part of the as, which was about three farthings of our money. It was a custom among the Greeks to put a piece of money into the mouth of a dead person, which was supposed to be given to Charon, as his fare, for the passage in his boat over the river Styx. This unhappy man, being killed in the manner he was, could not have this done for him.

Though Juvenal certainly believed a future state of rewards and punishments, yet he certainly means here, as he does elsewhere, to ridicule the idle and foolish superstitions, which the Romans had adopted from the Greeks, upon those subjects, as well as on many others relative to their received mythology.

256. *Now consider, &c.* Umbritus still pursues his discourse, and adds fresh reasons for his departure

from Rome : which, like the former already given, arise from the dangers which the inhabitants, the poorer sort especially, are exposed to, in walking the streets by night. These he sets forth with much humour.

—*Other, and different dangers.* Besides those already mentioned. l. 184-190.

257. *What space from high roofs.* How high the houses are, and, consequently, what a long way any thing has to fall, from the upper windows into the street, upon people's heads that are passing by ; and therefore must come with the greater force ; inasmuch that pieces of broken earthen ware, coming from such a height, make a mark in the flint pavement below, and, of course, must dash out the brains of the unfortunate passenger on whose head they may happen to alight.

260. *Idle.* Ignavus—indolent—negligent of your affairs. q. d. A man who goes out to supper, and who has to walk home through the streets at night, may be reckoned very indolent, and careless of his affairs, as well as very improvident, if he does not make his will before he sets out.

262. *As many fates.* As many chances of being knocked on the head, as there are open windows, and people watching to throw down their

Wretch [that he is]—nor hath he a farthing which he can reach forth from his mouth. 255

Now consider other, and different dangers of the night :  
What space from high roofs, from whence the brain  
A potsherd strikes, as often as from the windows cracked  
and broken

Vessels fall, with what weight they mark and wound  
The stricken flint : you may be accounted idle, 260  
And improvident of sudden accident, if to supper  
You go intestate ; there are as many fates as, in that  
Night, there are watchful windows open, while you pass by.  
Therefore you should desire, and carry with you a miserable  
wish, :

That they may be content to pour forth broad basons. 265

One drunken and petulant, who haply hath killed nobody,  
Is punished ; suffers the night of Pelides mourning  
His friend ; he lies on his face, then presently on his back :  
For otherwise he could not sleep : To some  
A QUARREL CAUSES SLEEP : but tho' wicked from years 270

broken crockery into the street, as you pass along.

264. *Therefore you should desire, &c.* As the best thing which you can expect, that the people at the windows would content themselves with emptying the nastiness which is in their pots upon you, and not throw down the pots themselves.

Pelvis is a large bason, or vessel, wherein they washed their feet, or put to more filthy uses.

266. *One drunken, &c.* Umbritius, among the nightly dangers of Rome, recounts that which arises from meeting drunken rakes in their cups.

—*Drunken and petulant.* We may imagine him in his way from some tavern, very much in liquor, and very saucy and quarrelsome, hoping to pick a quarrel, that he may have the pleasure of beating somebody before he gets home ; to fail of this is a punishment to him.

267. *The night of Pelides.* The poet humourously compares the uneasiness of one of these young fellows, on missing a quarrel, to the disquiet of Achilles (the son of Peleus) on the loss of his friend Patroclus ; and almost translates the description

which Homer gives of that hero's restlessness on the occasion. *Iliad* Ω. 10, 11.

Ἄλλοτ' ἐπὶ πλευρᾷ κατακειμένος,  
ἄλλοτε δ' αὖτις

Ἵπτιος, ἄλλοτε δὲ πρηνής

*Nunc lateri incumbens, iterum post paulo supinus*

*Corpore, nunc pronus.*

So the poet describes this rake-helly youth, as tossing and tumbling in his bed, first on his face, then on his back (supinus)—thus endeavouring to amuse the restlessness of his mind, under the disappointment of having met with nobody to quarrel with ; and beat—thus wearying himself, as it were, into sleep.

269-70. *To come a quarrel, &c.* This reminds one of Prov. iv. 16.

“ For they (the wicked and evil men, ver. 14.) sleep not, except they have done mischief, and their sleep is taken away unless they cause some to fall.”

270. *Wicked from years.* Improbus also signifies lewd, rash, violent, presumptuous.—Though he be all these, owing to his young time of life, and heated also with liquor, yet he takes care whom he assaults.

Atque mero fervens, cavet hunc, quem cocchina læna  
 Vitari jubet, et comitum longissimus ordo;  
 Multum præterea flammæ, atque seneæ lampas.  
 Me quem Luna solet deducere, vel breve lumen  
 Candelæ, cuius dispenso et tempero filum, 275  
 Contemnit: miseræ cognosce procemia rixæ,  
 Si rixa est, ubi tu pulsas ego vapulo tantum.  
 Stat contra, starique jubet; parere necesse est;  
 Nam quid agas, cum te furiosus cogat, et idem  
 Fortior? unde venis? exclamat: cuius aceto, 280  
 Cujus conche tumes? quis tecum sectile porrum  
 Sutor, et elixi vervecis labra comedit?  
 Nil mihi respondes? aut dic, aut accipe calcem:  
 Ede ubi consistas: in quâ te quæro proseuchâ?  
 Dicere si tentes aliquid, tacitusve recedas, 285  
 Tantundem est: feriunt pariter: vadimonia deinde  
 Irati faciunt. Libertas pauperis hæc est:  
 Pulsatus rogat, et pugnis concisus adorat,  
 Ut liceat paucis cum dentibus inde reverti.

271. *A scarlet cloak.*] Instead of attacking, he will avoid any rich man or noble, whom he full well knows from his dress, as well as from the number of lights and attendants which accompany him.

The læna was a sort of cloak usually worn by soldiers: but only the rich and noble could afford to wear those which were dyed in scarlet. Coccus signifies the shrub which produced the scarlet grain, and coccinus implies what was dyed with it of a scarlet colour.

273. *Brass lamp.*] This sort of lamp was made of Corinthian brass: it was very expensive, and could only fall to the share of the opulent.

274. *Me whom the moon, &c.*] Who walk by moon-light, or, at most, with a poor, solitary, short candle, which I snuff with my fingers—such a one he holds in the utmost contempt.

276. *Know the preludes, &c.*] Attend a little, and hear what the preludes are of one of these quarrels, if that can properly be called a quarrel, where the beating is by the assailant only.

Rixa signifies a buffeting, and fighting, which last seems to be the best

sense in this place, viz. if that can be called fighting, where the battle is all on one side.

278. *He stands opposite.*] Directly in your way, to hinder your passing, and orders you to stop.

279. *What can you do, &c.*] You must submit, there's no making any resistance; you are no match for such a furious man.

280. *With whose vinegar, &c.*]—Then he begins his taunts, in hopes to pick a quarrel. Where have you been? with whose sour wine have you been filling yourself?

281. *With whose bean, &c.*] Conchis means a bean in the shell, and thus boiled—a common food among the lower sort of people, and very filling, which is implied by tumes.

—*What cobbler.*]—He now falls foul of your company, as well as your entertainment.

282. *Shced leek.*] Sectilis signifies any thing that is or may be easily cut asunder. But see sat. xiv. l. 133 note.

—*A boiled sheep's head.*] Vervex particularly signifies a wether sheep. Labra, the lips, put here, by synec. for all the flesh about the jaws.

283. *A kick.*] Calx properly signi-

And heated with wine, he is aware of him whom a scarlet cloak

Commands to avoid, and a very long train of attendants,  
Besides a great number of lights, and a brazen lamp.

Me whom the moon is wont to attend, or the short light  
Of a candle, the wick of which I dispose and regulate, 278

He despises: know the preludes of a wretched quarrel,  
If it be a quarrel where you strike and I am beaten only.

He stands opposite, and bids you stand; it is necessary to obey;

For what can you do, when a madman compels, and he  
The stronger? "Whence come you," he exclaims, "with  
"whose vinegar, 280

"With whose bean, swell you? What cobbler with you

"Sliced leek, and a boiled sheep's head, hath eaten?

"Do you answer me nothing?—either tell, or take a kick;

"Tell where you abide—in what begging-place shall I seek  
"you?"—

If you should attempt to say any thing, or retire silent, 285  
It amounts to the same: they equally strike: then, angry,  
they

Bind you over. This is the liberty of a poor man.

Beaten he asks, bruised with fists he entreats,

That he may return thence with a few of his teeth.

Beats the heel—but by meton. a spurn or kick with the heel.

284. *Where do you abide.*] *Consisto* signifies to abide, stay, or keep in one place—here I suppose it to allude to taking a constant stand, as beggars do, in order to beg: as if the assailant, in order to provoke the man more, whom he is wanting to quarrel with, meant to treat him as insolently as possible, and should say, "Pray let me know where you take your stand for begging?" This idea seems countenanced by the rest of the line. Sat. iv. 114. xiv. 134.

—*In what begging-place, &c.*] *Proseucha* properly signifies a place of prayer, from the Gr. *προσευχιστας* in the porches of which beggars used to take their stand. Hence by met. a place where beggars stand to ask alms of them who pass by.

286. *They equally strike.*] After having said every thing to insult and provoke you, in the hope of your

giving the first blow, you get nothing by not answering; for their determination is to beat you; therefore either way, whether you answer, or whether you are silent, the event will be just the same—it will be all one.

—*Then angry, &c.*] Then, in a violent passion, as if they had been beaten by you, instead of your being beaten by them—away they go, swear the peace against you, and make you give bail, as the aggressor, for the assault.

287. *This is the liberty, &c.*] So that, after our boasted freedom, a poor man at Rome is in a fine situation—all the liberty which he has is, to ask, if beaten, and to supplicate earnestly, if bruised unmercifully with fisty-cuffs, that he may return home, from the place where he was so used, without having all his teeth beat out of his head—and perhaps he is to be prosecuted, and ruined at law, as the aggressor.

Nec tamen hoc tantum metuas : nam qui spoliet te 290  
 Non deerit, clausis domibus, postquam omnis ubique  
 Fixa catenatæ siluit compago tabernæ.  
 Interdum et ferro subitus grassator agit rem,  
 Armato quoties tutæ custode tenentur  
 Et Pontina palus, et Gallinaria pinus. 295  
 Sic inde huc omnes tanquam ad vivaria currunt.  
 Quâ fornace graves, quâ non incude catenæ ?  
 Maximus in vinclis ferri modus, ut timeas, ne  
 Vomer deficiat, ne maræ et sarcula desint.  
 Felices proavorum atavos, felicia dicas 300  
 Secula, quæ quondam sub regibus atque tribunis  
 Viderunt uno contentam carcere Romam.  
 His alias poteram, et plures subnectere causas :  
 Sed jumenta vocant, et sol inclinât ; eundum est :  
 Nam mihi commotâ jamdudum mulio virgâ 305

290. *Yet neither, &c.*] Umbrilius, as another reason for retiring from Rome, describes the perils which the inhabitants are in from house and street-robbers.

291. *The houses being shut up.*] The circumstance mentioned here, and in the next line, mark what he says to belong to the *alia* et *diversa pericula noctis*, l. 256.

292. *The chained shop.*] Taberna has many significations ; it denotes any house made of boards, a tradesman's shop, or warehouse ; also an inn or tavern. By the preceding domibus he means private houses. Here, therefore, we may understand tabernæ to denote the shops and taverns, which last were probably kept open longer than private houses or shops ; yet even these are supposed to be fastened up, and all silent and quiet within.—This marks the lateness of the hour, when the horrid burglar is awake and abroad, and when there is not wanting a robber to destroy the security of the sleeping inhabitants.

Compago signifies a joining, or closure, as of planks, or boards, with which the tabernæ were built—fixa compago denotes the fixed and firm manner in which they were compacted or fastened together—Inductâ etiam per singulos asseros grandi catenâ—*Vet. Schol.*—"with a great chain introduced through every

"plank"—in order to keep them from being torn asunder, and thus the building broken open by robbers.

The word siluit, here, shews that the building is put for the inhabitants within. Meton. The noise and hurry of the day was over, and they were all retired to rest.

293. *The sudden footpad.*] Grassator means an assailant of any kind, such as highwaymen, footpads, &c. One of these may leap on a sudden from his lurking-place upon you, and do your business by stabbing you. Or perhaps the poet may here allude to what is very common in Italy at this day, namely assassins, who suddenly attack and stab people in the streets late at night.

295. *Pontinian marsh.*] Strabo describes this as in Campania, a champion country of Italy, in the kingdom of Naples ; and Suet. says, that Julius Cæsar had determined to dry up this marsh ; it was a noted harbour for thieves.

—*Gallinarian pine.*] *l. c.* Wood, by synec. This was situated near the bay of Cumæ, and was another receptacle of robbers.

When these places were so infested with thieves, as to make the environs dangerous for the inhabitants, as well as for travellers, a guard was sent there to protect them, and to apprehend the offenders ; when this was

Yet neither may you fear this only : for one who will rob  
you will not 290  
Be wanting, the houses being shut up, after, every where,  
every

Fixed fastening of the chained shop hath been silent :  
And sometimes the sudden footpad with a sword does your  
business,

As often as, with an armed guard, are kept safe  
Both the Pontinian marsh, and the Gallinarian pine ; 295  
Thus from thence hither all run as to vivaries.

In what furnace, on what anvil are not heavy chains ?  
The greatest quantity of iron (is used) in fetters, so that  
you may fear, lest

The ploughshare may fail, lest hoes and spades may be  
wanting.

You may call our great-grandfathers happy, happy 300  
The ages, which formerly under kings and tribunes,  
Saw Rome content with one prison.

To these I could subjoin other and more causes,  
But my cattle call, and the sun inclines, I must go :  
For long since the muleteer, with his shaken whip, 305

the case, the rogues fled to Rome, where they thought themselves secure; and then these places were rendered safe.

296. *As to vivaries.*] Vivaria are places where wild creatures live, and are protected, as deer in a park, fish in a stew-pond, &c. The poet may mean here, that they are not only protected in Rome, but easily find subsistence, like creatures in vivaries. See sat. iv. l. 50.

What Rome was to the thieves, when driven out of their lurking places in the country, that London is to the thieves of our time. This must be the case of all great cities.

297. *In what furnace, &c.*] In this, and the two following lines, the poet, in a very humorous hyperbole, describes the numbers of thieves to be so great, and to threaten such a consumption of iron in making fetters for them, as to leave some apprehensions of there being none left to make ploughshares, and other implements of husbandry.

300. *Our great grandfathers, &c.*] i. e. Our ancestors of old time—pro-

avorum atavos—old grandsires, or ancestors indefinitely.

301. *Kings and tribunes.*] After the expulsion of the kings, tribunes, with consular authority, governed the republic.

302. *With one prison.*] Which was built in the forum, or market-place, at Rome, by Ancus Martius, the fourth king. Robberies, and the other offences above mentioned, were then so rare, that this one jail was sufficient to contain all the offenders.

303. *And more causes.*] i. e. For my leaving Rome.

304. *My cattle call.*] Summon me away. It is to be supposed, that the carriage, as soon as the loading was finished, (see l. 10.) had set forward, had overtaken Umbricius, and had been some time waiting for him to proceed.

—*The sun inclines.*] From the meridian towards its setting.

—*Inclinare meredictum*

*Sentis*—HOR. lib. iii. od. xxviii. l. 5.

305. *The muleteer.*] Or driver of the mules, which drew the carriage containing the goods, (see l. 10.) had

Innuīt : ergo vale nostri memor ; et quoties te  
 Roma tuo refici properantem reddet Aquino,  
 Me quoque ad Helvinam Cererem, vestramque Dianam  
 Convelle a Cumis : Satirarum ego (nī pudet illas)  
 Adjutor gelidos veniam caligatus in agros.

310

long since given a hint, by the motion of his whip, that it was time to be gone. This Umbritius, being deeply engaged in his discourse, had not adverted to till now.

306. *Mindful of me.*] An usual way of taking leave. See HOR. lib. iii. ode xxvii. l. 14.

*Et memor nostri Gabtea vivas.*

307. *Hastening to be refreshed.*] The poets, and other studious persons, were very desirous of retiring into the country from the noise and hurry of Rome, in order to be refreshed with quiet and repose.

HOR. lib. i. epist. xviii. l. 104.

*Me quoties reficit gelidus Digentia rivus, &c.*

See also that most beautiful passage, O RUS, &c. lib. ii. sat. vi. l. 60-2.

—*Your Aquinum.*] A town in the Latin way, famous for having been the birth-place of Juvenal, and to which, at times, he retired.

308. *Helvine Ceres.*] Helvinam Cererem—Helvinus is used by Pliny to denote a sort of flesh-colour. AINSW. Something perhaps approaching the yellowish colour of corn. Also a pale red-colour—*Helvus*. AINSW. But we may understand Ceres to be called Helvinus or Elvinus, which was near Aquinum. Near the fons Helvinus was a temple of Ceres and also of Di-

Hath hinted to me : therefore farewell mindful of me : and  
 as often as  
 Rome shall restore you, hastening to be refreshed, to your  
 Aquinum,  
 Me also to Helvine Ceres, and to your Diana,  
 Rend from Cumæ : I of your Satires (unless they are  
 ashamed)  
 An helper, will come armed into your cold fields. 310

ana, the vestiges of which are said to remain till this day.

309. *Rend from Cumæ.*] Convelle—pluck me away ; by which expression Umbrilius describes his great unwillingness to be taken from the place of his retreat, as if nothing but his friendship for Juvenal could force him (as it were) from it.

310. *Armed, &c.*] Caligatus—the caliga was a sort of harness for the leg, worn by soldiers, who hence were

called caligati. It is used here metaphorically.

" I (says Umbrilius,) unless your  
 " Satires should be ashamed of my  
 " assistance, will come, armed at all  
 " points, to help you in your attacks  
 " upon the people and manners of the  
 " times." By this it appears that Umbrilius was himself a poet.

—*Your cold fields.*] Aquinum was situated in a part of Campania much colder than where Cumæ stood,



## Satira Quarta.

*From the luxury and prodigality of Crispinus, whom he lashes so severely, sat. i. 25—8, Juvenal takes occasion to describe a ridiculous consultation, held by Domitian over a large turbot; which was too big to be contained in any dish that could be found. The Poet with great wit and humour, describes the senators being summoned in this exigency, and gives a particular account of their characters, speeches, and advice. After long consulta-*

ECCE iterum Crispinus; et est mihi sæpe vocandus  
Ad partes; monstrum nullâ virtute redemptum  
A vitis, æger, solâque libidine fortis:  
Quid refert igitur quantis jumenta fatiget  
Porticibus, quantâ nemorum vectetur in umbrâ, 5  
Jugera quot vicina foro, quas emerit ædes?  
NEMO MALUS FELIX; minime corruptor, et idem  
Incestus, cum quo nuper vittata jacebat  
Sanguine adhuc vivo terram subitura sacerdos.

*Line 1. Again Crispinus.]* Juvenal mentions him before, sat. i. 25. He was an Egyptian by birth, and of very low extraction; but having the good fortune to be a favourite of Domitian's he came to great riches and preferment, and lived in the exercise of all kinds of vice and debauchery.

*2. To his parts.]* A metaphor, taken from the players, who, when they had finished the scene they were to act, retired, but were called again to their parts, as they were successively to enter and carry on the piece.

Thus Juvenal calls Crispinus again, to appear in the parts, or characters, which he has allotted him in his Satires.

*—By no virtue, &c.]* He must be a monster indeed, who had not a single virtue to rescue him from the total dominion of his vices. Redemptum here is metaphorical, and alludea

to the state of a miserable captive, who is enslaved to a tyrant master, and has none to ransom him from bondage.

*3. Sick.]* Diseased—perhaps full of infirmities from his luxury and debauchery. *Æger* also signifies weak, feeble. This sense too is to be here included, as opposed to fortis.

*—And strong in lust, &c.]* Vigorous and strong in the gratification of his sensuality only.

*4. In how large porches, &c.]* It was a part of the Roman luxury to build vast porticos in their gardens, under which they rode in wet or hot weather, that they might be sheltered from the rain, and from the too great heat of the sun. Jumentum signifies any labouring beast, either for carriage or draught. Sat. iii. 304.

*5. How a great shade, &c.]* Another piece of luxury was to be carried

## Fourth Satire.

*tion, it was proposed that the fish should be cut to pieces, and so dressed: at last they all came over to the opinion of the senator Montanus, that it should be dressed whole; and that a dish, big enough to contain it, should be made on purpose for it. The council is then dismissed, and the Satire concludes; but not without a most severe censure on the emperor's injustice and cruelty towards some of the best and most worthy of the Romans.*

BEHOLD again Crispinus! and he is often to be called  
by me

To his parts: a monster by no virtue redeemed  
From vices—sick, and strong in lust alone:  
What signifies it, therefore, in how large porches he fatigues  
His cattle, in how great a shade of groves he may be carried,  
How many acres near the forum, what houses he may have  
bought? 6

NO BAD MAN IS HAPPY: least of all a corrupter, and the same  
Incestuous, with whom there lay, lately, a filleted  
Priestess, about to go under ground with blood as yet alive.

in litters among the shady trees of  
their groves, in sultry weather.

6. *Acres near the forum.*] Where  
land was the most valuable, as being  
in the midst of the city.

—*What houses, &c.*] What pur-  
chases he may have made of houses  
in the same lucrative situation. Comp.  
sat. i. l. 91. and note.

7. *No bad man, &c.*] This is one  
of those passages, in which Juvenal  
speaks more like a Christian, than  
like an heathen. Comp. Isa lvii. 20,  
21.

—*A corrupter.*] A ruiner, a de-  
baucher of women.

8. *Incestuous.*] Incestus—from in  
and castus—in general is used to  
denote that species of unchastity,  
which consists in defiling those who

are near of kin—but, in the best au-  
thors, it signifies unchaste; also  
guilty, profane. As in HOR. lib. iii.  
ode ii. l. 29.

—*Sæpe Discepiter*

*Neglectus incesto addidit integrum.*  
In this place it may be taken in the  
sense of profane, as denoting that sort  
of unchastity which is mixed with  
profaneness, as in the instance which  
follows, of defiling a vestal virgin.

8-9. *A filleted priestess.*] The ves-  
tal virgins, as priestesses of Vesta,  
had fillets bound round their heads,  
made of ribbons, or the like.

9. *With blood as yet alive.*] The  
vestal virgins vowed chastity, and if  
any broke their vow, they were buried  
alive; by a law of Numa Pompilius  
their founder.

Sed nunc de factis levioribus: et tamen alter 10  
 Si fecisset idem, caderet sub iudice morum.  
 Nam quod turpe bonis, Titio, Seioque, decebat  
 Crispinum: quid agas, cum dira, et fœdior omni  
 Crimine persona est? mullum sex millibus emit, 15  
 Æquantem sane paribus sestertia libris,  
 Ut perhibent, qui de magnis majora loquuntur.  
 Consilium laudo artificis, si munere tanto  
 Præcipuam in tabulis ceram sensis abstulit orbi.  
 Est ratio ulterior, magnæ si misit amicæ, 20  
 Quæ vehitur clauso latis specularibus antro.  
 Nil tale expectes: emit sibi: multa videmus,

10. *Lighter deeds.*] i. e. Such faults as, in comparison with the preceding, are trivial, yet justly reprehensible, and would be so deemed in a character less abandoned than that of Crispinus, in whom they are in a manner eclipsed by greater.

11. *Under the judge, &c.*] This seems to be a stroke at the partiality of Domitian, who punished Maximilla, a vestal, and those who had defiled her, with the greatest severity. Suet. Domit. ch. viii. See note 2. on l. 59.

Crispinus was a favourite, and so he was suffered to escape punishment, however much he deserved it, as was the vestal whom he had defiled, on the same account.

Suet. says, that Domitian, particularly—Morum correctionem exercuit in vestales.

12. *What would be base, &c.*] So partial was Domitian to his favourite Crispinus, that what would be reckoned shameful, and be punished as a crime, in good men, was esteemed very becoming in him.

—*Titius, or Seius.*] It does not appear who these were; but probably they were some valuable men, who had been persecuted by the emperor for some supposed offences. See this sat. l. 149–50.

13. *What can you do, &c.*] q. d. What can one do with such a fellow as Crispinus? what signifies satirizing his crimes, when his person is more odious and abominable than all that can be mentioned? What he is, is so much worse than what he does, that one is at a loss how to treat him.

This is a most severe stroke, and introduces what follows on the gluttony and extravagance of Crispinus.

14. *A mullet.*] Mullus—a sea fish, of a red and purple colour, therefore called mullus, from mulleus, a kind of red or purple shoe, worn by senators and great persons. AINSW. I take this to be what is called the red mullet, or mullus barbatus; by some rendered barbel. Horace speaks of this fish as a great dainty:

*Laudas insanc, trilibrem*

*Mullum.*—

HOR. sat. ii. lib. ii. l. 33, 4. So that about three pounds was their usual weight: that it was a rarity to find them larger, we may gather from his saying, l. 37. His breve pondus.

But Crispinus meets with one that weighed six pounds, and rather than not purchase it, he pays for it the enormous sum of six thousand sestertii, or six sestertia, making about 46l. 17s. 6d. of our money.

For the manner of reckoning sestercies, see before, sat. i. l. 92. and note.

This fish, whatever it strictly was, was in great request, as a dainty, among the Romans. Asinius Celer, a man of consular dignity under the emperor Claudius, is said to have given 8000 nummi (i. e. eight sestertia) for one. See SENECA. epist. xcv.

15. *Truly equalling, &c.*] That is, the number of sestertia were exactly equal to the number of pounds which the fish weighed, so that it cost him a sestertium per pound.

16. *As they report, &c.*] So Crispinus's flatterers give out, who, to

But now concerning lighter deeds: and yet another, 10  
If he had done the same, would have fallen under the judge  
of manners:

For what would be base in good men, in Titius, or Seius,  
became

Crispinus: what can you do, since dire, and fouler than every  
Crime, his person is?—He bought a mullet for six sestertia,  
Truly equalling the sestertia to a like number of pounds, 15  
As they report, who of great things speak greater.

I praise the device of the contriver, if, with so large a gift,  
He had obtained the chief wax on the will of a childless old  
man.

There is further reason, if he had sent it to a great mistress,  
Who is carried in a close litter with broad windows. 20  
Expect no such thing: he bought it for himself: we see  
many things

excuse his extravagance, probably represent the fish bigger than it was, for it is not easily credible that this sort of fish ever grows so large. Pliny says, that a mullet is not to be found that weighs more than two pounds. Hor. ubi supr. goes so far as three pounds—so that probably these embellishers of Crispinus made the fish to be twice as big as it really was.

17. *I praise the device, &c.* If this money had been laid out in buying such a rarity, in order to present it to some childless old man, and, by this, Crispinus had succeeded so well as to have become his chief heir, I should commend such an artifice, and say that the contriver of it deserved some credit.

18. *Had obtained the chief wax, &c.* It was customary for wills to consist of two parts: the first named the *primi hæredes*, or chief heirs, and was therefore called *cera præcipua*, from the wax which was upon it, on which was the first seal. The other contained the *secundi hæredes*, or lesser heirs: this was also sealed with wax—this was called *cera secunda*. Hor. Lib. ii. Sat. v. 53.

19. *There is further reason, &c.* There might have been a reason for his extravagance, even beyond the former; that is, if he had purchased it to have presented it to some rich woman of quality, in order to have

ingratiated himself with her as a mistress, or to induce her to leave him her fortune, or perhaps both. Comp. sat. iii. 119, 20, and ib. 123.

20. *Carried in a close litter.* Antrum properly signifies a den, cave, or the like—but here it seems to be descriptive of the lectica, or litter, in which persons of condition were carried close shut up.

—*Broad windows.* Latis specularibus. Specularis means any thing whereby one may see the better, belonging to windows or spectacles. The specularis lapis was a stone, clear like glass, cut into small thin panes, and in old times used for glass.

This was made use of in the construction of the litters, as glass is with us in our coaches and sedan chairs, to admit the light, and to keep out the weather.

The larger these windows were, the more expensive they must be, and the more denote the quality of the owner.

21. *Expect no such thing, &c.* If you expect to hear that something of the kind above mentioned was a motive for what he did, or that he had any thing in view, which could in the least excuse it, you will be mistaken; for the truth is, he bought it only for himself, without any other end or view than to gratify his own selfishness and gluttony.

Quæ miser et frugi non fecit Apicius : hoc tu  
 Succinctus patriâ quondam, Crispine, papyro.  
 Hoc pretium squamæ ? potuit fortasse minoris  
 Piscator, quam piscis, emi. Provincia tanti 25  
 Vendit agros : sed majores Apulia vendit.

Quales tunc epulas ipsum glutisse putemus  
 Induperatorem, cum tot sestertia, partem  
 Exiguam, et modicæ sumptam de margine cœnæ  
 Purpureus magni ructârit scurra palati, 30  
 Jam princeps equitum, magnâ qui voce solebat  
 Vendere municipales pactâ mercede siluros ?

Incipe Calliope, licet hic considerare : non est  
 Cantandum, res vera agitur : narrate puellæ.

22. *Apicius.*] A noted epicure and glutton in the days of Nero. He wrote a volume concerning the ways and means to provoke appetite, spent a large estate on his guts, and, growing poor and despised, hanged himself.

The poet means, that even Apicius, glutton as he was, was yet a mortified and frugal man in comparison of Crispinus.

*Thou, Crispinus, hast done, what Apicius never did.*

23. *Formerly girt, &c.*] *q. d.* Who wast, when thou first camest to Rome, a poor Egyptian, and hadst not a rag about thee better than what was made of the flags that grow about the river Nile. Of the papyrus, ropes, mats, and, among other things, a sort of clothing was made.

This flag, and the leaves of it, were equally called papyrus. See sat. i. l. 24-5. where Crispinus is spoken of much in the same terms.

24. *The price of a scale.*] *Squamæ*, here, by synec. put for the fish itself : but, by this manner of expression, the poet shews his contempt of Crispinus, and means to make his extravagance as contemptible as he can.

25. *A province, &c.*] In some of the provinces which had become subject to Rome, one might purchase an estate for what was laid out on this mullet.

26. *But Apulia, &c.*] A part of Italy near the Adriatic gulph, where land, it seems, was very cheap, either

from the barrenness and craggy height of the mountains, or from the unwholesomeness of the air, and the wind atabulus :

*Montes Apulia notos*

*Quos torret atabulus.*

HOR. lib. i. sat. v. l. 77, 8.

*q. d.* The price of this fish would purchase an estate in some of the provinces ; but in Apulia a very extensive one.

*For less some provinces whole acres sell :*

*Nay, in Apulia, if you bargain well,*

*A manor would cost less than such a meal.* DUXE.

27. *The emperor, &c.*] Domitian. *q. d.* What must we suppose to be done by him in order to procure dainties ? how much expence must he be at to gratify his appetite, if Crispinus can swallow what cost so many sestertia in one dish, and that not a principal one ; not taken from the middle, but merely standing as a side-dish at the edge of the table ; not a part of some great supper, given on an extraordinary occasion, but of a common ordinary meal.

30. *A purple buffoon.*] No longer clad with the papyrus of Egypt, (see note on l. 23.) but decked in sumptuous apparel, ornamented with purple. So sat. i. 25.

*Crispinus, Tyrias humero revocante lacernas.*

Though advanced to great dignity, by the favour of the emperor, yet letting himself down to the low servility

Which the wretched and frugal Apicius did not: this thou  
[didst]

Crispinus, formerly girt with your own country flag.

Is this the price of a scale? perhaps, at less might

The fisherman, than the fish, be bought. At so much a  
province 25

Sells fields: but Apulia sells greater.

What dainties then can we think the emperor himself

To have swallowed, when so many sestertia, a small

Part, and taken from the margin of a moderate supper,

A purple buffoon of the great palace belched? 30

Now chief of knights, who used, with a loud voice,

To sell his own country shads for hire.

Begin Calliope, here you may dwell: you must not

Sing, a real matter is treated: relate it ye Pierian

and meanness of a court-jester or buffoon.

—*Belched.*] The indigestions and crudities, which are generated in the stomachs of those who feed on various rich and luscious dainties, occasion flatulencies, and nauseous eructations. The poet here, to express the more strongly his abhorrence of Crispinus's extravagant gluttony, uses the word *ructarit*—the effect for the cause. See sat. iii. 221. note.

31. *Chief of knights.*] i. e. Chief of the equestrian order.

Horace hath a thought like this, concerning a low-born slave, who, like Crispinus, had been advanced to equestrian dignity.

*Seditibusque in primis eques*

*Othone contemptio sedet.*

Epod. iv. l. 15, 16.

See before, sat. iii. 147. and note.

31-2. *Who used—to sell, &c.*] Who used formerly, in his flag-jacket, (l. 23.) to cry fish about the streets.

22. *Shads.*] What the *siluri* were I cannot find certainly defined; but most agree that they were a small and cheap kind of fish, taken in great numbers out of the river Nile; hence the poet jeeringly styles them *municipes*, *q. d.* Crispinus's own country-men. ANSW.

—*For hire.*] Various are the readings of this place; as *fracta de merce*—*pacta de merce*—*pharia de merce*; but I think, with Casaubon, that

*pacta mercede* gives the easiest and best sense: it still exaggerates the wretchedness and poverty of Crispinus at his outset in life, as it denotes, that he not only got his living by bawling fish about the streets, but that these fish were not his own, and that he sold them for the owners, who bargained with him to pay him so much for his pains,—*pacta mercede*—lit. for agreed wages or hire.

33. *Calliope.*] The mother of Orpheus, and chief of the nine muses; said to be the inventress of heroic verse.

To heighten the ridicule, Juvenal prefaces his narrative with a burlesque invocation of Calliope, and then of the rest of the muses.

—*Here you may dwell.*] A subject of such importance requires all your attention, and is not lightly to be passed over, therefore, here you may sit down with me.

33-4. *Not sing.*] Not consider it as a matter of mere invention, and to be treated, as poetical fictions are, with flights of fancy: my theme is real fact, therefore, *non est cantandum*, it is not a subject for heroic song; or, tibi understood, you are not to sing—

*Begin Calliope, but not to sing;*

*Plain honest truth we for our  
subject bring.* DUKE.

34. *Relate.*] Narrate corresponds with the *non est cantandum*; *q. d.* deliver it in simple narrative.

Pierides : prosit mihi vos dixisse puellas.

35

Cum jam semianimum laceraret Flavius orbem

Ultimus, et calvo serviret Roma Neroni,

Incidit Adriaci spatium admirabile rhombi,

Ante domum Veneris, quam Dorica sustinet Ancon,

Implevitque sinus : neque enim minor hæserat illis.

40

Quos operit glacies Mæotica, ruptaque tandem

Solibus effundit torpentis ad ostia Ponti,

Desidiâ tardos, et longo frigore pingues.

Destinat hoc monstrum cymbæ linique magister

Pontifici summo : quis enim proponere talem,

45

Aut emere auderet ? cum plena et littora multo

Delatore forent : dispersi protinus algæ

34-5. *Fierian maida.*] The muses were called Pierides, from Pieria, a district of Thessaly, where was a mountain, on which Jupiter, in the form of a shepherd, was fabled to have begotten them on Mnemosyne. See Ov. Met. vi. 114.

35. *Let it avail me, &c.*] He banter the poets who gave the appellations of nymphæ and puellæ to the muses, as if complimenting them on their youth and chastity. It is easily seen that the whole of this invocation is burlesque.

36. *When now.*] The poet begins his narrative, which he introduces with great sublimity, in this and the following line ; thus finely continuing his irony ; and at the same time dating the fact in such terms, as reflect a keen and due severity on the character of Domitian.

—*The last Flavius.*] The Flavian family, as it was imperial, began in Vespasian, and ended in Domitian, whose monstrous cruelties are here alluded to, not only as affecting the city of Rome, but as felt to the utmost extent of the Roman empire, tearing, as it were, the world to pieces. Semianimum, half dead under oppression. Metaph.

37. *Was in bondage to bald Nero.*] Was in bondage and slavery to the tyrant Domitian. This emperor was bald ; at which he was so displeased, that he would not suffer baldness to be mentioned in his presence. He was called Nero, as all the bad emperors were, from his cruelty. *Scrvice,*

implies the service which is paid to a tyrant : parere, that obedience which is paid to a good prince.

38. *There fell, &c.*] Having related the time when, he now mentions the place where, this large turbot was caught. It was in the Adriatic sea, near the city of Ancon, which was built by a people originally Greeks, who also built there a temple of Venus. This city stood on the shore, at the end of a bay which was formed by two promontories, and made a curve like that of the elbow when the arm is bent ; hence it was called *αγκών*, the elbow. The poet, by being thus particular, as if he were relating an event, every circumstance of which was of the utmost importance, enhances the irony.

The Syracusans, who fled to this part of Italy from the tyranny of Dionysius, were originally from the Dorians ; a people of Achaia : hence Ancon is called Dorica : it was the metropolis of Picenum. Ancona is now a considerable city in Italy, and belongs to the papacy.

39. *Sustinet.*] Sustinet does not barely mean, that this temple of Venus stood at Ancon, but that it was upheld and maintained, in all its worship, rites, and ceremonies, by the inhabitants.

40. *Into a net.*] Sinus, lit. means the bosom or bow of the net, which the turbot was so large as entirely to fill.

—*Stuck.*] Hæserat, had entangled itself, so as to stick fast.

Maids—let it avail me to have called ye maids—

35

When now the last Flavius had torn the half-dead  
World, and Rome was in bondage to bald Nero,  
There fell a wondrous size of an Adriatic turbot,  
Before the house of Venus which Doric Ancon sustains, 39  
Into a net and filled it, for a less had not stuck than those  
Which the Mæotic ice covers, and at length, broken  
By the sun, pours forth at the entrance of the dull Pontic,  
Slow by idleness, and, by long cold, fat.

The master of the boat and net destines this monster  
For the chief pontiff—for who to offer such a one to  
sale,

45

Or to buy it, would dare? since the shores too with many  
An informer might be full: the dispersed inquisitors of  
sea-weed

41. *The Mæotic ice.*] The Mæotis was a vast lake, which in the winter was frozen over, and which, when thawed in summer, discharged itself into the Euxine sea, by the Cimmerian Bosphorus.

Here vast quantities of fine fish were detained while the frosts lasted, and then came with the flowing waters into the mouth of the Pontus Euxinus. These fish, by lying in a torpid state during the winter, grew fat and bulky.

42. *The dull Pontic.*] So called from the slowness of its tide. This might, in part, be occasioned by the vast quantities of broken ice, which came down from the lake Mæotis, and retarded its course.

The Euxine, or Pontic sea, is sometimes called Pontus only. See AINSW. *Euxinus* and *Pontus*.

44. *Net.*] *Linum*, lit. signifies flax, and, by meton. thread, which is made of flax; but as nets are made of thread, it frequently, as here, signifies a net. Meton. See VIRG. *Georg.* ii. l. 142.

45. *For the chief pontiff.*] Domitian, whose title, as emperor, was Pontifex Summus, or Maximus. Some think that the poet alludes to the gluttony of the pontiffs in general, which was so great as to be proverbial. The words glutton and priest were almost synonymous; *Cœnæ pontificum*, or the feasts which they made

on public occasions, surpassed all others in luxury. Hence HOR. lib. ii. ode xiii. ad fin.

*Pontificum potiore cœnæ.*

Juvenal, therefore, may be understood to have selected this title of the emperor, by way of equivocally calling him what he durst not plainly have expressed, the chief of gluttons. He was particularly the Pontifex Summus of the college at Alba. See note on l. 59. ad fin.

The poor fisherman, who had caught this monstrous fish, knew full well the gluttony, as well as the cruelty of Domitian: he therefore determines to make a present of it to the emperor, not daring to offer it to sale elsewhere, and knowing that, if he did, nobody would dare to buy it; for both the buyer and seller would be in the utmost danger of Domitian's resentment, at being disappointed of such a rarity.

46. *Since the shores, &c.*] The reign of Domitian was famous for the encouragement of informers, who sat themselves in all places to get intelligence. These particular people, who are mentioned here, were officially placed on the shore to watch the landing of goods, and to take care that the revenue was not defrauded. They appear to have been like that species of revenue officers amongst us, which are called tide-waiters.

47. *Inquisitors of sea-weed.*] *Alga*



Inquisitores agerent cum remige nudo  
 Non dubitaturi fugitivum dicere piscem,  
 Depastumque diu vivaria Cæsaris, inde 50  
 Elapsum, veterem ad dominum debere reverti.  
 Si quid Palphurio, si credimus Armillato,  
 Quicquid conspicuum, pulchrumque est sequore toto,  
 Res fisci est, ubicunque natat. Donabitur ergo,  
 Ne pereat. Jam lethifero cedente pruinis 55  
 Autumno, jam quartanam sperantibus ægris,  
 Stridebat deformis hyems, prædamque recentem  
 Servabat: tamen hic properat, velut urgeat Auster:  
 Utque lacus suberant, ubi, quanquam diruta, servat

signifies a sort of weed, which the tides cast up and leave on the shore. The poet's calling these people *algæ inquisitores*, denotes their founding accusations on the merest trifles, and thus oppressing the public. They dispersed themselves in such a manner as not to be avoided.

. 48. *Would immediately contend, &c.*] They would immediately take advantage of the poor fisherman's forlorn and defenceless condition, to begin a dispute with him about the fish; and would even have the impudence to say, that, though the man might have caught the fish, yet he had no right to it—that it was astray, and ought to return to the right owner.

50. *Long had fed, &c.*] Vivarium, as has been before observed, denotes a place where wild beasts or fishes are kept, a park, a warren, a stew or fishpond.

The monstrous absurdity of what the poet supposes these fellows to advance, in order to prove that this fish was the emperor's property, (notwithstanding the poor fisherman had caught it in the Adriatic sea,) may be considered as one of those means of oppression, which were made use of to distress the people, and to wrest their property from them, under the most frivolous and groundless pretences, and at the same time under colour of legal claim.

52. *Palphurius—Armillatus.*] Both men of consular dignity; lawyers, and spies, and informers, and so favourites with Domitian.

Here is another plea against the poor fisherman, even granting that

the former should fail in the proof; namely, that the emperor has, by his royal prerogative, and as part of the royal revenue, a right to all fish which are remarkable in size or value, wheresoever caught in any part of the sea; and as this turbot came within that description, the emperor must have it, and this on the authority of those great lawyers above mentioned. By the law of England, whale and sturgeon are called royal fish, because they belong to the king, on account of their excellence, as part of his ordinary revenue, in consideration of his protecting the seas from pirates and robbers. See BLACKS. Com. 460. p. 290.

54. *Therefore it shall be presented.*] The poor fisherman, aware of all this, rather than incur the danger of a prosecution at the suit of the emperor, in which he could have no chance but to lose his fine turbot, and to be ruined into the bargain, makes a virtue of necessity, and therefore wisely determines to carry it as a present to Domitian, who was at that time at Alba.

55. *Lest it should be lost.*] Lest it should be seized, and taken from him by the informers.

*The boatman then shall a wise present make,*

*And give the fish, before the seizers take.* DUKE.

Or, It shall be presented, and that immediately, lest it should grow stale and stink.

—*Deadly autumn, &c.*] By this we learn, that the autumn, in that part of Italy, was very unwholesome. Hor. Lib. ii. Sat. vi. 13,

Would immediately contend with the naked boatman,  
 Not doubting to say that the fish was a fugitive,  
 And long had fed in Cæsar's ponds, thence had 50  
 Escaped, and ought to return to its old master.  
 If we at all believe Palphurius, or Armillatus,  
 Whatever is remarkable, and excellent in the whole sea,  
 Is a matter of revenue, wherever it swims.—Therefore it  
 shall be presented 54  
 Lest it should be lost. Deadly autumn was now yielding to  
 Hoar-frosts, the unhealthy now expecting a quartan,  
 Deformed winter howled, and the recent prey  
 Preserved: yet he hastens as if the south wind urged.  
 And as soon as they had got to the lakes, where, tho' de-  
 molished, Alba

and that, at the beginning of the winter, quartan agues were expected by persons of a weakly and sickly habit. *Spero* signifies to expect either good or evil. This periphrasis describes the season in which this matter happened, that it was in the beginning of winter, the weather cold, the heats of autumn succeeded by the hoar-frosts, so that the fish was in no danger of being soon corrupted.

56. *Yet he hastens, &c.*] Notwithstanding the weather was so favourable for preserving the fish from tainting, the poor fisherman made as much haste to get to the emperor's palace, as if it had been now summer-time.

59. *They.*] i. e. The fisherman, and his companions the infermers, they would not leave him.

—*Got to the lakes.*] The Albanian lakes: these are spoken of by Hor. *Mb. iv. od. i. l. 19, 20.*

*Albanos prope te lacus*

*Ponet marmorcam sub trabecis citæd.* The city of Alba was built between these lakes and the hills, which, for this reason, were called *Colles Albani*; hence these lakes were also called *Lacus Albani*. Alba was about fifteen miles from Rome.

—*Tho' demolished, &c.*] Tullus Hostilius, king of Rome, took away all the treasure and relics which the Trojans had placed there in the temple of Vesta; only, out of a superstitious fear, the fire was left; but he overthrew the city. See *ANT. UN.*

*Hist. vol. xi. p. 310.* All the temples were spared. *Liv. l. l.*

The Albans, on their misfortunes, neglecting their worship, were commanded, by various prodigies, to restore their ancient rites, the chief of which was, to keep perpetually burning the vestal fire which was brought there by Æneas, and his Trojans, as a fatal pledge of the perpetuity of the Roman empire.

Alba Longa was built by Ascanius the son of Æneas, and called Alba, from the white sow which was found on the spot. See *VIRG. Æn. iii. 390—3. Æn. viii. 43—8.*

Domitian was at this time at Alba, where he had instituted a college of priests, hence called *Sacerdotes*, or *Pontifices Albani*. As he was their founder and chief, it might be one reason of his being called *Pontifex Summus*, l. 45. when at that place. The occasion of his being there at that time, may be gathered from what Pliny says in his epist. to Corn. Muratianus.

“Domitian was desirous to punish  
 “Corn. Maximilla, a vestal, by burning her alive, she having been  
 “detected in unchastity; he went to  
 “Alba, in order to convoke his college of priests, and there, in abuse  
 “of his power as chief, he condemned her in her absence, and  
 “unheard.” See before, l. 11. and note.

Suetonius says, that Domitian went every year to Alba, to celebrate the

Ignem Trojanum, et Vestam colit Alba minorem, 60  
 Obstitit intranti miratrix turba parumper :  
 Ut cessit, facili patuerunt cardine valvæ :  
 Exclusi spectant admissa opeonia patres.  
 Itur ad Atridem : tum Picens, accipe, dixit,  
 Privatis majora focus ; genialis agatur 65  
 Iste dies ; propera stomachum laxare saginis,  
 Et tua servatum consume in sæcula rhombum :  
 Ipse capi voluit. Quid apertius ? et tamen illi  
 Surgebant cristæ : nihil est, quod credere de se  
 Non possit, cum laudatur Dīs æqua potestas. 70  
 Sed deerat pisci patinæ mensura : vocantur  
 Ergo in concilium procures, quos oderat ille :

Quinquatria, a feast so called, because it lasted five days, and was held in honour of Minerva, for whose service he had also instituted the Albanian priests ; this might have occasioned his being at Alba at this time.

60. *The lesser Vesta.*] So styled, with respect to her temple at Alba, which was far inferior to that at Rome built by Numa.

61. *Wondering crowd.*] A vast number of people assembled to view this fine fish, inasmuch that, for a little while, parumper, they obstructed the fisherman in his way to the palace.

62. *As it gave way.*] i. e. As the crowd, having satisfied their curiosity, retired, and gave way for him to pass forward.

—*The gates, &c.*] Valvæ, the large folding doors of the palace are thrown open, and afford a ready and welcome entrance to one who brought such a delicious and acceptable present.—Comp. *HOM. lib. i. od. xxv. l. 5, 6.*

63. *The excluded fathers.*] Patres—i. e. patres conscripti, the senators, whom Domitian had commanded to attend him at Alba, either out of state, or in order to form his privy-council on state affairs.

There is an antithesis here between the admissa opeonia and the exclusi patres, intimating, that the senators were shut out of the palace, when the doors were thrown open to the fisherman and his turbot: these venerable personages had only the privilege of looking at it as it was carried through the crowd.

Many copies read expectant—*q. d.* The senators are to wait, while the business of the turbot is settled, before they can be admitted: lit. they await the admitted victuals. See expectant used in this sense. *VING. ÆN. iv. l. 134.*

Casaubon reads spectant, which seems to give the most natural and easy sense.

—*Dainties.*] Opeonium-ii; signifies any victuals eaten with bread, especially fish. *AINSW. Gr. οψιον*, proprie, piscis. *Hed.* So likewise in *Johnvi. 9. δυο οψακια*, two little fishes. Here Juvenal uses opeonia for the rhombus.

64. *Atrides.*] So the poet here humourously calls Domitian, in allusion to Agamemnon, the son of Atreus, whose pride prompted him to be styled the commander over all the Grecian generals. Thus Domitian affected the titles of Dux ducum, Princeps principum, and even Deus.

—*The Picenian.*] i. e. The fisherman, who was an inhabitant of Picenum.

—*Accept.*] Thus begins the fisherman's abject and fudsome address to the emperor, on presenting the turbot.

65. *What is too great.*] Lit. greater than private fires. Focus is properly a fire-hearth, by met. fire. Focus, here, means the fires by which victuals are dressed, kitchen fires; and so, by met. kitchens, *q. d.* The turbot which he presented to the emperor was too great and valuable to be dressed in any private kitchen.

Preserves the Trojan fire, and worships the lesser Vesta, 60  
 A wondering crowd, for a while, opposed him as he entered :  
 As it gave way, the gates opened with an easy hinge :  
 The excluded fathers behold the admitted dainties.  
 He comes to Atrides : then the Picenian said " Accept  
 " What is too great for private kitchens : let this day be  
 " passed 65  
 " As a festival ; hasten to release your stomach from its  
 " cramming's,  
 " And consume a turbot reserved for your age :  
 " Itself it would be taken."—What could be plainer ? and yet  
 His crest arose : there is nothing which of itself it may not  
 Believe, when a power equal to the gods is praised. 70  
 But there was wanting a size of pot for the fish : therefore  
 The nobles are called into council, whom he hated :

66. *As a festival*] The adj. *genialis* signifies cheerful, merry, festival ; so *genialis dies*, a day of festivity, a festival ; such as was observed on marriage or on birth-days : on these latter, they held a yearly feast in honour of their genius, or tutelar deity, which was supposed to attend their birth, and to live and die with them. See HOR. lib. ii. Ep. ii. 187. and PERS. sat. ii. l. 3. and note. Probably the poet here means much the same as Horace, lib. iii. ode xvii. by *genium curabis*, you shall indulge yourself, make merry.

—*Hasten to release, &c.*] The poet here lashes Domitian's gluttony, by making the fisherman advise him to unload, and set his stomach at liberty from the dainties which it contained, (which was usually done by vomits,) in order to whet it, and to make room for this turbot. *Sagina lit.* means any meat wherewith things are crammed or fattened, and is well applied here to express the emperor's stuffing and cramming himself, by his daily gluttony, like a beast or a fowl that is put up to be fattened.

67. *Reserved for your age.*] As if Providence had purposely formed and preserved this fish for the time of Domitian.

68. *Itself it would be taken.*] The very fish itself was ambitious to be caught for the entertainment and gratification of your Majesty.

—*What could be plainer ?*] What flattery could be more open, more palpable than this ? says Juvenal.

69. *His crest arose.*] This flattery, which one would have thought too gross to be received, yet pleased Domitian, he grew proud of it—*surgens cristæ*. Metaph. taken from the appearance of a cock when he is pleased, and struts and sets up his comb.

—*There is nothing, &c.*] *i. e.* When a prince can believe himself equal in power to the gods, (which was the case with Domitian,) no flattery can be too gross, fulsome, or palpable to be received ; he will believe every thing that can be said in his praise, and grow still the vainer for it.

Mr. Dryden, in his ode called *Alexander's Feast*, has finely imagined an instance of this, where Alexander is almost mad with pride, at hearing himself celebrated as the son of Jupiter by Olympia.

*With ravish'd ears*

*The monarch hears ;*

*Assumes the god,*

*Affects to nod,*

*And seems to shake the spheres.*

71. *But—a size, &c.*] They had no pot capacious enough, in its dimensions, to contain this large turbot, so as to dress it whole. *Patina* is a pot of earth or metal, in which things were boiled, and brought to table in their broth. ANSW.

72. *The nobles.*] *Proceres*—the senators—called *patres*, l. 63.

—*Are called into council.*] To deliberate on what was to be done in this momentous business.

In quorum facie miseræ, magnæque sedebat  
 Pallor amicitiae. Primus, clamante Liburno,  
 Currite, jam sedit, raptâ properabat abollâ 75  
 Pegasus, attonitæ positus modo villicus urbi:  
 Anne aliud tunc Præfecti? quorum optimus, atque  
 Interpres legum sanctissimus; omnia quanquam  
 Temporibus diris tractanda putabat inermi  
 Justitiâ. Venit et Crispi jucunda senectus, 80  
 Cujus erant mores, qualis facundia, mite  
 Ingenium. Maria, ac terras, populosque regenti  
 Quis comes utilior, si clade et peste sub illa  
 Sævitiâ damnare, et honestum afferre liceret  
 Consilium? sed quid violentius aure tyranni, 85  
 Cum quo de nimbis, aut æstibus, aut pluvioso  
 Vere locuturi fatum pendebat amici?  
 Ille igitur nunquam direxit brachia contra

72. *Whom he hated.*] From a consciousness of his being dreaded and hated by them.

73. *The paleness.*] We have here a striking representation of a tyrant, who, conscious that he must be hated by all about him, hates them, and they, knowing his capricious cruelty, never approach him without horror and dread, lest they should say or do something, however undesignedly, which may cost them their lives. Comp. l. 85-87.

74. *A Liburnian.*] Some have observed that the Romans made criers of the Liburnians, a remarkable lusty and stout race of men, (sat. iii. l. 228.) because their voices were very loud and strong. Others take Liburnus here for the proper name of some particular man who had the office of crier.

75. *Run, &c.*] "Make haste, lose no time; the emperor has already taken his seat at the council-table—don't make him wait."

—*With a snatched-up gown.*]—Abolla here signifies a senator's robe. In sat. iii. 104. it signifies a philosopher's gown. On hearing the summons, he caught up his robe in a violent hurry, and huddled it on, and away he went.

This Pegasus was an eminent lawyer, who had been appointed præfect or governor of the city of Rome.

Juvenal calls him villicus, or bailiff, as if Rome, by Domitian's tyranny, had so far lost its liberty and privileges, that it was now no better than an insignificant village, and its officers had no more power or dignity than a country bailiff; a little paltry officer over a small district.

The præfectus urbis (says KENNERT, Ant. lib. iii. part ii. c. 13.) was a sort of mayor of the city, created by Augustus, by the advice of his favourite Mæcenas, upon whom at first he conferred the new honour. He was to precede all other city magistrates, having power to receive appeals from the inferior courts, and to decide almost all causes within the limits of Rome, or one hundred miles round. Before this, there was sometimes a præfectus urbis created, when the kings, or the greater officers, were absent from the city, to administer justice in their room.

But there was an end of all this, their hands were now tied up, their power and consequence were no more; Domitian had taken every thing into his own hands, and no officer of the city could act farther than the emperor deigned to permit, who kept the whole city in the utmost terror and astonishment at his cruelty and oppression.

77. *Of whom, &c.*] This Pegasus was an excellent magistrate, the best

In the face of whom was sitting the paleness of a miserable  
And great friendship.—First, (a Liburnian crying out—  
“Run—he is already seated,”)—with a snatched-up gown,  
hastened 75

Pegasus, lately appointed bailiff to the astonished city—  
Were the Præfects then any thing else?—of whom [he  
was] the best, and

Most upright interpreter of laws; tho' all things,  
In direful times, he thought were to be managed with un-  
armed

Justice. The pleasant old age of Crispus also came, 80  
Whose manners were, as his eloquence, a gentle  
Disposition: to one governing seas, and lands, and people,  
Who a more useful companion, if, under that slaughter and  
pestilence,

It were permitted to condemn cruelty, and to give honest  
Counsel? But what is more violent than the ear of a tyrant,  
With whom the fate of a friend, who should speak of  
showers, 86

Or heats, or of a rainy spring, depended?  
He therefore never directed his arms against

of any that had filled that office; most conscientious and faithful in his administration of justice; never straining the laws to oppress the people, but expounding them fairly and honestly.

79-80. *With unarmed justice.*—Such was the cruelty and tyranny of Domitian, that even Pegasus, that good and upright magistrate, was deterred from the exact and punctual administration of justice, every thing being now governed as the emperor pleased; so that the laws had not their force; nor dared the judges execute them, but according to the will of the emperor; justice was disarmed of its powers.

80. *Crispus.* Vibius Crispus, who, when one asked him if any body was with Cæsar? answered, “Not even a fly.” Domitian, at the beginning of his reign, used to amuse himself with catching flies, and sticking them through with a sharp pointed instrument. A sure presage of his future cruelties.

81-2. *A gentle disposition.* He was as remarkable for sweetness of temper, as for his eloquence, plea-

santry, and good nature. *Com. Hor. lib. ii. sat. i. l. 72. Mitis sapientia Læli.*

83. *Who a more useful companion.* The meaning is, who could have been a more salutary friend and companion, as well as counsellor, to the emperor, if he had dared to have spoken his mind, to have reprobated the cruelty of the emperor's proceedings, and to have given his advice to a man, who, like sword and pestilence, destroyed all that he took a dislike to.

85. *What is more violent, &c.* More rebellious against the dictates of honest truth—more impatient of advice—more apt to imbibe the most fatal prejudices.

86. *Speak of showers, &c.* Such was the capriciousness and cruelty of Domitian, that it was unsafe for his friends to converse with him, even on the most indifferent subjects, such as the weather, and the like: the least word misunderstood, or taken ill, might cost a man his life, though to that moment he had been regarded as a friend.

88. *Never directed, &c.* Never attempted to swim against the stream,

Torrentem : nec civis erat, qui libera posset  
 Verba animi proferre, et vitam impendere vero. 90  
 Sic multas hyemes, atque octogesima vidit  
 Solstitia : his armis, illâ quoque tutus in aulâ.  
 Proximus ejusdem properabat Acilius ævi  
 Cum juvene indigno, quem mors tam sæva maneret,  
 Et domini gladiis jam festinata : sed olim 95  
 Prodigio par est in nobilitate senectus :  
 Unde fit, ut malim fraterculus esse gigantum.  
 Profuit ergo nihil misero, quod cominus ursos  
 Figebat Numidas, Albanâ nudus arenâ  
 Venator : quis enim jam non intelligat artes 100  
 Patricias ? quis priscum illud miretur acumen,  
 Brute, tuum ? facile est barbato imponere regi ?  
 Nec melior vultu, quamvis ignobilis ibat  
 Rubrius, offensæ veteris reus, atque tacendæ ;

as we say. He knew the emperor too well ever to venture an opposition to his will and pleasure.

90. *Spend his life, &c.*] Crispus was not one of those citizens who dared to say what he thought ; or to hazard his life in the cause of truth, by speaking his mind.

91. *Eightieth solstices.*] Eighty solstices of winter and summer ; i. e. he was now eighty years of age.

92. *With these arms, &c.*] Thus armed with prudence and caution, he had lived to a good old age, even in the court of Domitian, where the least offence or prejudice would long since have taken him off.

93. *Acilius.*] Glabrio, a senator of singular prudence and fidelity.

94. *With a youth, &c.*] Domitius, the son of Acilius, came with his father ; but both of them were soon after charged with designs against the emperor, and were condemned to death. The father's sentence was changed into banishment, the more to grieve him with the remembrance of his son's death.

—*Unworthy.*] Not deserving that so cruel a death should await him.

This unhappy young man, to save his life, affected madness, and fought naked with wild beasts in the amphitheatre at Alba, where Domitian every year celebrated games in honour of Minerva ; but he was not to be deceiv-

ed, and he put Domitius to death in a cruel manner. See l. 100, 101.

95. *The swords.*] Gladiis, in the plur. either by syn. for gladio, sing. or perhaps to signify the various methods of torture and death used by this emperor.

—*Of the tyrant.*] Domini, lit. of the lord, i. e. the emperor Domitian, who thus lorded it over the lives of his subjects.

96. *Old age in nobility.*] q. d. From the days of Nero, till this hour, it has been the practice to cut off the nobility, when the emperor's jealousy, fear, or hatred, inclined him so to do ; insomuch that to see a nobleman live to old age, is something like a prodigy ; and indeed this has long been the case.

97. *Of the giants.*] These fabulous beings were supposed to be the sons of Titan and Tellus. These sons of Earth were of a gigantic size, and said to rebel and fight against Jupiter. See Ov. Met. lib. i. fab. vi.

q. d. Since to be born noble is so very dangerous, I had much rather, like these Terræ filii, claim no higher kindred than my parent Earth, and, though not in size, yet as to origin, be a brother of theirs, than be descended from the highest families among our nobility.

100. *Who cannot now, &c.*] Who is ignorant of the arts of the nobility,

The torrent : nor was he a citizen, who could utter 89  
 The free words of his mind, and spend his life for the truth.  
 Thus he saw many winters, and the eightieth  
 Solstices : with these arms, safe also in that court.  
 Next, of the same age, hurried Acilius  
 With a youth unworthy, whom so cruel a death should await,  
 And now hastened by the swords of the tyrant : but long  
 since 95

Old age in nobility is equal to a prodigy :  
 Hence it is, that I had rather be a little brother of the  
 giants.

Therefore it nothing availed the wretch that he pierced  
 Numidian bears in close fight, a naked hunter in the Alban  
 Theatre : for who cannot now understand the arts 100  
 Of the nobles ? who can wonder at that old subtlety of thine,  
 O Brutus ? It is easy to impose on a bearded king.  
 Nor better in countenance, tho' ignoble, went  
 Rubrius, guilty of an old crime, and ever to be kept in  
 silence :

either to win the emperor's favour, or to avoid his dislike, or to escape the effects of his displeasure ? these are known to every body, therefore it can hardly be supposed that they are unknown to the emperor ; hence poor Domitius miscarried in his stratagem. See note on l. 94.

Domitian could perceive, yet could swallow down the grossest flattery, and thus far deceived himself, (comp. l. 69.) yet no shift, or trick, to avoid his destructive purposes could ever deceive him.

101. *Who can wonder, &c.* Lucius Junius Brutus saved his life by affecting to play the fool in the court of Tarquin the Proud, when many of the nobility were destroyed, and, among the rest, the brother of Brutus. Hence he took the surname of Brutus, which signifies senseless, void of reason.

*g. d.* This old piece of policy would not be surprising now ; it would be looked upon but as a shallow device : therefore, however it might succeed in those days of ancient simplicity, we find it would not do now, as the wretched Domitius sadly experienced.

102. *On a bearded king.* Alluding

to the simplicity of ancient times, when Rome was governed by kings, who, as well as their people, wore their beards ; for shaving and cutting the beard were not in fashion till later times. Barbatius was a part of proverbial term for simple, old-fashioned. See AINSW.

It is remarkable that, long before the days of Brutus, we have an instance of a like device, by which David saved himself at the court of Achish, king of Gath. 1 Sam. xxi. 10-15.

103. *Nor better in countenance.* He looked as dismal as the rest. See l. 73.

—*Tho' ignoble.* Though he was of plebeian extraction, and therefore could not be set up as a mark for Domitian's envy and suspicions, as the nobles were, yet he well knew that no rank or degree was safe ; as none were above, so none were below his displeasure and resentment.

104. *Guilty, &c.* What this offence was is not said particularly ; however, its not being to be named, must make us suppose it something very horrible ; or that it was some offence against the emperor, which was kept secret.



Montani quoque venter adest, abdomine tardus : 105  
 Et matutino sudans Crispinus amomo ;  
 Quantum vix redolent duo funera : sævior illo  
 Pompeius tenui jugulos aperire susurro :  
 Et, qui vulturibus servabat viscera Dacis,  
 Fuscus, marmoreâ meditatus prælia villâ : 110  
 Et cum mortifero prudens Veiento Catullo,  
 Qui nunquam visæ flagrabat amore puellæ,  
 Grande, et conspicuum nostro quoque tempore monstrum !  
 Cæcus adulator, dirusque a ponte satelles.  
 Dignus Aricinos qui mendicaret ad axes, 115  
 Blandaue devexæ jactaret basia rhedæ.  
 Nemo magis rhombum stupuit : nam plurima dixit  
 In lævum conversus : at illi dextra jacebat  
 Bellua : sic pugnas Cilicis laudabat, et ictus,

Some commentators have supposed it to have been debauching Julia, Domitian's wife.

105. *The belly, &c.*] As if his belly were the most important thing belonging to him, it, rather than himself, is said to be present. This Montanus was some corpulent glutton, fat and unwieldy.

106. *Crispinus, &c.*] Here we find Crispinus brought forward again, vocatus ad partes. See L. 1 and 2.

—*With morning perfume.*] The amomum was a shrub which the Easterns used in embalming. Of this a fine perfumed ointment was made, with which Crispinus is described as anointing himself early in a morning, and in such profusion, as that he seemed to sweat it out of his pores.

Some think that the word matutino here alludes to that part of the world from whence the amomum came, i. e. the East, where the sun first arises : but I find no example of such a use of the word.

107. *Two funerals, &c.*] Crispinus had as much perfume about him as would have served to anoint two corpses for burial. It was a custom among the ancients to anoint the bodies of persons who died with sweet ointments. See Matt. xxvi. 12. This custom, among others, was derived from the Easterns to the Romans.

108. *Than him more cruel, &c.*] Pompeius was another of this assem-

bly, more cruel than Crispinus, in getting people put to death, by the secret accusations which he whispered against them into the emperor's ear.

109. *Fuscus, who was preserving, &c.*] Cornelius Fuscus was sent by Domitian general against the Dacians, where his army and himself were lost, and became food for the birds of prey.

110. *Meditated wars, &c.*] An irony, alluding to his being sent to command, without having any other ideas of war, than he conceived amid the sloth and luxury of his sumptuous villa.

111. *Prudent Veiento.*] See sat. iii. 173. The poet gives Veiento the epithet of prudent, from his knowing how to conduct himself wisely, with regard to the emperor, so as not to risk his displeasure, and from his knowing when, and how, to flatter to the best advantage. See L. 121.

—*Deadly Catullus.*] So called from his causing the death of many by secret accusations. He was raised by Domitian from begging at the foot of the Aricine hill, in the Via Appia, to be a minister of state.

112. *Who burn'd, &c.*] Catullus was blind, but his lust was so great, that he could not hear a woman mentioned without raging with desire. Or perhaps this alludes to some particular mistress which he kept, and was very fond of.

The belly of Montanus too is present, slow from his paunch: 105

And Crispinus sweating with morning perfume:  
Two funerals scarcely smell so much. Pompeius too,  
Than him more cruel to cut throats with a gentle whisper.  
And Fuscus, who was preserving his bowels for the  
Dacian

Vultures, having meditated wars in his marble villa. 110  
And prudent Veiento, with deadly Catullus,

Who burn'd with the love of a girl never seen;  
A great, and also, in our times, a conspicuous monster!  
A blind flatterer, a dire attendant from the bridge,  
Worthy that he should beg at the Aricinian axles, 115  
And throw kind kisses to the descending carriage.

Nobody more wonder'd at the turbot: for he said many things

Turned to the left, but on his right hand lay  
The fish: thus he praised the battles and strokes of the  
Cilician,

113. *In our times, &c.*] He was so wicked, as, even in the most degenerate times, to appear a monster of iniquity.

114. *A blind flatterer.*] As he could admire a woman without seeing her, so he could flatter men whom he never saw; rather than fail, he would flatter at a venture.

—*A dire attendant, &c.*] There was a bridge in the Appian way, which was a noted stand for beggars. From being a beggar at this bridge, he was taken to be an attendant on the emperor; and a most direful one he was, for he ruined and destroyed many by secret accusations.

115. *Worthy that he should beg.*] This he might be allowed to deserve, as the only thing he was fit for. See note 111.

—*Aricinian axles.*] Axes—by syn. for currus or rhedas—*i. e.* the carriages which passed along towards or from Aricia, a town in the Appian way, about ten miles from Rome, a very public road, and much frequented; so very opportune for beggars. See HON. lib. l. sat. v. l. l. HON. la Roca.

116. *Throw kind kisses.*] Kissing

his hand, and throwing it from his mouth towards the passengers in the carriages, as if he threw them kisses, by way of soothing them into stopping, and giving him alms.

—*The descending carriage.*] Aricia was built on the top of an high hill, which the carriages descended in their way to Rome; this seems to be the meaning of *devertex*. See ARNSW. *Devertex-a-um*. From *de* and *vehō*, *q. d.* *Deorsum vehitur*.

117. *Nobody more wonder'd.*]—That is, nobody pretended more to do so, out of flattery to Domitian; for as for the fish, which Juvenal here calls *Bellua*, (speaking of it as of a great beast,) he could not see it, but turned the wrong way from it, and was very loud in its praises: just as he used to flatter Domitian, by praising the fencers at the games he gave, and the machinery at the theatre, when it was not possible for him to see what was going forward. Juvenal might well call him. l. 114. *cæcus adulator*.

118. *The Cilician.*] Some famous gladiator, or fencer, from Cilicia, who probably, was a favourite of Domitian.

Et pegma, et pueros inde ad velaria raptos. 120  
 Non cedit Veiento, sed ut fanaticus cestro  
 Percussus, Bellona, tuo divinat; et ingens  
 Omen habes, inquit, magni clarique triumphi:  
 Regem aliquem capies, aut de temone Britanno  
 Excidet Arviragus: peregrina est bellua, cernis 125  
 Erectas in terga sudes? hoc defuit unum  
 Fabricio, patriam ut rhombi memoraret, et annos.  
 Quidnam igitur censes? conciditur? absit ab illo  
 Dedecus hoc, Montanus ait; testa alta paretur,  
 Quæ tenui muro spatiosum colligat orbem. 130  
 Debetur magnus patinæ subitusque Prometheus:  
 Argillam, atque rotam citius properate: sed ex hoc  
 Tempore jam, Cæsar, figuli tua castra sequantur.  
 Vicit digna viro sententia: noverat ille

120. *The machine.*] Pegma, (from Gr. *πῆγμα*, figo) a sort of wooden-machine used in scenical representations, which was so contrived, as to raise itself to a great height: boys were placed upon it, and on a sudden carried up to the top of the theatre.

—*The coverings.*] Velaria—were sail-cloths, extended over the top of the theatre, to keep out the weather. AINSW.

121. *Veiento.*] We read of him, sat. iii. l. 173. as observing great silence towards those who were his inferiors; but here we find him very lavish of his tongue when he is flattering the emperor. See l. 111.

—*Does not yield.*] Is not behind-hand to the others in flattery, not even to blind Catullus who spoke last.

122. *O Bellona.*] The supposed sister of Mars; she was fabled to preside over war: VIRG. *Æn.* v. iii. l. 703. describes her with a bloody scourge. Her priests, in the celebration of her feasts, used to cut themselves, and dance about as if they were mad, pretending also to divine or prophesy future events.

*Gestrus* signifies a sort of fly, which we call a gad-fly; in the summer-time it bites or stings cattle, so as to make them run about as if they were mad. See VIRG. *G.* iii. l. 146-63. By meton. inspired fury of any kind. Hence our poet humourously calls the

spirit which inspired the priests of Bellona by this name.

—*Divines.*] In flattery to Domitian, he treats the event of the turbot as something ominous, as if the taking it predicted some signal and glorious victory, the taking some monarch prisoner—perhaps Arviragus, then king of the Britons, with whom Domitian was at war, might be prefigured, as falling wounded from his chariot into the hands of the emperor.

125. *Is foreign.*] Therefore denotes some foreign conquest.

126. *Spears, &c.*] Sudes properly signifies a stake, a pile driven into the ground in fortifications; also a spear barbed with iron. Hence *καταχρῆσις*, the fin of a fish. AINSW.

*q. d.* Do you perceive his sharp fins rising on his back; they look like so many spears, and portend and signify the spears which you shall stick in the backs of vanquished foes.

127. *Fabricius.*] *i. e.* Fabricius Veientu. He was so diffuse in his harangue, that, in short, there wanted nothing but his telling where it was bred, and how old it was, to complete and establish his prophetic history of the fish.

128. *What thinkest thou then, &c.*] The words of Domitian, who puts the original question for which he assembled these senators, l. 71. viz. as no pot could be got large enough to dress the turbot in, that they should ad-

And the machine, and the boys snatched up to the coverings. 120

Veiento does not yield: but as a fanatic stung with thy gad-fly,

O Bellona, divines, and says, "A great omen

"You have, of a great and illustrious triumph;

"You will take some king, or from a British chariot

"Arviragus will fall; the fish is foreign; do you perceive

"The spears erect on his back?" This one thing was wanting 126

To Fabricius, that he should tell the country of the turbot, and its age.

"What thinkest thou then?—Must it be cut?" "Far from it be

"This disgrace," says Montanus: "let a deep pot be prepared,

"Which, with its thin wall, may collect the spacious orb. 130

"A great and sudden Prometheus is due to the dish:

"Hasten quickly the clay, and the wheel: but now, from this

"Time, Cæsar, let potters follow your camps."

The opinion, worthy the man, prevailed: he had known

vise what was to be done; this they had said nothing about; therefore Domitian asks, if it should be cut in pieces.

129. *Montanus.*] The glutton—See l. 105. He concludes the debate, with expressing a dislike of disfiguring this noble fish, by dividing it, and, at the same time, by flattering the emperor, and raising his vanity.

—*Let a deep pot.*] *Testa* signifies a pot, or pan, made of clay. He advises that such a one be immediately made, deep and wide enough to hold the fish within its thin circumference, (*tenui muro*;) by this means the fish will be preserved entire, as in such a pot it might be dressed whole.

131. *Prometheus, &c.*] The poets feigned him to have formed men of clay, and to have put life into them by fire stolen from heaven. Juvenal humourously represents Montanus as calling for Prometheus himself, as it were, instantly to fashion a pot on so great an occasion, when so noble a

fish was to be dressed, and that for so great a prince.

132. *Hasten.*] That the fish may not be spoiled before it can be dressed.

—*The clay and the wheel.*] Clay is the material, and a wheel, which is solid, and turns horizontally, the engine on which the potter makes his ware. This was very ancient. *Jer. xviii. 3.*

133. *Let potters follow, &c.*] This is a most ludicrous idea, and seems to carry with it a very sharp irony on Domitian, for having called his council together on such a subject as this; but, however, it might be meant, the known gluttony of Montanus, which is described, l. 134–41. made it pass for serious advice, and as such Domitian understood it, as the next words may inform us.

134. *The opinion, &c.*] What Montanus had said about dressing the fish whole, was thoroughly worthy his character; just what might have been expected from him, and as such prevailed.

Luxuriam imperii veterem, noctesque Neronis 135  
 Jam Medias, aliamque famem, cum pulmo Falerno  
 Arderet: nulli major fuit usus edendi  
 Tempestate meâ. Circæis nata forent, an  
 Lucrinum ad saxum, Rutupinove edita fundo  
 Ostrea, callebat primo deprendere morsu; 140  
 Et semel aspecti littus dicebat echini.  
 Surgitur, et misso procures exire jubentur  
 Concilio, quos Albanam dux magnus in arcem  
 Traxerat attonitos, et fastinare coactos,  
 Tanquam de Cattis aliquid, torvisque Sicambriis 145  
 Dicturus; tanquam diversis partibus orbis  
 Anxia præcipiti venisset epistola pennâ.  
 Atque utinam his potius nugis tota illa dedisset  
 Tempora sævitæ, claras quibus abstulit urbi  
 Illustresque animas impune, et vindice nullo. 150  
 Sed perii, postquam cerdonibus esse timendus  
 Cœperat: hoc nocuit Lamiarum cæde madenti.

134. *He had known, &c.*] He was an old court glutton, and was well acquainted with the luxury of former emperors, here meant by luxuriam imperii. No man understood eating, both in theory and practice, better than he did, that has lived in my time, says Juvenal.

135. *Nero.*] As Suetonius observes, used to protract his feasts from mid day to mid-night.

136. *Another hunger, &c.*] i. e. What could raise a new and fresh appetite, after a drunken debauch.

138. *Circæi.*] -orum. A town of Campania, in Italy, at the foot of mount Circello on the sea coast.

139. *The Lucrine rock.*] The Lucrine rocks were in the bay of Lucrinum, in Campania. All these places were famous for different sorts of oysters. Hor. Epod. ii. 49. & Sat. ii. 4, 43.

—*Rutupian bottom.*] Rutupæ-arum, Richburrow in Kent—Rutupina littora, the Foreland of Kent. The luxury of the Romans must be very great, to send for oysters at such a distance, when so many places on the shores of Italy afforded them.

141. *Sea-urchin.*] Echinus, a sort of crab with prickles on its shell,

reckoned a great dainty. *g. d.* So skilled in eating was Montanus, that at the first bite of an oyster, or at the first sight of a crab, he could tell where they were taken.

142. *They rise.*] Surgitur, imp. the council broke up. See l. 64. *itur.*

143. *The great general.*] Domitiani, who gave the word of command for them to depart, as before to assemble.

—*Into the Alban tower.*] To the palace at Alba, where the emperor now was. The word traxerat is very expressive, as if they had been dragged thither sorely against their wills.

144. *Astonished—compelled, &c.*]—Amazed at the sudden summons, but dared not to delay a moment's obedience to it. Comp. l. 75.

145. *Catti.*] A people of Germany, now subject to the Landgrave of Hesse—Sicambri, inhabitants of Guelderland. Both these people were formidable enemies.

147. *An alarming epistle, &c.*]—Some sorrowful news had been dispatched post-haste from various parts of the empire.

Little could the senators imagine, that all was to end in a consultation upon a turbot.

The satire here is very fine, and re-

The old luxury of the empire, and the nights of Nero 135  
Now half spent, and another hunger, when the lungs with  
Palernan

Burned : none had a greater experience in eating  
In my time. Whether oysters were bred at Circæi, or  
At the Lucrine rock, or sent forth from the Rutupian  
bottom,

He knew well to discover at the first bite ; 140  
And told the shore of a sea-urchin once looked at.

They rise—and the senators are commanded to depart  
from the dismissed

Council, whom the great general into the Alban tower  
Had drawn astonished, and compelled to hasten, 144  
As if something concerning the Catti and the fierce Si-  
cambri

He was about to say ; as if from different parts of the  
world

An alarming epistle had come with hasty wing.

And I wish that rather to these trifles he had given all  
those

Times of cruelty, in which he took from the city renowned  
And illustrious lives with impunity, and with no avenger.

But he perished, after that to be fear'd by coblers 151  
He had begun : this hurt him reeking with slaughter of the  
Lamiæ.

presents Domitian as anxious about a matter of gluttony, as he could have been in affairs of the utmost importance to the Roman empire.

140. *And I wish, &c.*] *i. e.* It were to be wished that he had spent that time in such trifles as this, which he passed in acts of cruelty and murder, which he practised with impunity, on numbers of the greatest and best men in Rome, nobody daring to avenge their sufferings.

151. *But he perished, &c.*] *Cerdo* signifies any low mechanics, such as coblers, and the like. *Cerdonibus* stands here for the rabble in general.

While Domitian only cut off, now and then, some of the nobles, the people were quiet, however amazed they might be, (*comp. l. 76.*) but when he extended his cruelties to the plebeians, means were devised to cut him off, which was done by a con-  
spiracy formed against him. See *Ant. Un. Hist. vol. xv. p. 87.*

152. *The Lamiæ.*] The Lamiæ family was most noble. See *HOR. lib. iii. ode xvii.* Of this was *Ælius Lama*, whose wife, *Domitia Longina*, Domitian took away, and afterwards put the husband to death.

The *Lamiæ* here may stand for the nobles in general, (as before the *cerdones* for the rabble in general,) who had perished under the cruelty of Domitian, and with whose blood he might be said to be reeking, from the quantity of it which he had shed during his reign.

He died ninety-six years after Christ, aged forty-four years, ten months, and twenty-six days. He reigned fifteen years and five days, and was succeeded by *Nervà* ; a man very unlike him, being a good man, a good statesman, and a good soldier.

## Satira Septima.

### ARGUMENT.

*This Satire is addressed to Telesinus, a poet. Juvenal laments the neglect of encouraging learning. That Cæsar only is the patron of the fine arts. As for the rest of the great and noble Romans, they gave no heed to*

ET spes, et ratio studiorum in Cæsare tantum :  
 Solus enim tristes hâc tempestate camœnas  
 Respexit; cum jam celebres, notique poëtæ  
 Balneolum Gabiis, Romæ conducere furnos  
 Tentarent: nec fœdum alii, nec turpe putarent 5  
 Præcones fieri; cum desertis Aganrppes  
 Vallibus, esuriens migraret in atria Clio.  
 Nam si Pieriâ quadrans tibi nullus in umbrâ  
 Ostendatur, ames nomen, victumque Machæræ;  
 Et vendas potius, commissa quod auctio vendit 10

*Line 1. The hope and reason, &c.]*  
 1. c. The single expectation of learned men, that they shall have a reward for their labours, and the only reason, therefore, for their employing themselves in liberal studies, are reposed in Cæsar only. Domitian seems to be meant; for though he was a monster of wickedness, yet Quintilian, Martial, and other learned men, tasted of his bounty. Quintilian says of him, "Quo nec præsentius aliquid nec studiis magis propitium numen est." See l. 20-1.

2. *The mournful muses.]* Who may be supposed to lament the sad condition of their deserted and distressed votaries.

4. *Bath at Gabii.]* To get a livelihood by. Gabii was a little city near Rome. Balneolum, a small bagnio.

—*Ovens.]* Public bakehouses, where people paid so much for baking their bread.

6. *Criers.]* Præcones—whose office at Rome was to proclaim public meetings, public sales, and the like—a very mean employment; but the poor starving poets disregarded this circumstance—"any thing rather than starve"—and indeed, however meanly this occupation might be looked upon, it was very profitable. See sat. iii. l. 146. note.

—*Aganrppes.]* A spring in the solitary part of Boeotia, consecrated to the nine Muses.

7. *Hungry Clio.]* One of the nine Muses, the patroness of heroic poetry: here, by meton. put for the starving poet, who is forced, by his poverty, to leave the regions of poetry, and would fain beg at great men's doors. Atrium signifies the court, or court-yard, before great men's houses, where these poor poets are supposed to stand, like other beggars, to ask alms.

## Seventh Satire.

### ARGUMENT.

*the protection of poets, historians, rhetoricians, grammarians, &c. These last were not only ill paid, but even forced to go to law, for the poor pittance which they had earned, by the fatigue and labour of teaching school.*

BOTH the hope, and reason of studies, is in Cæsar only:  
For he only, at this time, hath regarded the mournful  
Muses,

When now our famous and noted poets would try  
To hire a small bath at Gabii, or ovens at Rome :  
Nor would others think it mean, nor base, 5  
To become criers ; when, the vallies of Aganippe  
Being deserted, hungry Clio would migrate to court-yards.  
For if not a farthing is shewn to you in the Pierian shade,  
You may love the name, and livelihood of Machæra ;  
And rather sell what the intrusted auction sells 10

8. *In the Pierian shade.*] See sat. iv. l. 34. note, *g. d.* If by passing your time, as it were, in the abodes of the Muses, no reward or recompence is likely to be obtained for all your poetical labours. Some read *arca*—but *Pieria umbra* seems best to carry on the humour of the metonymy in this and the preceding line.

9. *Love the name, &c.*] *Machæra* seems to denote the name of some famous crier of the time, whose business it was to notify sales by auction, and, at the time of sale, to set a price on the goods, on which the bidders were to increase ; hence such a sale was called *auctio*. See *ARNSW. PRÆCO*, No. 1.

*g. d.* If you find yourself penniless, and so likely to continue by the exercise of poetry, then, instead of thinking it below you to be called a crier, you may cordially embrace it,

and be glad to get a livelihood by auctions, as *Machæra* does.

10. *Intrusted.*] So *Holyday*. *Commisarius* signifies any thing committed to one's charge, or in trust.

Goods committed to sale by public auction are intrusted to the auctioneer in a twofold respect—first, that, he sell them at the best price ; and, secondly, that he faithfully account with the owner for the produce of the sales.

*Commisarius* may also allude to the commission, or license, of the magistrate, by which public sales in the forum were appointed.

Some understand *commisarius auctio* in a metaphorical sense, alluding to the contention among the bidders, who, like gladiators matched in fight, *commisari*, (see sat. i. 149. note.) oppose and engage against each other in their several biddings.



Stantibus, œnophorum, tripodes, armaria, cistas,  
 Alcithoen Pacci, Thebas et Terea Fausti.  
 Hoc satius, quam si dicas sub iudice, Vidi,  
 Quod non vidisti: faciant equites Asiæ,  
 Quanquam et Cappadoces faciant, equitesque Bithyni, 15  
 Altera quos nudo traducit Gallia talo.  
 Nemo tamen studiis indignum ferre laborem  
 Cogetur posthac, nectit quicunque canoris  
 Eloquium vocale modis, laurumque momordit.  
 Hoc agite, ô Juvenes: circumspicit, et stimulat vos, 20  
 Materiamque sibi ducis indulgentia quærit.  
 Si qua aliunde putas rerum expectanda tuarum  
 Præsidia, atque ideo crocææ membrana tabellæ  
 Impletur; lignorum aliquid posce ocyus, et quæ  
 Componis, dona Veneris, Telesine, marito: 25  
 Aut claude, et positos tinea pertunde libellos.

11. *To the standers by.*] i. e. The people who attend the auction as buyers.

12. *The Alcithoe—the Thebes, &c.*] Some editions read Alcyonem Bacchi, &c. These were tragedies written by wretched poets, which Juvenal supposes to be sold, with other lumber, at an auction.

13. *Than if you said, &c.*] This, mean as it may appear, is still getting your bread honestly, and far better than hiring yourself out as a false witness, and forswearing yourself for a bribe, in open court.

14. *The Asiatic knights.*] This satirizes those of the Roman nobility, who had favoured some of their Asiatic slaves so much, as to enrich them sufficiently to be admitted into the equestrian order. These people were, notwithstanding, false, and not to be trusted.

*Minoris Asiæ populus nullam adrem esse adhibendum.*

CIC. pro Flacco.

15. *The Cappadociana.*] Their country bordered on Armenia. They were, like the Cretans, (Tit. i. 12.) liars and dishonest to a proverb; yet many of these found means to make their fortunes at Rome.

—*The knights of Bithynia.*] Bithynia was another eastern province, a country of Asia Minor, from whence many such people, as are above de-

scribed, came, and were in high favour, and shared in titles and honours.

16. *The other Gaul.*] Gallo Græciæ, or Galatia, another country of Asia Minor: from hence came slaves, who, like others, were exposed to sale with naked feet. Or it may rather signify, that these wretches (however afterwards highly honoured) were so poor, when they first came to Rome, that they had not so much as a shoe to their feet.

The poet means, that getting honest bread, in however mean a way, was to be preferred to obtaining the greatest affluence, as these fellows did, by knavery.

—*Brings over.*] Traducit signifies to bring, or convey, from one place to another. It is used to denote transplanting trees, or plants, in gardens, &c. and is a very significant word here, to denote the transplanting, as it were, of these vile people from the east to Rome.

18. *That joins, &c.*] The perfection of heroic poetry, which seems here intended, is the uniting grand and lofty expression, eloquium vocale, with tuneful measures, modis canoris.

Vocalis signifies something loud—making a noise—therefore, when applied to poetry, lofty—high-sounding. g. d. No writer, hereafter, who ex-

To the standers by, a pot, tripods, book-cases, chests,  
The Alcithœ of Paccius, the Thebes and Tercus of  
Faustus.

'This is better than if you said before a judge, "I have  
"seen,"

What you have not seen: tho' the Asiatic knights  
And the Cappadocians may do this, and the knights of  
Bithynia, 15

Whom the other Gaul brings over barefoot.  
But nobody to undergo a toil unworthy his studies  
Hereafter shall be compelled, whoe'er he be that joins, to  
tuneful

Measures, melodious eloquence, and hath bitten the laurel.  
Mind this, young men, the indulgence of the emperor 20  
Has its eye upon, and encourages you, and seeks matter  
for itself.

If you think protectors of your affairs are to be expected  
From elsewhere, and therefore the parchment of your  
saffron-colour'd tablet

Is filled, get some wood quickly, and what 24  
You compose, Telesinus, give to the husband of Venus:  
Or shut up, and bore thro' with the moth your books laid  
by.

cels in uniting loftiness of style with  
harmony of verse, shall be driven,  
through want, into employments  
which are below the dignity of his  
pursuits as a poet. Comp. l. 3-6.

19. *Bitten the laurel.*] *Laurum mordit.* It was a notion, that, when  
young poets were initiated into the  
service of the Muses, it was a great  
help to their genius to chew a piece of  
laurel, in honour of Apollo. Some  
think that the expression is figurative,  
and means those who have tasted of  
glory and honour by their composi-  
tions; but the first sense seems to  
agree best with what follows.

20. *Mind this.*] *Hoc agite—lit. do  
this—i. e. diligently apply yourselves  
to poetry.*

—*Of the emperor.*] *Ducis* is here  
applied to the emperor, as the great  
patron and chief over the liberal arts.

21. *Seeks matter for itself.*] Care-  
fully endeavours to find out its own  
gratification by rewarding merit.

22. *Therefore the parchment, &c.*]

They wrote on parchment, which  
sometimes was dyed of a saffron-co-  
lour; sometimes it was white, and  
wrapped up in coloured parchment.  
The *tabellæ* were the books themselves  
—*i. e. the pages on which their ma-  
nuscripts were written.*

If, says the poet, you take the  
pains to write volumes full, in hopes  
of finding any other than Cæsar to re-  
ward you, you had better prevent  
your disappointment, by burning  
them as fast as you can. *Lignorunt  
aliquid posse ocyus—lose no time in  
procuring wood for the purpose.*

25. *Telesinus.*] The poet to whom  
this Satire is addressed.

—*The husband of Venus.*] Vulcan,  
the fabled god of fire—here put for  
the fire itself. He was the husband  
of Venus.

*q. d.* Put all your writings into the  
fire.

26. *Or shut up, and bore, &c.*]—  
Lay by your books, and let the moths  
eat them.

Frange miser calamos, vigilataque prœlia dele,  
 Qui facis in parvâ sublimia carmina cellâ,  
 Ut dignus venias hederis, et imagine macrâ.  
 Spes nulla ulterior: didicit jam dives avarus 30  
 Tantum admirari, tantum laudare disertos,  
 Ut pueri Junonis avem. Sed defluit ætas,  
 Et pelagi patiens, et cassidis, atque ligonis.  
 Tædia tunc subeunt animos, tunc seque suamque  
 Terpsichoren odit facunda et nuda senectus. 35  
 Accipe nunc artes, ne quid tibi conferat iste,  
 Quem colis: Musarum et Apollinis sede relicta,  
 Ipse facit versus, atque uni cedit Homero,  
 Propter mille annos. At si dulcedine famæ  
 Succensus recites, Maculonus commodat sedes; 40  
 Ac longe ferrata domus servire jubetur,  
 In quâ sollicitas imitatur janua portas.  
 Scit dare libertos extremâ in parte sedentes  
 Ordinis, et magnas comitum disponere voces.  
 Nemo dabit regum, quanti subsellia constant, 45

27. *Your watched battles.*] Your writings upon battles, the descriptions of which have cost you many a watchful, sleepless night.

28. *A small cell.*] A wretched garret, as we say.

29. *Worthy of ivy, &c.*] That, after all the pains you have taken, you may have an image, i. e. a representation of your lean and starved person, with a little paltry ivy put round the head of it, in the temple of Apollo.

30. *There is no further hope.*] You can expect nothing better, nothing beyond this.

32. *As boys the bird of Juno.*] As children admire, and are delighted with the beauty of a peacock, (see ARNSW. tit. *Argus*.) which is of no service to the bird; so the patrons, which you think of getting, however rich and able to afford it they may be, will yet give you nothing but compliments on your performances; these will do you no more service, than the children's admiration does the peacock.

32-33. *Your age passes away.*] You little think that, while you are employing yourself to no purpose, as to your present subsistence, or provision

for the future, by spending your time in writing verses, your life is gliding away, and old age is stealing upon you; your youth, which is able to endure the toils and dangers of the sea, the fatigues of wars, or the labours of husbandry, is decaying.

34. *Then.*] When you grow old.

—*Weariness, &c.*] You'll be too feeble, in body and mind, to endure any labour, and become irksome even to yourself.

35. *Hates both itself and its Terpsichore.*] Your old age, however learned, clothed in rags, will curse itself, and the Muse that has been your undoing. Terpsichore was one of the nine Muses, who presided over dancing and music; she is fabled to have invented the harp; here, by metonymy, lyric poetry may be understood.

36. *His arts, &c.*] The artifices which your supposed patron will use, to have a fair excuse for doing nothing for you.

37. *The temple, &c.*] There was a temple of the Muses at Rome, which was built by Martius Philippus, where poets used to recite their works. Augustus built a library, and a temple to Apollo, on Mount Palatine, where the poets used also to recite their

Wretch, break your pens, and blot out your watched  
battles,

Who makest sublime verses in a small cell,  
That you may become worthy of ivy, and a lean image.  
There is no farther hope: a rich miser hath now learnt 30  
As much to admire, as much to praise witty men,  
As boys the bird of Juno. But your age, patient of the  
sea,

And of the helmet, and of the spade, passes away.  
Then weariness comes upon the spirits; then, eloquent 34  
And naked old age hates both itself and its Terpsichore.  
Hear now his arts, lest he whom you court should give you  
Any thing: both the temple of the Muses, and of Apollo,  
being forsaken,

Himself makes verses, and yields to Homer alone,  
Because a thousand years [before him.] But if, with the  
desire of fame 39

Inflamed, you repeat your verses, Maculonus lends a house;  
And the house strongly barr'd is commanded to serve you,  
In which the door imitates anxious gates.

He knows how to place his freedmen, sitting in the extreme  
part

Of the rows, and to dispose the loud voices of his attendants.  
None of these great men will give as much as the benches  
may cost, 45

verses, and where they were deposited. See *PERS.* *prol.* l. 7. and *HOM.* *lib. i. epist. iiii. l. 17.*

Among the tricks made use of by these rich patrons, to avoid giving any thing to their poor clients, the poets, they affected to make verses so well themselves, as not to stand in need of the poetry of others; therefore they deserted the public recitals, and left the poor retainers on Apollo and the Muses to shift as they could.

38. *Yields to Homer alone.*] In his own conceit; and this only upon account of Homer's antiquity, not as thinking himself Homer's inferior in any other respect.

39. *If, with the desire of fame, &c.*] If you don't want to get money by your verses, and only wish to repeat them for the sake of applause.

40. *Maculonus, &c.*] Some rich man will lend you his house.

41. *Strongly barr'd.*] *Longe—lit.*

exceedingly—very much—*q. d.* If you are thought to want money of him for your verses, the doors of his house will be barred against you, and resemble the gates of a city when besieged, and under the fear and anxiety which the besiegers occasion; but if you profess only to write for fame, he will open his house to you, it will be at your service, that you may recite your verses within it, and will procure you hearers, of his own freedmen and dependents, whom he will order to applaud you.

43. *He knows how to place, &c.*] *Dare, lit. to give—q. d.* He knows how to dispose his freedmen on the farthest seats behind the rest of the audience, that they may begin a clap, which will be followed by those who are seated more forward. *Ordo* is a rank or row of any thing, so of benches or seats.

44. *And to dispose, &c.*] How to

Et quæ conducto pendent anabathra tigillo,  
 Quæque reportandis posita est orchestra cathedris.  
 Nos tamen hoc agimus, tenuique in pulvere sulcos  
 Ducimus, et littus sterili versamus aratro.  
 Nam si discedas, laqueo tenet ambitiosi 50  
 Consuetudo mali: tenet insanabile multos  
 Scribendi cacoëthes, et ægro in corde senescit.  
 Sed vatem egregium, cui non sit publica vena,  
 Qui nihil expositum soleat deducere, nec qui  
 Communi feriat carmen triviale monetâ: 55  
 Hunc, qualem nequeo monstrare, et sentio tantum,  
 Anxietate carens animus facit, omnis acerbi  
 Impatiens, cupidus sylvarum, aptusque bibendis  
 Fontibus Anidum: neque enim cantare sub antro  
 Pierio, thyrsumve potest contingere sana 60  
 Paupertas, atque æris inops, quo nocte dieque  
 Corpus eget. Satur est, cum dicit Horatius, Euhoe!  
 Quis locus ingenio: nisi cum se carmine solo

dispose his clients and followers, so as best to raise a roar of applause—euge!—bene!—bravo! as we say, among your hearers. All this he will do, for it costs him nothing.

46. *The stairs, &c.*] These were for the poet to ascend by into his rostrum, and were fastened to a little beam, or piece of wood, which was hired for the purpose.

47. *The orchestra, &c.*] The orchestra at the Greek theatres was the part where the chorus danced—the stage. Among the Romans it was the space between the stage and the common seats, where the senators and nobles sat to see plays acted. The poor poet is here supposed to make up such a place as this for the reception of the better sort, should any attend his recitals; but this was made up of hired chairs, by way of seats, but which were to be returned as soon as the business was over.

48. *Yet we still go on.*] Hoc agimus—lit. we do this—we still pursue our poetical studies. Hoc agere is a phrase signifying to mind, attend to, what we are about. See *TER. And.* act i. sc. ii. l. 12. So before, l. 20. hoc agite, O Juvenes.

—*Draw furrows, &c.*] We take much pains to no purpose, like peo-

ple who should plough in the dust, or on the sea-shore. *Comp. sat. i. 143. note.*

50. *Would leave off.*] Discedas—if you would depart from the occupation of making verses.

—*Custom of ambitious evil.*] Evil ambition, which it is so customary for poets to be led away with.

51. *An incurable ill habit.*] Cacoëthes (from Gr. κακός, bad, and ἔθος, a custom or habit) an evil habit. Many are got into such an itch of scribbling, that they cannot leave it off. Cacoëthes also signifies a boil, an ulcer, and the like.

52. *Grows inveterate, &c.*] It grows old with the man, and roots itself, as it were, by time, in his very frame.

53. *No common vein.*] Such talents as are not found among the generality.

54. *Nothing trifling.*] Expositum—common, trifling, obvious—nothing in a common way.

55. *Trivial verse, &c.*] Trivialis comes from trivium, a place where three ways meet, a place of common resort: therefore I conceive the meaning of this line to be, that such a poet as Juvenal is describing writes nothing low or vulgar; such verses as are usually sought after, and purchased by the common people in the street.

And the stairs which hang from the hired beam,  
And the orchestra, which is set with chairs, which are to be  
carried back.

Yet we still go on, and draw furrows in the light  
Dust, and turn up the shore with a barren plough.  
For if you would leave off, custom of ambitious evil 50  
Holds you in a snare: many an incurable ill habit of writing  
Possesses, and grows inveterate in the distemper'd heart.  
But the excellent poet, who has no common vein,  
Who is wont to produce nothing trifling, nor who  
Composes trivial verse in a common style, 55  
Him (such a one I can't shew, and only conceive)  
A mind free from anxiety makes; of every thing dis-  
pleasing

Impatient, desirous of woods, and disposed for drinking the  
Fountains of the Muses; for neither to sing in the  
Pierian cave, or to handle the thyrsus, is poverty, 60  
Sober, and void of money, (which night and day the body  
wants,)

Able. Horace is satisfied, when he says—Euhoe!  
What place is there for genius, unless when with verse alone

The word *seriat* is here metaphorical. *Ferio* literally signifies to strike, or hit; thus to coin or stamp money; hence to compose or make (hit off, as we say) verses; which, if done by a good poet, may be said to be of no common stamp. *Moneta* is the stamp, or impression, on money; hence, by *meta*, a style in writing. Hor. A. P. 59.

57. *A mind, &c.*] *i. e.* Such a poet is formed by a mind that is void of care and anxiety.

58. *Impatient.*] That hates all trouble, cannot bear vexation.

—*Desirous of woods.*] Of sylvan retirement. Hor. Epia. li. 2, 77.

59. *Fountains of the Muses.*] Called *Aonides*, from their supposed habitation in *Aonia*, which was the hilly part of *Bœotia*, and where there were many springs and fountains sacred to the Muses. Of these fountains good poets were, in a figurative sense, said to drink, and by this to be assisted in their compositions.

59-60. *In the Pierian cave, &c.*] *Pieria* was a district of *Macedon*, where was a cave, or den, sacred to the Muses.

60. *Thyrsus.*] A spear wrapt about with ivy, which they carried about in their hands at the wild feasts of *Bacchus*, in imitation of *Bacchus*, who bore a thyrsus in his hand. The meaning of this passage is, that, for a poet to write well, he should be easy in his situation, and in his circumstances: for those who are harrassed with poverty and want cannot write well, either in the more sober style of poetry, or in the more enthusiastic and flighty strains of composition. By *sana paupertas*, the poet would insinuate, that no poor poet that had his senses would ever attempt it.

62. *Horace is satisfied, &c.*] It might be objected, that *Horace* was poor when he wrote, therefore *Juvenal's* rule will not hold, that a poor poet cannot write well. To this *Juvenal* would answer, "True, *Horace* was poor, considered as to himself; but then remember what a patron he had in *Mæcenas*, and how he was enabled by him to avoid the cares of poverty. When he wrote his fine Ode to *Bacchus*, and uttered his sprightly *Euhoe* or *Euhoe*, he,

Vexant, et dominis Cirrhæ, Nisæque feruntur  
 Pectora nostra, duas non admittentia curas? 65  
 Magnæ mentis opus, nec de lodice parandâ  
 Attonitæ, currus et equos, faciesque Deorum  
 Aspicere, et qualis Rutulum confundit Erinny.  
 Nam si Virgilio puer, et tolerabile desit  
 Hospitium, caderent omnes a crinibus hydri: 70  
 Surda nihil gemeret grave buccina. Poscimus ut sit  
 Non minor antiquo Rubrenus Lappa cothurno,  
 Cujus et alveolos et lænam pignerat Atreus?  
 Non habet infelix Numitor, quod mittat amico;  
 Quintillæ quod donet, habet: nec defuit illi, 75  
 Unde emeret multâ pascendum carne leonem  
 Jam domitum. Constat leviori bellua sumptu  
 Nimirum, et capiunt plus intestina poëtæ.  
 Contentus famâ jaceat Lucanus in hortis  
 Marmoreis: at Serrano, tenuique Saleio 80

"doubtless, was well sated with good cheer." See lib. ii. ode xix. l. 5-8.

64. *The lords of Cirrha and Nisa.*] Apollo and Bacchus, the tutelâr gods of poets. Cirrha was a town of Phocis, near Delphos, where Apollo had an oracle.

Nisa, a den in Arabia, where Bacchus was educated by the nymphs, when sent thither by Mercury. From hence Bacchus was called Dionysius, ex Διός, and Nisa; Gr. Διονυσίος.

65. *Carried on.*] i. e. Inspired, and assisted.

66. *Not of one, &c.*] q. d. It is the work of a great and powerful mind, above want, not of one that is distracted about getting a blanket for his bed, to fix the eye of the imagination, so as to conceive and describe horses and chariots, and godlike appearances, in such a manner as to do justice to these sublime subjects of heroic verse. See VIRG. Æn. xii. l. 326, 7.

68. *And what an Erinny.*] How Alecto looked when she astonished the Rutulian king Turnus, when she filled him with terror, by throwing her torch at him. Æn. vii. l. 456, 7. Erinny is a name common to the three furies of hell, of which Alecto was one.

70. *All the snakes would have fallen, &c.*] q. d. Had Virgil been poor, and

without his pleasures and conveniences, he never would have been able to describe, in the manner he has done, the snaky tresses of Alecto. See Æn. vii. l. 450. All this had been lost to us.

71. *The silent trumpet.*] Surdus not only means to express one who does not hear, but that also which gives no sound. See sat. xiii. l. 194.

Juvenal alludes to Æn. vii. l. 519, 20, 1.

72. *Rubrenus Lappa, &c.*] An ingenious, but poor and miserable tragic poet, who lived in Juvenal's time.

—*Less than the ancient buskin.*] Not inferior to the old writers of tragedy. Cothurno, per metonym. put here for the tragic poets, as it often is for tragedy.

73. *Atreus had laid in pawn.*] It has been observed by Ainsworth, against Stephanus and other lexicographers, that pignero does not mean to take, or receive, a thing in pawn, but to send it into pawn. In this view we may understand Atreus to be the name of some tragedy, on the subject of Atreus, king of Mycenæ, which met with such bad success as to oblige poor Rubrenus to pawn his clothes and furniture. Stephanus and others understand pignerat in the sense of taking to pawn, and suppose Atreus to be the name of the pawn-

Our minds trouble themselves, and by the lords of Cirrha  
and Nisa  
Are carried on, not admitting two cares at once? 65  
It is the work of a great mind, not of one that is amazed  
about  
Getting a blanket, to behold chariots, and horses, and the  
faces  
Of the gods, and what an Erinny confounded the Rutulian:  
For if a boy, and a tolerable lodging had been wanting to  
Virgil,  
All the snakes would have fallen from her hairs: 70  
The silent trumpet have groan'd nothing disastrous. Do  
we require  
That Rubrenus Lappa should not be less than the ancient  
buskin,  
Whose platters, and cloke, Atreus had laid in pawn?  
Unhappy Numitor has not what he can send to a friend;  
He has what he can give to Quintilla: nor was there  
wanting to him 75  
Wherewithal he might buy a lion, to be fed with much flesh,  
Already tamed. The beast stands him in less expence,  
Doubtless, and the intestines of a poet hold more.  
Lucan, content with fame, may lie in gardens adorn'd with  
Marble: but to Serranus, and to thin Saleius, 80

broker, to whom Rubrenus had pawned his goods.

The first sense seems to have the best authority; but with which ever we may agree, the thought amounts to the same thing in substance; viz. Can it be expected that this poor poet should equal the fire and energy of the old tragic writers, while his clothes and furniture were pawned, in order to supply him with present necessities to keep him from starving? A man in such distress, whatever his genius might be, could not exert it.

74. *Numitor.*] The name Numitor may stand here for any rich man, who would let a poet starve for want of that money which he lays out upon his mistress, or in buying some useless curiosity, such as a tame lion. Infelix is here ironical.

78. *Doubtless, &c.*] Ironically said. No doubt it would cost more to maintain a poet than a lion.

79. *Lucan, &c.*] A learned and

rich poet of Corduba in Spain, who, coming to Rome, was made a knight. He wrote, but lived not to finish, the civil wars between Cæsar and Pompey, in an heroic poem, called *Pharsalia*. He was put to death by Nero. See more, *ANSW. Lucanus.*

—*May lie in gardens, &c.*] Repose himself in ease and luxury, fame being sufficient for one who wants nothing else. Marmoreis—adorned with fine buildings of marble.

80. *Serranus, and to thin Saleius, &c.*] These were two poor poets in Juvenal's time. Of the latter Tacitus says, "Who takes any notice of, or even attends or speaks to our excellent poet Saleius?"

These men may get fame by the excellence of their compositions; but what signifies that, if they get nothing else? fame wont feed them.

Perhaps the poet calls Saleius tenuis, thin, from his meagre appearance.



Gloria quantalibet, quid erit, si gloria tantum est?  
 Curritur ad vocem jucundam, et carmen amicæ  
 Thebaidos, lætam fecit cum Statius urbem,  
 Promisitque diem: tantâ dulcedine captos  
 Afficit ille animos, tantæque libidine vulgi 85  
 Auditur: sed cum fregit subœllia versu,  
 Esurit, intactam Paridi nisi vendat Agaven.  
 Ille et militiæ multis largitur honorem;  
 Semestri vatum digitos circumligat auro.  
 Quod non dant procures, dabit histrio. Tu Camerinos 90  
 Et Bareas, tu nobilium magna atria curas?  
 Præfectos Pelopea facit, Philomela tribunos.  
 Haud tamen invidetas vati, quem pulpita pascunt.  
 Quis tibi Mæcenas? quis nunc erit aut Proculeius,  
 Aut Fabius? quis Cotta iterum? quis Lentulus alter? 95

82. *They run.*] Curritur, here used impersonally, like concurratur. *HON.* sat. i. l. 7.

—*The pleasing voice.*] i. e. Of Statius, when he reads over his Thebais in public.

84. *Promised a day.*] i. e. Appointed a day for a public recital of his poem on the Theban war.

86. *Broken the benches, &c.*] By the numbers of his hearers, who flocked to attend him when he recited his Thebais. Notwithstanding this he must starve, for any thing the nobles will do for him.

87. *His untouched Agave.*] His new play called *Agave*, which has never been heard, or performed. This play was formed upon the story of Agave, the daughter of Cadmus, who was married to Echion king of Thebes, by whom she had Pentheus, whom she, and the rest of the Menades, in their mad revels, tore limb from limb, because he would drink no wine, and for this was supposed to slight the feasts of Bacchus. *ANSW.* See *HON.* Sat. lib. ii. sat. iii. l. 308; and *OVID.* Met. iii. 725–8.

—*Paris.*] A stage-player, in high favour with Domitian; inasmuch that Domitian fell in love with him, and repudiated his wife Domitia for his sake.

What Juvenal says here, and in the three following lines, in a seeming complimentary way, was no more

than a sneer upon Paris the player, and, through him, upon the emperor, who so understood it, and turned our author's jest into his punishment; for in his old age he sent him into Egypt, by the way of an honorary service, with a military command. This shews that this Satire was written in the time of Domitian, and he is meant by Cassare, l. 1.

However, it is very evident, that Juvenal meant to rebuke the nobles for their parsimony towards men of genius, by shewing how generous Paris was to them, inasmuch that they ought to be ashamed to be outdone by a stage-player.

89. *Semestrian gold.*] Semestris not only means a space of six months, (sex mensium), but the half or middle of a month. The moon is called semestris, when she is arrived at the middle of her month, and is quite round in form.

The aurum semestre here means gold in a round form, i. e. a ring; such as was worn by knights, to which dignity some poets had been raised, through the interest of this stage-player with the emperor. But qu.—If there be not here an allusion to the winter and summer rings? See sat. l. l. 27.

91. *Camerini and Barca, &c.*]—Some rich nobles, whose levees the poor poets might attend in vain.

92. *Pelopea makes prefects.*] The

What will ever so much fame be, if it be only fame?  
 They run to the pleasing voice, and poem of the favourite  
 Thebais, when Statius has made the city glad,  
 And has promised a day: with so great sweetness does he  
 affect  
 The captivated minds, and is heard with so much eager  
 desire 85  
 Of the vulgar: but when he has broken the benches with  
 his verse,  
 He hungers, unless he should sell his untouched Agave to  
 Paris.  
 He also bestows military honour on many;  
 He binds round the fingers of poets with Semestrian gold.  
 What nobles do not give, an actor will. Dost thou trouble  
 thine 90  
 Head about the Camerini and Bareæ, and the great courts  
 of nobles?  
 Pelopea makes prefects, Philomela tribunes.  
 Yet envy not the poet whom the stage maintains.  
 Who is your Mecænas? who will now be either a Proculcius,  
 Or a Fabius? who a second Cotta? who another Lentulus?

tragedy of Pelopea, the daughter of  
 Thyestes, who was lain with by her  
 own father, and produced Ægysthus,  
 who killed Agamemnon and Atreus.

—*Philomela tribunes.*] The tragedy  
 of Philomela, the daughter of Pan-  
 dion king of Athens, ravished by Te-  
 reus, who had married her sister  
 Phrogne. See more, AINSW. tit. *Phi-  
 lomela*.

The poet seems here to insinuate,  
 that the performance of Paris, in these  
 tragedies, so charmed the emperor,  
 and gave the actor such an ascend-  
 ancy over him, as to enable Paris to  
 have the great offices of state at his  
 disposal, so that they were conferred  
 on whomsoever he pleased.

93. *Envy not, &c.*] *q. d.* Though,  
 in some instances, great things have  
 been done for some individuals, thro'  
 the influence and interest of Paris,  
 yet, in general, those who have no-  
 thing else to depend on but writing  
 for the stage, are left to starve, and  
 therefore are hardly (haud) to be en-  
 vied. Pulpita—see sat. iii. l. 163.  
 note.

94. *Mecænas.*] Who is the rich  
 man that is such a patron to you, as

Mecænas was to Horace? who not  
 only enriched him, but made him his  
 friend and companion, and introduced  
 him to the favour of the emperor  
 Augustus.

—*Proculcius.*] A Roman knight,  
 intimate with Augustus. He was so  
 liberal to his two brothers, Scipio and  
 Murena, that he shared his whole  
 patrimony with them, when they had  
 been ruined by the civil wars. See  
 HOR. lib. ii. ode ii. l. 5-6.

95. *Fabius.*] The Fabius is, per-  
 haps, here meant, to whom Ovid  
 wrote four epistles in his banishment,  
 as to a noble and generous patron of  
 men of genius. Or it may relate to  
 Fabius Maximus, who sold his estate,  
 in order to redeem some Romans who  
 had been taken prisoners by Han-  
 nibal.

—*Cotta.*] A great friend to Ovid,  
 who wrote to him three times from  
 Pontus, as to a constant patron. Ovid  
 says to him,

*Cumque labent alii, jactataque vela  
 relinquunt,  
 Tu lacera remanes anchora sola  
 rati:*

Tunc par ingenio pretium : tunc utile multis  
Pallere, et vinum toto nescire Decembri.

Vester porro labor fœcundior, historiarum  
Scriptores : petit hic plus temporis, atque olei plus :  
Namque oblita modi millesima pagina surgit 100  
Omnibus, et crescit multâ damnosa papyro.

Sic ingens rerum numerus jubet, atque operum lex.

Quæ tamen inde seges ? terræ quis fructus apertæ ?

Quis dabit historico, quantum daret acta legenti ?  
Sed genus ignavum, quod lecto gaudet et umbrâ. 105

Dic igitur, quid causidicis civilia præsent

Officia, et magno comites in fasce libelli ?

Ipsi magna sonant ; sed tunc cum creditor audit

Præcipue, vel si tetigit latus acrior illo,

Qui venit ad dubium grandi cum codice nomen : 110

Tunc immensa cavi spirant mendacia folles,

*Grata tua est igitur pictas. Ignoscimus illis,*

*Qui, cum fortunâ, terga dedere fugæ.*

95. *Lentulus.*] A man of great liberality, to whom Crc. epist. vii. lib. i. ad famil. thus writes : Magna est hominum opinio de te, magna commendatio liberalitatis.

96. *Reward was equal, &c.*] When there were such men as these to encourage genius, and to be the patrons of learning, then reward was equal to merit.

97. *To be pale.*] With constant study and application, which were then sure to be profitable. Comp. HOR. epist. iii. l. 10. PERS. sat. i. 124.

—*To know nothing of wine, &c.*]—The feast of the Saturnalia was observed in the month of December, with great festivity and jollity, with plenty of wine and good cheer : all this it was worth a poet's while to give up entirely for his study ; and rather than not finish what he was about, not taste so much as a single drop of wine during the whole festival, knowing that he was certain to be well paid for his pains.

98. *Your labour, &c.*] He now speaks of the writers of history, whose labour and fatigue are beyond those of other writers, and yet they are equally neglected.

98-9. *Is more abundant, &c.*] The

subject-matter more various and extensive.

99. *More oil.*] Alluding to the lamps which they used to write by, in which they consumed a great quantity of oil. See sat. i. l. 41. note.

100. *Forgetful of measure.*] The subjects are so various, and the incidents crowd in so fast upon the historian, that he passes all bounds, without attending to the size of his work, it rises to a thousand pages before you are aware.

101. *Ruinous with much paper.*]—So much paper is used, as to ruin the poor historian with the expence of it.

102. *The great number of things.*] i. e. Which are treated.

—*The law of such works.*] The rules of history, which oblige the historian to be particular in his relation of facts, and, of course, diffuse.

103. *What harvest.*] What profit do you reap.

—*The far-extended ground.*] The wide and boundless field of history. Comp. VIRG. Geor. iii. 194-5. and Geor. ii. 280.

Some think that this expression of terræ apertæ, taken in connection with the seges, is, as that is, metaphorical, and alludes to the labour of the husbandman, in opening the ground by tillage, in order to prepare it for the seed. So the historian

Then reward was equal to genius: then 'twas useful to  
many 96

To be pale, and to know nothing of wine for a whole De-  
cember.

Moreover your labour, ye writers of histories, is more  
Abundant: this demands more time, and more oil;  
For the thousandth page, forgetful of measure, arises 100  
To ye all, and increases ruinous with much paper:  
Thus the great number of things ordains, and the law of  
(such) works.

What harvest is from thence? what fruit of the far-ex-  
tended ground?

Who will give an historian as much as he would give to a  
collector of the registers?

But they are an idle race, which rejoices in a couch or a  
shade. 105

Tell me then, what civil offices afford to the lawyers,  
And the libels their attendants in a great bundle?  
They make a great noise, but especially then, when the  
creditor

Hears, or if one, more keen than he, has touched his side,  
Who comes with a great book to a doubtful debt: 110  
Then his hollow bellows breathe out prodigious lies,

ploughs, and digs, and labours, as it  
were, in the field of history, in hopes  
of reaping profit thereby.

104. *A collector of the registers.*—  
The acts were journals, registers, acts  
of the senate, or the like records.  
The clerk, who wrote or collected  
them, was called *actuarius*. He was  
a sort of historian in his way.

105. *They are an idle race, &c.*—  
But perhaps it may be said, that,  
though they write much, yet that  
they write at their ease; that they, as  
well as the poets, are a lazy set of fel-  
lows, who write lolling upon their  
couches, or repose themselves in shady  
places. Hence HOR. lib. i. ode xxxii. l.  
*Poscinus. Si quid vacui sub umbra  
Lusimus tecum.*

Again:—*Somno gaudentis et umbrâ.*  
Epist. ii. lib. ii. l. 78.

106. *Civil offices, &c.* What they  
get by their pleading for their clients  
in civil actions.

107. *The libels, &c.* Their bun-  
dles of briefs which they carry with  
them into court.

108. *A great noise.* Bawls aloud  
—*magna*, adverbially, for *magnopere*.  
Græcism.

108-9. *Especially—when the credi-  
tor hears.* Creditor signifies one that  
lends, or trusts; a creditor.

The lawyer here spoken of must be  
supposed to be of council with the  
plaintiff, or creditor, who makes a  
demand of money lent to another. If  
the lawyer observes him to be within  
hearing, he exerts himself the more.

109. *One more keen.* If another,  
of a more eager disposition, and more  
earnest about the event of his cause,  
who sues for a book-debt of a doubt-  
ful nature, and brings his account-  
books to prove it, thinks that the  
lawyer does not exert himself suffi-  
ciently in his cause, and intimates this  
to the pleader, by a jog on the side  
with his elbow—then, &c. See AINSW.  
*Codex*, No. 2; and *Nomen*, No. 5.

111. *Hollow bellows.* i.e. His lungs.  
—*Breathe out prodigious lies.* In  
order to deceive the court, and to  
make the best of a bad cause.

Conspuiturque sinus. Verum prendere messem  
 Si libet; hinc centum patrimonia causicorum,  
 Parte aliâ solum russati pone Lacertæ.  
 Consedere duces: surgis tu pallidus Ajax, 115  
 Dicturus dubiâ pro libertate, Bubulco  
 Judice. Rumpe miser tensum jecur, ut tibi lasso  
 Figantur virides, scalarum gloria, palmæ.  
 Quod vocis pretium? siccus petasunculus, et vas  
 Pelamidum, aut veteres, Afrorum epimenia, bulbi; 120  
 Aut vinum Tiberi devectum: quinque lagenæ,  
 Si quater egisti. Si contigit aureus unus,  
 Inde cadunt partes, ex fœdere pragmaticorum.  
 Æmilio dabitur, quantum petet, et melius nos

111. *Is spit upon.*] Is slavered all over with his foaming at the mouth.

—*If you would discover, &c.*] Were it possible to compute the gains of lawyers, you might put all they get in one scale, and in the other those of Domitian's coachman, and there would be no comparison, the latter would so far exceed.

As some understand by the russati Lacertæ, a charioteer belonging to Domitian, who was clad in a red livery, and was a great favourite of that emperor, so others understand some soldier to be meant, who, as the custom then was, wore a red or russet apparel: in this view the meaning is, that the profits of one hundred lawyers, by pleading, do not amount in value to the plunder gotten by one soldier. So Mr. C. DRYDEN:

*Ask what he gains by all this lying  
 prate,  
 A captain's plunder trebles his  
 estate.*

So Joh. Britannicus—*Russati Lacertæ.* Lacerta, nomen militis, sicutum a poeta: nam milites Romani usunt in prælio vestibus russatis, &c.

115. *The chiefs, &c.*] Consedere duces. The beginning of Ovid's account of the dispute, between Ulysses and Ajax, for the armour of Achilles. OVID, Met. lib. xiii. l. i. here humourously introduced to describe the sitting of the judges on the bench in a court of justice.

—*Thou risest a pale Ajax.*] Alluding to OVID, lib. xiii. l. 2.

*Surgit ad hos clypeus dominus sepulchris Ajax.*

by way of ridicule on the eager and agitated lawyer, who is supposed to arise with as much fury and zeal in his client's cause, as Ajax did to assert his pretensions to the armour in dispute.

116. *Doubtful freedom.*] The question in the cause is supposed to be, whether such or such a one is entitled to the freedom of the city; there were many causes on this subject.

116-17. *Bubulcus being judge.*]—This may mean C. Atilius Bubulcus, who was consul. Or, by Bubulcus, the poet may mean some stupid, ignorant fellow, who was fitter to be an herdsman, than to fill a seat of justice. And thus the poet might satirize the advancement of persons to judicial offices, who were totally unqualified and unfit for them.

117. *Break your stretched liver.*]—Which, with the other contents in the region of the diaphragm, must be distended by the violent exertions of the speaker: or it may mean the liver distended by anger. So Horace on another occasion, fervens difficilis tumet jecur. HOR. ode xiii. lib. i. l. 4.

118. *Green palms, &c.*] It was the custom of the client, if he succeeded in his cause, to fix such a garland at the lawyer's door.

—*The glory of your stairs.*] By which the poor lawyer ascended to his miserable habitation.

119. *Of your voice.*] Of all your bawling—What do you get by all the noise which you have been making?

120. *Of sprats.*] Pelamidum. It

And his bosom is spit upon. But if you would discover  
the  
Profit, put the patrimony of an hundred lawyers on one  
side,  
And on the other that of the red-clad Lacerta only. 114  
The chiefs are set down together, thou risest a pale Ajax,  
In order to plead about doubtful freedom, Bubulcus  
Being judge: break, wretch, your stretched liver, that, to  
you fatigued,  
Green palms may be fixed up, the glory of your stairs.  
What is the reward of your voice? a dry bit of salt bacon,  
and a vessel  
Of sprats, or old bulbous roots which come monthly from  
Africa,  
Or wine brought down the Tiber: five flagons, 121  
If you have pleaded four times—If one piece of gold befalls,  
From thence shares fall, according to the agreement of  
pragmatics.  
To *Æmilius* will be given as much as he will ask; and we  
have

is not very certain what these fish were; but some small and cheap fish seem to be here meant. Ainsworth says they were called pelamides, à Gr. *πῆλος*, lutum—clay, or mud. Most likely they were chiefly found in mud, like our grigs in the Thames, and were, like them, of little worth.

—*Old bulbous roots, &c.*] Perhaps onions are here meant, which might be among the small presents sent monthly from Africa to Rome. See AINSW. *Epimenia*. PLIN. xix. 5. calls a kind of onion, *epimenidium*, from Gr. *ἐπιμηνιδιον*. AINSW. *Epimenidium*. Those sent to the lawyer were veteres—old and stale.

121. *Wine brought down the Tiber.*] Coming down the stream from Veiento, or some other place where bad wine was made.

—*Five flagons.*] *Lagena* was a sort of bottle in which wine was kept. The five *lagene* cannot be supposed to make up any great quantity. Five bottles of bad wine, for pleading four causes, was poor pay.

122. *A piece of gold, &c.*] If it should so happen, that you should get a piece of gold for a fee. The

Roman aureus was in value about 11. 4s. 3d. according to Pliny, lib. xxxiii. c. 3. See post, l. 243.

123. *Thence shares fall, &c.*] This poor pittance must be divided into shares, and fall equally to the lot of others besides yourself.

—*According to the agreement, &c.*] Ainsworth says, that the *pragmatici* were prompters, who sat behind the lawyers while they were pleading, and instructed them, telling them what the law, and the meaning of the law, was. For this, it may be supposed, that the *pragmatici* agreed with the lawyers, whom they thus served, to share in the fees. We use the word *pragmatical*, to denote busily meddling and intruding into others' concerns; hence foolishly talkative, impertinent, saucy. PHILLIPS. Gr. *πραγματικος*—solers in negotiis agendis.

124. *To Æmilius will be given, &c.*] We may suppose that this *Æmilius* was a rich lawyer, who, though of inferior abilities to many poor pleaders, yet got a vast deal of money by the noble and splendid appearance which he made.

Egimus: hujus enim stat currus aeneus, alti 125  
 Quadrijuges in vestibulis, atque ipse feroci  
 Bellatore sedens curvatum hastile minatur  
 Eminus, et statuâ meditatur prœlia luscâ.  
 Sic Pedito conturbat, Matho deficit: exitus hic est  
 Tongilli, magno cum rhinocerote lavari 130  
 Qui solet, et vexat lutulentâ balnea turbâ,  
 Perque forum juvenes longo premit assere Medos,  
 Empturus pueros, argentum, myrrhina, villas:  
 Spondet enim Tyrio stilaria purpura filo.  
 Et tamen hoc ipsis est utile: purpura vendit 135  
 Causidicum, vendunt amethystina: convenit illis  
 Et strepitu, et facie majoris vivere censâ.  
 Sed finem impensæ non servat prodiga Roma.  
 Ut redeant veteres, Ciceroni nemo ducentos

124-5. *We have pleaded better.*]—Though there be some among us who are abler lawyers.

125. *A brazen chariot, &c.*] He had a large brazen statue, a fine bronze, as we should call it, of a chariot, drawn by four horses, placed in his vestibule, or entrance to his house, which made a magnificent appearance. Quadrijugis signifies four horses harnessed together, and drawing in a chariot.

126-7. *Himself—sitting, &c.*]—There was also an equestrian statue of Æmilius himself, mounted on a war-horse, in the very action of bending back his arm, as if ready to throw a javelin.

128. *A blinking statue.*] The statue represents Æmilius as meditating some great stroke against an enemy, and having one eye shut, in order to take aim with the other. Or perhaps Æmilius had but one eye, which the statue represented. All these things, which can add no real worth or ability to the owner of them, yet strike the vulgar with high veneration for Æmilius, and engage them to employ him in preference to others, inasmuch that he may have what fees he pleases. See l. 124.

129. *Thus Pedito breaks.*] Conturbat—ruins himself, by wanting to appear rich, in order to draw clients.

—*Matho fails.*] Becomes bankrupt, as it were, by the expence he puts himself to on the same account.

130. *Of Tongillus.*] This was some other lawyer, who ruined himself by wanting to seem rich and considerable.

—*With larger rhinoceros.*] The richer sort used to go to the baths, with their oil in a vessel made of the horn of a rhinoceros, which was very expensive. Tongillus did this in order to be thought rich. So ivory is called elephant. Geor. iii. 26. Meton.

131. *With a dirty crowd.*] Who followed him through the dirty streets, as his attendants, and therefore were themselves muddy and dirty, and, of course, very offensive to the gentry who resorted to the public baths.

132. *Presses the young Medes.*] He rides through the forum in a litter, set upon poles which rested on the shoulders of the bearers,

—*Young Medes.*] The Romans were furnished with slaves from Media and Persia, who were very tall and robust; these were chiefly employed in carrying the lectica, or litters, in which the richer people were carried through the streets of Rome.

133. *Going to buy, &c.*] Appearing thus, as some great man who was going to lay out money in various articles of luxury. Pueros, here, means young slaves.

134. *His foreign purple.*] His dress was also very expensive, and was such as the nobles wore.

—*Promises for him.*] i. e. Gains

Pleaded better: for a brazen chariot stands, and four  
stately 125

Horses in his vestibules, and himself on a fierce

War-horse sitting, brandishes a bent spear

Aloft, and meditates battles with a blinking statue.

Thus Pedito breaks—Matho fails: this is the end

Of Tongillus, who to bathe with large rhinoceros 130

Is wont, and vexes the baths with a dirty crowd;

And thro' the forum presses the young Medes with a long  
pole,

Going to buy boys, silver, vessels of myrrh, and villas:

For his foreign purple with Tyrian thread promises for him.

And yet this is useful to them: purple sells 135

The lawyer, violet-colour'd robes sell him: it suits them

To live with the bustle and appearance of a greater income.

But prodigal Rome observes no bounds to expence.

Tho' the ancients should return, nobody would give Cicero

him credit. *Spondeo* properly signifies to undertake, to be surety for another, and it is here used in a metaphorical sense; as if the expensive dress of Tongillus was a surety for him as being rich, because by this he appeared to be so.

—*Foreign purple.*] *Stilataris*, (from *stilis*, a ship or boat) signifies outlandish, foreign, as imported by sea from a foreign country.

—*Tyrian thread.*] The thread, of which the garment of Tongillus was made, was dyed in the liquor of the *murex*, a shell-fish, of which came the finest purple dye, and the best of which were found near Tyre; therefore we often read of the Tyrian purple. See *Æn.* iv. 262. *HOR.* *epod.* xii. l. 21.

135. *This is useful, &c.*] All this parade of appearance is a means of recommending the lawyers to observation, and sometimes to employment, therefore may be said to have its use where it succeeds.

135-8. *Purple sells the lawyer.*]—His fine appearance is often the cause of his getting employment, in which, for the price of his fee, he may be said to sell himself to his client.

136. *Violet-coloured robes.*] *Amethystina*. The amethyst is a precious stone of a violet-colour. This colour

also the gentry among the Romans were fond of wearing; and this, therefore, also recommended the lawyers to observation, and sometimes to employment.

137. *With the bustle, &c.*] They found it suitable to their views of recommending themselves, to live above their fortunes, and, of course, to be surrounded with numbers of attendants, &c. and, from this, and the appearance of their dress, to seem richer than they were: this, as the next line imports, because nobody was looked upon that was not supposed able to afford to be extravagant; such was the monstrous prodigality of the times, that the expences of people were boundless.

139. *Nobody would give Cicero, &c.*] Such is the importance of fashionable and expensive appearance, that even Tully himself, (if he could return from the dead,) though the greatest orator that Rome ever saw, as well as the ablest advocate, nobody would give him a fee, though ever so small, unless he appeared with a ring of great value glittering upon his finger, *ducentos nummos*. The *nummus argenti* was a sesterce, the fourth part of a denarius, but seven farthings of our money.



Nunc dederit nummos, nisi fulserit annulus ingens. 140  
 Respicit hoc primum qui litigat, an tibi servi  
 Octo, decem comites, an post te sella, togati  
 Ante pedes. Ideo conductâ Paulus agebat  
 Sardonyche, atque ideo pluris, quam Cossus agebat,  
 Quam Basilus. Rara in tenui facundia panno. 145  
 Quando licet flentem Basilo producere matrem?  
 Quis bene dicentem Basilum ferat? accipiat te  
 Gallia, vel potius nutricula caudicorum  
 Africa, si placuit mercedem imponere linguæ.  
 Declamare doces? ô ferrea pectora Vecti! 150  
 Cum perimit sævos classis numerosa tyrannos;  
 Nam quæcunque sedens modo legerat, hæc eadem stans  
 Proferet, atque eadem cantabit versibus isdem.

141. *He that litigates, &c.*] He that wants to employ counsel, instead of first inquiring into the abilities of the man whom he employs, asks how many servants he keeps, and in what style he lives.

141-2. *Eight servants.*] i. e. Slaves to carry your litter. The litters were more or less respectable, as to their appearance, from the number of bearers which carried them; some had six. See sat. i. l. 51, and note 2. These were called hexaphori, from Gr. ἑξ, six, and φέρω, to bear.

*Laxior hexaphoris tua sis lectica licet.* MART. lib. ii. ep. 81.

*Quam tibi non essent sex millia, Cecillane,*

*Ingenti late vectus es hexaphoro.*

MART. lib. iv. ep. 50.

Tranquillus writes, that Caligula was carried on a litter borne by eight—octophoro. This piece of state might afterwards be affected by those who wished to make a great and splendid appearance.

142. *Ten attendants.*] Comites, attendants upon him. It was the custom, says Grangius, not only for princes, but for others, who were carried in litters, to have a number of people attending them, who were called comites.

—*Whether a chair, &c.*] Whether, though you may walk on foot, you have a litter carried after you, that you may get into when you please.

—*Gownsmen, &c.*] Poor clients, called togati, from the gowns which

they wore. See sat. i. l. 3, and note; and sat. iii. l. 117, note. Numbers of these were seen walking before the great, on whom they were dependent.

—*Therefore Paulus, &c.*] Some poor lawyer, who, though he could not afford to buy a ring set with a sardonyx, yet hired one to make his appearance with at the bar; and by this means got greater fees than those who appeared without some such ornament.

145. *Cossus or Basilus.*] Two poor, but, probably, learned lawyers of the time.

—*Eloquence is rare, &c.*] Nobody will give a man credit for being eloquent, if he appears in rags, at least very rarely.

146. *When can Basilus produce, &c.*] When will Basilus, or any man with a mean appearance, be employed in a cause of great consequence, as Cicero for Fonteius, where a mother was produced in court, weeping and supplicating for the life of her son.

147. *Who will bear Basilus, &c.*] i. e. Let a lawyer be ever so able, or speak ever so well, nobody will pay him the least attention, if his appearance be poor and shabby.

—*Let Gallia, &c.*] France and Africa were remarkable, at that time, for encouraging eloquence, and had great lawyers who got large fees. See Mr. C. Dryden's note.

Comp. sat. xv. l. 111. Ainsw. explains nutricula, a breeder, a bringer-up.

Now-a-days two hundred sesterces, unless a great ring shone.

He that litigates regards this first, whether you have eight  
 Servants, ten attendants, whether a chair is after you,  
 Gownsmen before your steps. Therefore Paulus pleaded  
 with an hired

Sardonix, and therefore pleaded at an higher fee than  
 Cossus or than Basilus. Eloquence is rare in a mean  
 clothing.

When can Basilus produce a weeping mother? 145

Who will bear Basilus (tho') speaking well? let Gallia  
 Receive you, or rather, that nurse of lawyers,  
 Africa, if it has pleased you to set a reward upon your  
 tongue.

Do you teach to declaim? O the iron heart of Vectius!  
 When a numerous class hath destroy'd cruel tyrants: 151  
 For whatever, sitting it has just read, these same things  
 standing,

It will utter, and rehearse the same, over and over, in the  
 same verses.

149. *If it has pleased you, &c.] i. e.* If you make a point of getting money by your eloquence at the bar.

150. *Do you teach, &c.]* Having shewn how badly the lawyers were off, in this dearth of encouragement given to liberal sciences, and of rewarding real merit and abilities, he now proceeds to shew, that the teachers of rhetoric, who opened schools for the laborious employment of instructing youth in the knowledge and art of declamation, were, if possible, still worse off.

—*O the iron heart, &c.] q. d.* O the patience of Vectius! One would think that his mind was insensible of fatigue, quite steeled, as it were, against the assaults of impatience or weariness. See sat. i. l. 31.

—*Vectius.]* The name of some teacher of rhetoric, or perhaps put here for any person of that profession.

151. *When a numerous class, &c.]* *Classis* here signifies a number of boys in the same form, or class, every one of which was to repeat over a long declamation to the master, on some particular subject which was given out to them as a thesis.

—*Destroyed cruel tyrants.]* Alluding to the subject of the declamation, as, "Whether tyrants should not be destroyed by their subjects?" The declaimers are supposed to hold the affirmative. *Comp. sat. i. 15-17,* and note on l. 15.

Some refer this to Dionysius, the tyrant of Sicily, who, after he was deposed, went to Corinth and set up a school, where Juvenal humourously supposes him to be killed by the fatigue of his employment; but the first sense, which is given above, seems to be the most natural.

152. *For whatever, sitting, &c.]* It is probable, that the rhetoricians first taught their scholars the manner of pronounciation and utterance, which they might do, when their scholars read over their declamations sitting; but when they instructed them in gesture and action, then they were made to stand up, still repeating the same things over and over again, and the master exerting himself, to shew them the best method of speaking and action.

153. *Rehearse over, &c.]* *Canto*—*lit.* signifies to sing or chant. Perhaps the ancients, in their declama-

Occidit miseros crumbe repetita magistros.  
 Quis color, et quod sit causæ genus, atque ubi summa 155  
 Quæstio, quæ veniant diversâ parte sagittæ,  
 Scire volunt omnes, mercedem solvere nemo.  
 Mercedem appellas? quid enim scio? culpa docentis  
 Scilicet arguitur, quod lævâ in parte mamillæ  
 Nil salit Arcadico juveni, cujus mihi sextâ 160  
 Quæque die miserum dirus caput Hannibal implet.  
 Quicquid id est, de quo deliberat; an petat urbem  
 A Cannis; an post nimbos et fulmina cautus  
 Circumagat madidas a tempestate cohortes.  
 Quantum vis stipulare, et protinus accipe quod do, 165  
 Ut toties illum pater audiat. Ast alii sex  
 Et plures uno conclamant ore sophistæ,

tion, used a kind of singing, or chanting, to mark the cadences of their periods. Canto also signifies to repeat the same thing over and over again, in the same letters and syllables; nothing more than this seems to be meant here. Versus, as well as a verse, signifies a line, even in prose. *Arrow. Versus, No. 5.*

154. *The cabbage, &c.* Crambe—a kind of colewort, or cabbage. The poet means (in allusion to the Greek saying, *Δὲς κρεμνὲς ἰατρῶν*) that the hearing the same things for ever (like cabbage warmed up, and served at table many times to the same persons) must be nauseous and surfeiting, enough to tire and weary the masters to death.

Others read *Cambre*, a town near mount Gaurus, in Campania, where a battle had been fought between the Campanians and the people of Cumæ. This had been made the subject of a declamation, which the scholars repeated so often in the schools, for their exercises, as to tire their masters almost to death.

155. *What the colour.* That which the ancients called the colour, was that part of the declamation which was introduced by way of cause, or reason, for the thing supposed to be done, and by way of plea or excuse for the action. As *Orestes*, when he confessed killing his mother, "I did it," says he, "because she killed my father."

—*What the kind of cause.* Deliberative, demonstrative, or judicial—or whether defensible or not.

156. *The chief question.* That on which the whole cause must turn.

—*What arrows, &c.* What arguments may come from the other side. Metaph. from shooting arrows at a mark.

157. *All would know, &c.* Every body is willing enough to be taught these things, but very few choose to pay the master for his pains in teaching them.

158. *Do you call for your reward?* &c. What do you mean by asking for payment? (says the scholar.) What do I know more than before? This is supposed to be the language of the scholar, when the master demands payment for his trouble. The dull and inapprehensive scholar, who gets no benefit from the pains of the master, lays his ignorance upon the master, and not upon his own inattention or stupidity; and therefore is supposed to blame the master, and to think that he deserves nothing for all the pains he has taken.

159. *In the left part of the breast, &c.* The heart is supposed to be in the left part of the breast, and to be the seat of understanding and wisdom; in both which the youth here spoken of seems to be as deficient, as if his heart were almost without motion, without that lively palpitation which is found in others. *Lit. no.*

The cabbage repeated kills the miserable masters. 154  
 What the colour, and what the kind of cause, and where  
 The chief question, what arrows may come from the contrary party.  
 All would know, nobody pay the reward.  
 Do you call for your reward?—what, forsooth, do I know?  
 The fault of the teacher  
 You may be sure is blamed, because in the left part of the breast  
 The Arcadian youth has nothing that leaps, whose dire Hannibal, 160  
 Every sixth day, fills my miserable head :  
 Whatever it be concerning which he deliberates, whether he should go to the city  
 From Cannæ, or after showers and thunder cautious,  
 He should wheel about his troops wet with the tempest.  
 Bargain for as much as you please, and immediately take what I give, 165  
 That his father should hear him as often. But six other Sophists, and more, cry together with one mouth,

thing leaps to the Arcadian youth in the left part of the breast.

160. *Arcadian youth.*] Arcadia was famous for its breed of asses, to which, by the appellation Arcadico, this young man is compared, whose dulness had prevented his profiting under the pains which his master took with him. See *PERS.* sat. iii. l. 9.

—*Whose dire Hannibal, &c.*] No theme was more common, in the Roman schools, than the adventures of Hannibal. Every week, says the master, does the story of Hannibal torment my poor head upon a declaiming day.

162. *Go to the city.*] March directly to Rome, after the battle of Cannæ.

164. *Wheel about his troops wet, &c.*] Hannibal, when within about three miles from Rome, was assaulted by a dreadful tempest. Maharbal, his general of horse, persuaded him to go on, and promised him that he should, that night, sup in the capitol; but Hannibal deliberated, whether he should not lead his troops back into Apulia, as they were so assaulted and dismayed by the violence of the tempest.

These circumstances are supposed to be the constant subjects of declamations in the schools.

165. *Bargain for, &c.*] Ask what you please, I will give it you, if you can get this stupid boy's father to hear him as often as I do: then I think he would be persuaded of his son's dulness, and think also that I deserve to be handsomely paid for what I have gone through in hearing him. See *AIXSW.* *Stipulator.*

166–7. *Six other sophists, &c.*]—Sophistæ meant at first learned men (from Gr. σοφός, wise); afterwards it meant pretenders to learning, prating cavillers. It also signifies orators: in this last sense it seems used here, where the poet means to say, that many of these teachers of rhetoric had left the schools, where fictitious matters only were declaimed upon, for the bar, where real causes were agitated.

167. *Cry together with one mouth.*] *i. e.* All agree with one consent to take this step, *viz.* to have done with teaching school, and to go to the bar.

Et veras agitant lites, raptore relicto:  
 Fusa venena silent, malus ingratusque maritus,  
 Et quæ jam veteres sanant mortaria cæcos. 170  
 Ergo sibi dabit ipse rudem, si nostra movebunt  
 Consilia, et vitæ diversum iter ingreditur,  
 Ad pugnam qui rhetoricâ descendit ab umbrâ,  
 Summula ne pereat, quâ vilis tessera venit  
 Frumenti: quippe hæc merces lautissima. Tenta 175  
 Chrysogonus quanti doceat, vel Pollio quanti  
 Latorum pueros, artem scindens Theodori.  
 Balnea sexcentis, et pluris porticus, in quâ  
 Gestetur dominus quoties pluit: anne serenum  
 Expectet, spargatve luto jumenta recenti? 180  
 Hic potius: namque hic mundæ nitet ungula mulæ.  
 Parte aliâ longis Numidarum fulta columnis  
 Surgat, et algentem rapiat cœnatio solem.  
 Quanticunque domus, veniet qui fercula docta

168. *The ravisher being left.] i. e.* Leaving the fictitious subjects of declamation, such as some supposed ravisher, or perhaps the rape of Helen, Proserpine, &c.

169. *The mixed poisons are silent.]* Nothing more is said about the poisons of Medea. Fusa—poured and mixed together.

—*Ungrateful husband.]* Jason, who having married Medea, left her, and married another.

170. *What medicines now heal, &c.]* Mortaria—mortars. Per met. medicines brayed in a mortar. What medicines recovered old Jason to his youth and sight again. Ov. Met. lib. vii. l. 287–33.

Grangius thinks that this alludes to the story of a son, who made up some medicines to cure his father's eyes, and who was accused by his mother-in-law of having mixed up poison, which the father believing, disinherited him. So Farnaby.

171. *Therefore.]* Ergo.—*q. d.* As the profession of teaching school is so miserable, and without profit, I would therefore advise those who have left the shadowy declamation of the school for the real contention of the bar, to follow a new course of life, and never think of returning to teaching rhetoric again, lest they should have no

thing left to buy bread with; this seems to be the sense of the passage.

—*Discharge himself.]* Sibi dabit ipse rudem—literally, he will give himself the wand.

The rudis was a rod, or wand, given to sword-players, in token of a discharge, or release, from that exercise. Hence the phrase, dare rudem, to give a discharge, to dismiss.

See HOR. ep. i. l. 2. donatum jam rudo—dismissed. Francia.

He will discharge himself from keeping school.

173. *The rhetorical shadow.]* From the poor empty declamations in the schools, which at best are but a shadow of reality, and are but shadows in point of profit.

—*Real engagement.]* To engage in pleading causes at the bar, which have reality for their subject, and which, he hopes, will produce real profit. Descendit ad pugnam—a military phrase.

174–5. *A vile wheat-ticket.]* In any dole made by the emperor, or by one of the city magistrates for distributing corn, the poor citizens had each a tally, or ticket, given them, which they first shewed, and then received their proportion, according to the money they brought to buy wheat from the public magazines, at a lower

And agitate real causes, the ravisher being left :  
The mixed poisons are silent, the bad and ungrateful  
husband,

And what medicines now heal old blind men. 170  
Therefore he will discharge himself, if my counsels will  
Move ; and he will enter upon a different walk in life,  
Who has descended from the rhetorical shadow to real en-  
gagement,

Lest the small sum should perish, from which cometh a vile  
Wheat-ticket : for this is a most splendid reward. Try 175  
For how much Chrysogonus teaches, or Pollio the children  
Of the quality, dividing the art of Theodorus.

Baths are at six hundred sestertia, and a portico at more,  
in which

The lord is carried when it rains : can he wait for  
Fair weather, or dash his cattle with fresh mud ? 180  
Here rather, for here the hoof of the clean mule shines.

In another part, propp'd with tall Numidian pillars,  
A supper-room arises, and will snatch the cool sun.  
Whatever the house cost, one will come who composes  
skilfully

than the market price. This tally, or ticket, was called tessera, it being four-square : it was made of a piece of wood, or of lead—hence Juvenal calls it vilis.

175. *A most splendid reward.*—Though they should get only a wheat-ticket for a fee, yet this is noble, in comparison of what they get by teaching rhetoric.

176. *Chrysogonus—Pollio.* Rhetoric-masters, who read to their pupils the works of Theodorus Gadareus, an excellent orator, born at Gadara, a city of Syria, not far from Ascalon.

177. *The quality.* The nobility, the rich fathers of the poor rhetorician's pupils.

—*Dividing.* Scindens—dividing, taking to pieces, and thus opening and explaining the several parts.

—*Baths are at six hundred sestertia.* Which they built for themselves, and maintained at a great expence. See sat. i. l. 92. note.

—*A portico at more.* They were still more expensive in their porticos, or covered ways, where they used to ride in rainy or dirty weather.

179. *Can he wait, &c.* Should

these great people be forced to stay at home till fine weather came, or else go out and splash themselves, and their fine horses with dirt ?

181. *Here rather, &c.* To be sure he will use the portico, where not only he, but his very mules, are protected from having their feet soiled.

182. *Tall Numidian pillars.* The room raised high on pillars of marble from Numidia, which was very elegant and expensive.

183. *A supper-room.* A dining-room we should call it ; but cœnatio, among the Romans, signified a room to sup in, for their entertainments were always at supper.

—*Snatch the cool sun.* The windows so contrived as to catch the sun in winter-time. The Romans were very curious in their contrivances of this sort. They had rooms toward the north-east, to avoid the summer sun ; and toward the south-west, to receive the sun in winter.

184. *Whatever the house cost.*—They little regarded the expence they were at in building.

—*One will come, &c.* They will be sure to have their tables sumptuously

Componit, veniet qui pulmentaria condit. 185  
 Hos inter sumptu, sestertia Quintiliano,  
 Ut multum, duo sufficient; res nulla minoris.  
 Constat patri, quam filius. Unde igitur tot  
 Quintilianus habet saltus? exempla novorum  
 Fatorum transi: felix et pulcher et acer, 190  
 Felix et sapiens et nobilis et generosus,  
 Appositam nigræ lunam subtextit alutæ:  
 Felix, orator quoque maximus, et jaculator,  
 Et si prefixit, cantat bene. Distat enim, quæ  
 Sidera te excipiant, modo primos incipientem 195  
 Edere vagitus, et adhuc a matre rubentem.  
 Si Fortuna volet, fies de rhetore consul.  
 Si volet hæc eadem, fies de consule rhetor.  
 Ventidius quid enim? quid Tullius? anne aliud quam  
 Sidus, et occulti miranda potentia fati? 200  
 Servis regna dabunt, captivis fata triumphos.  
 Felix ille tamen, corvo quoque rarior albo.  
 Pœnituit multos vanæ sterilisque cathedræ,  
 Sicut Thrasy Machi probat exitus, atque Secundi  
 Carrinatis; et hunc inopem vidistis, Athenæ, 205

furnished by cooks, confectioners, &c. Pulmentaria seems used here for victuals in general. *ANSW.*

186. *Amidst these expenses, &c.*—Which they squander away in buildings, eating, and drinking, they think two poor sestertia (about 15*l.*) enough to pay Quintilian (the great rhetorician) for teaching their children.

187-8. *Will cost a father less, &c.*—They laid out their money with cheerfulness on their gluttony, &c. but grudged ever so little expense for the education of their children: therefore nothing costs them so little.

188-9. *Hath Quintilian, &c.*—If these things be so, how comes Quintilian to have so large an estate, and to be the owner of such a tract of country?

189. *Examples of new fates, &c.*—There is nothing to be said of men, whose fortunes are so new and singular as this: they must not be mentioned as examples for others. As if he had said, Who but Quintilian ever grew rich by the cultivation of the liberal arts? It is quite a novelty. The Romans called an unusual good fortune, *nova fata*,

190. *The fortunate is handsome, &c.*—In these lines the poet is saying, that, "luck is all;" let a man be but fortunate, and he will be reckoned every thing else.

—*Witty.*—Acer—sharp, as we say—acer ingenio.

192. *The moon, &c.*—The hundred patricians, first established by Romulus, were distinguished by the numeral letter C fixed on their shoes, which, from its resemblance to an half moon, was called luna. This was continued down to later times, as a mark of distinction among the patricians: they wore a sort of buskin made of black leather. *Hor. lib. i. sat. vi. 27.* By this line the poet means to say, that the fortunate may become senators and nobles. *Aluta*—lit. tanned leather: by meton. any thing made thereof; hence a leather shoe, or buskin. *Mart. xii. 26. 9.*

193. *A dart-thrower.*—This is the literal sense of jaculator: but we must here suppose it to mean, one skilful in throwing out, or darting, arguments—i. e. a great disputant.—*l. 156.*

194. *There is a difference, &c.*—

Dishes of meat, and one who seasons soups. 185  
 Amidst these expences, two sestertiums, as a great deal,  
 Will suffice for a Quintilian, No thing will cost a father  
 Less than a son. Whence, therefore, hath  
 Quintilian so many forests?—The examples of new fates  
 Pass over: the fortunate is handsome, and witty, 190  
 The fortunate is wise, and noble, and generous,  
 And subjoins the moon set upon his black shoe.  
 The fortunate is also a great orator, a dart-thrower,  
 And, if he be hoarse, sings well: for there is a difference what  
 Stars receive you, when you first begin 195  
 To send forth crying, and are yet red from your mother.  
 If Fortune please, you will from a rhetorician become a  
 consul:  
 If this same please, you will from a consul become a  
 rhetorician.  
 For what was Ventidius? what Tullius? was it other than  
 A star, and the wonderful power of hidden fate? 200  
 The fates will give kingdoms to slaves, triumphs to captives.  
 Yet that fortunate person is also more rare than a white crow.  
 Many have repented the vain and barren chair,  
 As the exit of Thrasymachus proves, and of Secundus  
 Carrinas, and him whom poor you saw, O Athens, 205

The Romans were very superstitious, and thought that the fortune of their future life mainly depended on the stars, or constellations, which presided over their natal hour.

196. *Red from your mother.*] The skin of infants just born, is red, on account of its delicacy.

197. *From a rhetorician, &c.*] For instance, Cicero.

198. *This same.*] Fortune.

—*From a consul, &c.*] Valerius Licinianus, who from being a senator, and consul, was obliged to turn rhetorician. PLIN. Ep. l. iv. ep. 11.

199. *Ventidius.*] Bassus, son of a bondswoman at Ascalon. He was first a carman, then a muleteer; afterwards, in one year, he was created prætor and consul.

—*Tullius.*] The sixth king of Rome, born of a captive.

199–200. *Other than a star.*] *i. e.* To what did these men owe their greatness, but to the stars which presided at their birth, and to the mysterious power of destiny?

202. *More rare, &c.*] However, that same fortunate and happy man is rare to be met with.

203. *Many have repented, &c.*] Of the barren and beggarly employment of teaching rhetoric—which they did, sitting in a chair, desk, or pulpit.

204. *Thrasymachus.*] Who hanged himself. He was a rhetorician of Athens, born at Carthage.

204–5. *Secundus Carrinas.*] He came from Athens to Rome, and, declaiming against tyrants, was banished by Caligula.

205. *Him whom poor you saw, &c.*] Socrates, whom you saw, ungrateful Athenians! almost starving, and paid him nothing for his lectures, but the barbarous reward of cold hemlock, with which he was poisoned by the sentence of his judges. Hemlock has such a refrigerating power over the blood and juices, as to cause them to stagnate, and thus occasion death; it is therefore reckoned among the cold poisons. The word *ausæ*, here, is very significant, to intimate the dar-



Nil præter gelidas ausæ conferre cicutas.

Di majorum umbris tenuem, et sine pondere terram,  
Spirantesque crocos, et in urnâ perpetuum ver;  
Qui præceptorem sancti voluere parentis  
Esse loco. Metuens virgæ jam grandis Achilles 210  
Cantabat patriis in montibus: et cui non tunc  
Eliceret risum citharœdi cauda magistri?  
Sed Ruffum, atque alios cædit sua quæque juventus:  
Ruffum, qui toties Ciceronem Allobroga dixit.  
Quis gremio Enceladi, doctique Palæmonis affert 215  
Quantum grammaticus meruit labor? et tamen ex hoc,  
Quodcunque est, (minus est autem, quam rhetoris æra,)  
Discipuli custos præmordet Accenitus ipse,  
Et qui dispensat, frangit sibi. Cede, Palæmon,  
Et patere inde aliquid decrescere, non aliter, quam 220  
Institor hybernæ tegetis, niveique cadurci:

ing insolence and cruelty of the Athenians, who, to their own eternal infamy, could reward such a man in such a manner.

207. *Grant, &c.*] This sentence is elliptical, and must be supplied with some verb to precede umbria, as give, grant, or the like.

—*Thin earth, &c.*] It was usual with the Romans to express their good wishes for the dead in the manner here mentioned, that the earth might lie light upon them.

*Sit tibi terra levis, mollique tegaris areâ.* MARTIAL.

208. *Breathing crocuses.*] Breathing forth sweets. Crocus, lit. saffron; also the yellow chives in the midst of flowers. What we call a crocus blows early in the spring.

—*Perpetual spring, &c.*] May flowers be perpetually growing and blooming, as in the spring of the year. They were fond of depositing the urns of their deceased friends among banks of flowers.

209. *Who would have a preceptor, &c.*] Who venerated their masters and teachers as if they were their parents; and esteemed them, as standing in the place of parents.

210. *Achilles, &c.*] The famous son of Thetis, when almost a man, was in great awe of his tutor Chiron the Centaur.

211. *Sang.*] Practised lessons in vocal and instrumental music under his tutor.

—*In his paternal mountains.*] The mountains of Thessaly, from whence came Peleus the father of Achilles.

212. *Would not the tail, &c.*] The upper part of Chiron was like a man, the lower like an horse. His figure must be ridiculous enough, with a man's head and an horse's tail, and would have been laughed at by most people; but Achilles had too much reverence for his master to make a joke of his figure, as more modern scholars would have done.

212. *Harper his master.*] Chiron is said to have taught music, as well as medicine and astronomy.

213. *But Ruffus, &c.*] Now, so far from the masters receiving veneration from their scholars, it is a common practice for the scholar to beat the master, as had been the case of Ruffus and others. So PLAUTUS, *Bacch.* iii. 3. 37. *Puer septuennis pædago tabula dirumpit caput.*

214. *Ruffus, &c.*] This Ruffus charged Cicero with writing barbarous Latin, like an Allobrogian, or Savoyard. Even this great grammarian could not obtain respect from his scholars.

215. *Who brings, &c.*] Who pays Enceladus a reward equal to his labours? He was a famous grammarian. Gremio here denotes a loose cavity, or hollow, formed by the doubling of the robe or garment.—*q. d.* A lap, into which things were put. Gr. *καλῶς*. Comp. Luke vi. 38.

Daring to bestow nothing but cold hemlock.

Grant, ye gods, to the shades of our ancestors thin earth,  
and without weight,

And breathing crocuses, and perpetual spring upon their  
urn,

Who would have a preceptor to be in the place of a sacred  
Parent. Achilles, now grown up, fearing the rod, 210

Sang in his paternal mountains; and from whom then

Would not the tail of the harper his master have drawn  
forth laughter?

But Rufus, and others, each of their own young men  
strike,

Rufus, who so often called Cicero an Allobrogian.

Who brings to the lap of Enceladus, or of the learned  
Palæmon, 215

As much as grammatical labour has deserved? and yet  
from this,

Whatever it be, (but it is less than the money of the  
rhetorician,)

Acænitus himself, the keeper of the scholar, snips,

And he who manages, breaks off some for himself. Yield,  
Palæmon,

And suffer something to decrease from thence, not other-  
wise than 220

A dealer in winter-rug, and white blanket.

—*The learned Palæmon.*] Rhem-  
nius Palæmon, a very learned and  
distinguished grammarian, but who  
was so conceited, as to say, that  
learning would live and die with him.  
See SÆT. de Gramm. 23.

217. *Whatever it be, &c.*] After  
all, small as the pay of a gram-  
marian may be, (which at the most is  
even smaller than that of a rhetori-  
cian) there are sad defalcations from it.

218. *Acænitus—the keeper, &c.*]—  
The Acænitus is a feigned name for  
some pedagogue, (Gr. *παις*, a boy,  
and *αγω*, to lead,) who was a sort of  
servant, that followed his young mas-  
ter, took care of his behaviour, and  
particularly attended him to his exer-  
cises, and to school.

He is properly called here, disci-  
puli custos. He insisted on having  
part of the poor grammarian's pay,  
as a perquisite. The word *præmor-*  
*det* is here peculiarly happy, and in-

timates that the pedagogue, who,  
perhaps, carried the pay, took a part  
of it before he delivered it to the mas-  
ter: like a person who is to give a  
piece of bread to another, and bites  
a piece off first for himself.

219. *He who manages, &c.*] Qui  
dispensat, i. e. dispensator, the stew-  
ard, or housekeeper; either the one be-  
longing to the grammarian, into whose  
hands the money is paid, and who re-  
tains some part of it for his wages,  
or the steward of the gentleman who  
pays it, retains a part of it by way  
of poundage, or perquisite, to him-  
self. Frangit.—metaph. from break-  
ing something that was entire.

—*Yield, Palæmon, &c.*] Sub-  
mit to these abatements, and be glad  
to have something, though less than  
your due, as it fares with tradesmen  
who are willing to abate something  
in their price, rather than not sell  
their goods. See AINSW. *Institor*.

Dummodo non pereat, mediæ quod noctis ab horâ  
 Sedisti, quâ nemo faber, quâ nemo sederet,  
 Qui docet obliquo lanam deducere ferro:  
 Dummodo non pereat totidem olfecisse lucernas, 225  
 Quot stabant pueri, cum totus decolor esset  
 Flaccus, et hæreret nigro fuligo Maroni.  
 Rara tamen merces, quæ cognitione Tribuni  
 Non egeat. Sed vos sævas imponite leges,  
 Ut præceptorum verborum regula constet, 230  
 Ut legat historias, auctores noverit omnes,  
 Tanquam unguis digitosque suos; ut forte rogatus  
 Dum petit aut thermas, aut Phœbi balnea, dicat  
 Nutricem Anchisæ, nomen, patriamque novercæ  
 Archemori: dicat quot Acestes vixerit annos, 235  
 Quot Siculus Phrygibus vini donaverit urnas.  
 Exigite, ut mores teneros ceu pollice ducat,  
 Ut si quis cerâ vultum facit: exigite, ut sit  
 Et pater ipsius cœtis, ne turpia ludant,

222. *Let it not be lost, &c.* Only take care to have something for your trouble; let not all your pains, which you have taken, be thrown away, in rising at midnight to teach your boys; a fatigue that no common mechanic would undergo.

224. *To draw out wool, &c.* To comb wool, which they did, as we find by this passage, with a card having crooked teeth made of iron, like those now in use.

225. *To have smelt, &c.* Let it not be for nothing that you have been half poisoned with the stink of as many lamps as you have boys standing round you to say their lessons before it is light, and therefore are each of them with a lamp in his hand to read by.

226-7. *Horace all discolour'd.*—With the oil of the lamps, which the boys, through carelessness, let drop on their books.

227. *Black Virgil.* Made black with the smoke of the lamps, which the boys held close to their books, when they were reading their lessons.

228. *Yet pay is rare, which, &c.* Though little is left of the pay to the grammarian, after all the deductions above-mentioned, yet it is very rare

that they get any thing at all, unless they go to law for it. The tribune here means the judge who tried civil causes.

229. *But impose ye, &c.* Though the poor grammarian labours under all these difficulties, be sure, you that send your sons to them, to impose all the task upon them that ye can: make no abatement in his qualifications: expect that he knows every rule of grammar.

231. *Read histories, &c.* That he should be a good historian: that he should know all authors at his fingers' ends, ad unguem, as the saying is.

233. *The hot baths.* There were thermæ, hot baths, in Rome, as well as cold baths, balnea; to the former they went to sweat, in the other they washed. Now this poor grammarian was expected to be ready to answer any questions which were asked him, by people whom he met with, when he went either to the one or the other.

233. *Phœbus.* The name of some bath-keeper.

234. *The nurse of Anchises.* The poet here, perhaps, means to ridicule the absurd curiosity of Tiberius, who used to be often teasing the grammarians with silly and unedifying ques-

Only let it not be lost, that from the midnight hour  
You have sat, in which no smith, in which nobody would  
sit,

Who teaches to draw out wool with the crooked iron :  
Only let it not be lost to have smelt as many lamps 225  
As boys were standing, when all discolour'd was  
Horace, and soot stuck to black Virgil.

Yet pay is rare which may not want the cognizance  
Of the Tribune.—But impose ye cruel laws, 229  
That the rule of words should be clear to the preceptor :  
That he should read histories, should know all authors  
As well as his own nails and fingers ; that, by chance, being  
ask'd

While he is going to the hot baths, or the baths of Phœbus,  
he should tell

The nurse of Anchises, the name and country of the step-  
mother

Of Archemorus : should tell how many years Acestes lived :  
How many urns of wine the Sicilian presented to the  
Phrygians. 236

Require, that he should form the tender manners as with  
his thumb,

As if one makes a face with wax : require, that he should  
be

Even a father of his flock, lest they should play base  
tricks ;

tions ; as, Who was Hecuba's mother ? What was the name of Achilles when dressed in woman's clothes ? What the Sirens sung ? and the like. See Suet. in TIBERIO, cap. lxx.

Such foolish questions might be asked the grammarian, when he met with people at the baths ; and he was bound to answer them, under peril of being counted an ignoramus.

Caïeta, the nurse of Æneas, is mentioned, *Æn.* vii, 1-2 ; but there is no mention of the nurse of Anchises : perhaps Juvenal means to ridicule the ignorance of the querist, as mistaking Anchises for Æneas.

234-5. *Of the step-mother of Archemorus.* For Anchemolus, (see *Æn.* x. l. 389.) who seems here meant ; but perhaps the querist may be supposed to call it Archemorus.

235. *Acestes.* *Æn.* i. 199 ; and *Æn.* v. 73.

236. *The Sicilian.* Meaning Acestes, who was king of Sicily, of his giving wine to the Trojans. See *Æn.* i. 199-200.

237. *Require.* Exigite, exact—that, beside his teaching your children, (and, in order to that, he be perfectly learned,) he also should watch over their morals, and form them with as much nicety, care, and exactness, as if he were moulding a face in wax with his fingers. Ducat—metaph. taken from statuary. Comp. *Virg. Æn.* vi. l. 848.

239. *A father of his flock.* Require also, that he should be as anxious, and as careful of his scholars, as if he were their father.

Hæc, inquit, cures ; sed cum se verterit annus, 240  
Accipe, victori populus quod postulat, aurum.

240. *When the year, &c.*] When the year comes round—at the end of the year.

241. *Accept a piece of gold.*] Aurum. The Roman aureus (according to Ainsw. Val. and Proportion of Roman coins) was about 1*l.* 0*s.* 9*d.* of our money: but, whatever the precise value of the aurum mentioned here might be, the poet evidently means to say, that the grammarian does not get more for a whole year's labour in teaching, and watching over a boy's morals, than a victorious fencer, or

sword-player, gets by a single battle won upon the stage, viz. about 4*l.* (or rather about 5*l.*) of our money, which Marshal, after Vet. Schol. says, was the stated sum, and which was not to be exceeded.

241. *Which the people require.*]—When a fencer, or gladiator, came off victorious, the Roman people required the quinque aurei to be given to him by the prætor, tribune, or other person, who gave and presided at the show. This passage is, by some, referred to MART. lib. x. epigr.

These things, says he, take care of—but when the year turns  
itself, 240  
Accept a piece of gold, which the people require for a  
conqueror.

74. where he mentions one Scorpis, a famous charioteer, who, by being victor in a chariot-race, carried off, in one hour's time, fifteen sacks full of gold. But this does not seem to agree with what Juvenal says of the gains of the poor grammarian, which the poet evidently supposes to be no more than the perquisite of a common gladiator that had come off conqueror: even this was five times as

much as a lawyer got by a cause. Comp. l. 122.

Thus Juvenal concludes this Satire, having fully accomplished his purpose; which was to shew, by many instances, the shameful neglect of learning and science, as well as of the professors of them, which then prevailed among the nobility of Rome.

## Satira Octava.

### ARGUMENT.

*In this Satire the Poet proves, that true nobility does not consist in statues and pedigrees, but in honourable and good actions. And, in opposition to persons nobly born,*

STÉMMATA quid faciunt? quid prodest, Pontice,  
 longo  
 Sanguine censer, pictosque ostendere vultus  
 Majorum, et stantes in curribus Æmilianos,  
 Et Curios jam dimidios, humeroque minorem  
 Corvinum, et Galbam auriculis nasoque carentem? 5  
 Quis fructus generis tabulâ jactare capaci  
 Corvinum, et post hunc multâ deducere virgâ  
 Fumosos equitum cum Dictatore Magistros,  
 Si coram Lepidis male vivitur? effigies quo  
 Tot bellatorum, si luditur alea pernox 10  
 Ante Numantinos? si dormire incipis ortu

*Line 1. What do pedigrees?* i. e. Of what use or service are they, merely considered in themselves?

—*Ponticus.*] There was a famous heroic poet of this name, much acquainted with Propertius and Ovid: but the person here mentioned, to whom this Satire is addressed, was probably some man of quality, highly elevated by family pride, but whose manners disgraced his birth.

2. *By a long descent.*] Longo sanguine, a descent through a long train of ancestors of noble blood.

—*Painted countenances, &c.*] It was customary among the Romans to have their houses furnished with family pictures, images, &c. and it was no small part of the pride of the nobility.

3-4-5. *The Æmilii—Curii—Corvini.*] Were noble Romans, the

founders of illustrious families, and an honour to their country.

3. *Standing in chariots.*] Triumphal cars, as expressed in the triumphal statues.

4. *Now half.*] i. e. Half demolished by length of time.

4-5. *Less by a shoulder Corvinus.*] His statue thus mutilated by time and accident.

5. *Galba.*] The statue of Sergius Galba, a man of consular dignity, and who founded an illustrious family, was also defaced and mutilated by time.

6. *What fruit.*] i. e. Of what real, solid use can it be.

—*The capacious table.*] viz. A large genealogical table.

7. *By many a branch.*] The genealogical tables were described in the form of trees: the first founder of

## Eighth Satire.

### ARGUMENT.

*who are a disgrace to their family, he displays the worth of many who were meanly born, as Cicero, Marius, Serv. Tullius, and the Decii.*

WHAT do pedigrees? what avails it, Ponticus, to be  
valued  
By a long descent, and to shew the painted countenances  
Of ancestors, and Æmilii standing in chariots,  
And Curii now half, and less by a shoulder  
Corvinus, and Galba wanting ears and nose? 5  
What fruit to boast of Corvinus in the capacious table  
Of kindred, and after him to deduce, by many a branch,  
Smoky masters of the knights, with a Dictator,  
If before the Lepidi you live ill? whither (tend) the  
effigies  
Of so many warriors, if the nightly die be played with 10  
Before the Numantii? if you begin to sleep at the rising of

the family was the root, his immediate descendants the stem, and all the collaterals from them were the branches. So among us.

8. *Smoky masters of the knights.*] Images of those who had been magistri equitum, masters or chiefs of the order of knights, now tarnished, and grown black, by the smoke of the city.

—*With a dictator.*] An image of some of the family who had filled that office. He was chief magistrate among the Romans, vested with absolute power, and from whom lay no appeal. Twenty-four axes were carried before him. He was never chosen but in some great danger or trouble of the state; and commonly

at the end of six months was to resign his office.

9. *If before the Lepidi, &c.*] i. e. If before the images of those great men you exhibit scenes of villainy and infamy?

10. *The nightly die, &c.*] Pernox signifies that which lasts through the night. What avails it, that your room is furnished with busts, pictures, &c. of your noble ancestors, if, in that very room, before their faces, as it were, you are gambling and playing all night at dice?

11. *If you begin to sleep, &c.*] If you, after a night's debauch, are going to bed at day-break, the very time when those great generals were setting forth on their march to attack an enemy.



Luciferi, quo signa Duces et castra movebant?  
 Cur Allobrogicis, et magnâ gaudeat arâ,  
 Natus in Herculeo Fabius lare, si cupidus, si  
 Vanus, et Euganeâ quantumvis mollior agnâ? 15  
 Si tenerum attritus Catinensi pumice lumbum  
 Squallentes traducit avos: emptorque veneni  
 Frangendâ miseram funestat imagine gentem?  
 Tota licet veteres exornent undique ceræ  
 Atria, NOBILITAS SOLA EST ATQUE UNICA VIRTUS. 20  
 Paulus, vel Cossus, vel Drusus moribus esto:  
 Hos ante effigies majorum pone tuorum:  
 Præcedant ipsas illi, te consule, virgas.  
 Prima mihi debes animi bona. Sanctus haberi,  
 Justitiæque tenax factis dictisque mereris? 25  
 Agnosco procerem: salve, Getulice, seu tu  
 Silanus, quocunque alio de sanguine rarus  
 Civis, et egregius patriæ contingis ovanti.  
 Exclamare libet, populus quod clamat Osiri

13. *Fabius, &c.*] Why should Fabius, the son of Qu. Fab. Maximus, who overcame the Allobroges, boast in his father's achievements, and in the origin of his family's descent from Hercules, the care of whose altar was hereditary in that family, if he be covetous and vain, and unworthy of the honour which he claims? This altar was built by Evander.

15. *Softer than an Euganean lamb.*] The sheep bred upon the Euganean downs had the finest and softest fleeces in all Italy. To have a very soft and delicate skin was a mark of great effeminacy; but more especially if, as the following line supposes, it was made so by art.

16. *Catinensian pumice.*] The best pumice stones were gathered in Sicily, at the foot of Mount Ætna; with these the effeminate Italians used to smooth their skins. Catina (now Catania) was a city near Mount Ætna, almost ruined by an earthquake, in 1693. Here were the fine: pumice stones.

17. *He shames, &c.*] He dishonours the old and venerable pictures, or images, of his rough and hardy ancestors, now dirty with the rust of time, and thus disgraces the memory of those great men. Traduco signifies to expose to public shame. AINSW. No. 5.

18. *An image to be broken.*] If he should cast a sadness over the whole family, as it were, by having his own image placed among those of his ancestors, when he does such things as to deserve to have his image broken. If any one, who had an image of himself, was convicted of a grievous crime, his image was to be broken to pieces, and his name erased from the calendar, either by the sentence of the judge, or by the fury of the people. Comp. sat. x. l. 58. Such must, most likely, be the case of a man who dealt in poisons to destroy people.

19. *Old waxen figures.*] Images and likenesses of ancestors, made in wax, and set up as ornaments and memorials of the great persons from whom they were taken.

20. *Virtue, &c.*] All the ensigns of grandeur and nobility are nothing without this—it is this alone which stamps a real greatness upon all who possess it.

21. *Paulus.*] Æmilius, who conquered Perses king of Macedonia, and led him and his children in triumph: he was a man of great frugality and modesty.

—*Cossus*] He conquered the Getulians, under Augustus Cæsar, hence was called Getulicus. See l. 26.

Lucifer, at which those generals were moving their standards  
and camps?

Why should Fabius, born in a Herculean family, rejoice  
In the Allobroges, and the great altar, if covetous, if  
Vain, and never so much softer than an Euganean lamb?  
If, having rubb'd his tender loins with a Catinensian  
pumice, 16

He shames his dirty ancestors—and, a buyer of poison,  
He saddens the miserable family with an image to be  
broken?

Tho' the old waxen figures should adorn the courts on all  
sides,

VIRTUE IS THE ONLY AND SINGLE NOBILITY. 20

Be thou in morals Paulus, or Cossus, or Drusus;

Put these before the effigies of your ancestors:

Let them, you being consul, precede the fasces themselves.

You owe me first the virtues of the mind—do you deserve  
To be accounted honest, and tenacious of justice, in word  
and deed? 25

I acknowledge the nobleman:—Hail, Getulian!—or thou  
Silanus, from whatever other blood, a rare, and

Choice citizen, thou befallst thy triumphing country.

We may exclaim, what the people call out to Osiris

—*Drusus.*] There were three of  
this name, all of which deserved well  
of the republic.

22. *Put these before, &c.*] Prefer  
the examples of those good men be-  
fore the statues of your family.

23. *Let them, &c.*] If ever you  
should be consul, esteem them before  
the fasces, and all the ensigns of your  
high office.

24. *You owe me, &c.*] The orna-  
ments—*bona*, the good qualities—  
of the mind, are what I first insist  
upon; these I expect to find in you,  
before I allow you to be indeed noble.

25. *Honest.*] *Sanctus* is an exten-  
sive word, and here may include  
piety to the gods, as well as justice,  
honesty, and truth towards men. See  
sat. iii. 126.

26. *I acknowledge, &c.*] I then ac-  
knowledge you as a man of quality.

—*Hail, Getulian!*] I salute you as  
if you were Cossus, the conqueror of  
Getulia—hence called Getulicus, l.  
21. note.

—*Or thou, &c.*] Silanus was a no-

ble Roman, who conquered Magon  
the Carthaginian general, took Han-  
non, another commander, prisoner,  
and did other great services to his  
country.

*q. d.* If, besides your personal pri-  
vate virtues, (l. 24–5.) you shew  
yourself a rare and choice citizen,  
eminently serviceable and useful to  
your country, like Silanus of old,  
from whatever blood you may derive  
your pedigree, however mean it may  
be, yet your country will rejoice that  
such a man has fallen to its lot—and  
exclaim, as the Egyptians did, when  
they found Osiris.

29. *Osiris, &c.*] The chief deity of  
Egypt, which the Egyptians wor-  
shipped under the form of a bull, or  
ox. This said bull was supposed to  
be inhabited by Osiris: but they used,  
once in a few years, to put this bull  
to death, and then go, with their  
priests, howling, and making lamen-  
tations, in search of another Osiris,  
or *Apis*, with the same exact marks  
as the former had; which, when they

Invento: quis enim generosum dixerit hunc, qui 30  
 Indignus genere, et præclaro nomine tantum  
 Insignis? nanum cujusdam Atlanta vocamus:  
 Æthiopem cygnum: parvam extortamque puellam,  
 Europen: canibus pigris, scabieque vetustâ  
 Lævibus, et siccæ lambentibus ora lucernæ, 35  
 Nomen erit pardus, tigris, leo; si quid adhuc est,  
 Quod fremat in terris violentius. Ergo cavebis,  
 Et metues, ne tu sic Creticus, aut Camerinus.  
 His ego quem monui? tecum est mihi sermo, Rubelli  
 Plaute: tumes alto Drusorum sanguine, tanquam 40  
 Feceris ipse aliquid, propter quod nobilis esses;  
 Ut te conciperet, quæ sanguine fulget Iûli,  
 Non quæ ventoso conducta sub aggere textit.  
 Vos humiles, inquis, vulgi pars ultima nostri,  
 Quorum nemo queat patriam monstrare parentis: 45  
 Ast ego Cecropides. Vivas, et originis hujus  
 Gaudia longa feras: tamen imâ ex plebe Quiritem

had found, they shouted for joy, and with loud acclamations, called out, *Eὐχαριστῶν! Eὐχαριστῶν!* we have found him! we have found him! *Εὐχχαριστῶν!* let us rejoice together!

31. *An illustrious name.*] Or title, derived from some great and illustrious ancestor.

32. *The dwarf of some one.*] The people of quality used to keep dwarfs for their amusement.

—*Atlas.*] A high hill in Mauritania, so high that the poets make a person of it, and feign that he was the brother of Prometheus, and turned into this mountain by Perseus, at the sight of the gorgon's head. From its height it was fabled to support the celestial globe. See VIRG. *Æn.* iv. l. 461-2.

33. *An Ethiopian—a swan.*] i. e. Black white.

34. *Europa.*] The beautiful daughter of Agenor, king of the Phœnicians, whom Jupiter in the form of a bull carried into Crete. From her the quarter of the globe, called Europe, is said to take its name. See HORN. lib. iii. od. xxvii. l. 75-6.

—*Slow dogs.*] Slow hounds that are unfit for the chase.

35. *Smooth.*] Having all their hair eaten off by the mange.

—*Licking the mouths, &c.*] So hungry and starved as to lick the stinking oil off the edges of lamps. Giving the titles of nobility, and calling those noble who are, by their evil manners, and bad actions, a disgrace to their families, is calling a dwarf, a giant; a blackmoor, a fine white swan; a crooked deformed wench, Europa: we may as well call a pack of mangy, worthless hounds, tigers, leopards, and lions; or by the name of nobler beasts, if nobler can be found.

37. *Beware, &c.*] Cavebis—metues—lit. you will be cautious, and will fear, lest the world flatter you with the mock titles of Creticus and Camerinus in the same way.

Publ. Sulpitius Camerinus was an illustrious and virtuous Roman, who was sent by the senate, with Posthumius and Manlius, to Athens, to copy the laws of Solon, as well as those of other cities. See sat. vii. l. 90.

39. *By these things.*] By what I have been saying.

40. *Rubellius Plautus.*] Some read Plancus, others Blandus; but Plautus seems to be right. Rubellius Blandus was his father, who married Julia the daughter of Drusus, son of Livia, wife of Augustus.

When found.—But who would call him noble, who is 30  
Unworthy his race, and for an illustrious name only  
Remarkable? We call the dwarf of some one, Atlas:  
An Ethiopian, a swan: a little and deformed wench,  
Europa: to slow dogs, and with an old mange  
Smooth, and licking the mouths of a dry lamp, 35  
The name of lion, leopard, tiger shall belong; and if there  
be yet

Any thing on earth that rages more violently. Therefore  
beware,  
And dread, lest thou should'st thus be Creticus, or Came-  
rinus.

Whom have I admonished by these things? with thee is  
my discourse,

Rubellius Plautus: you swell with the high blood of the  
Drusi, as if 40

You yourself had done something, for which you should be  
noble;

That she should have conceived you, who shines with the  
blood of Iulus,

Not she who, being hired, has woven under the windy mount.

"Ye are low," say you, "the last part of our common  
people;

"Of whom none can shew the country of his parent: 45

"But I am a Cecropian."—May you live—and long enjoy  
the happiness

Of this origin: yet, from the lowest of the people, an elo-  
quent Roman

—*Of the Drusi.*] You are very  
proud of your descent on your mother's  
side. Compare the preceding note.

41. *Done something, &c.*] As if  
you yourself had done something to  
make you illustrious, and deserving  
the honour of a mother of the Julian  
line.

43. *Not she, &c.*] Instead of being  
the son of some poor creature who  
knitted stockings for her bread under  
the town-wall. The agger, here men-  
tioned, is the mount raised by Tar-  
quin, for the defence of the city, a  
place much resorted to by low peo-  
ple. Ventoso merely signifies lofty,  
thus Homer says "the windy Ilium."  
Il. iii. l. 305.

Some read sub æere, i. e. sub dio—  
in the open air.

44. *The last part, &c.*] The very  
dregs of our plebeians.

45. *Of whom none, &c.*] Of such  
obscure parentage, as to be unable to  
trace out the birth-place of your  
parents.

46. *I am a Cecropian.*] Descended  
from Cecrops, the first king of Athens.

This is an insolent speech, which  
some proud noble is supposed to make  
in scorn and derision of those whom  
he thought his inferiors.

—*May you live, &c.*] Sir, I wish  
you much joy of your noble descent.  
Ironically spoken. Viva! as the Ita-  
lians say.

47. *Yet, from the lowest, &c.*]—  
Much as you despise them, there  
have been men of the highest talents  
and abilities from among them, some

Facundum invenies : solet hic defendere causas  
 Nobilis indocti : veniet de plebe togatâ,  
 Qui juris nodos, et legum ænigmata, solvat. 50  
 Hic petit Euphraten juvenis, domitique Batavi  
 Custodes aquilas, armis industrius : at tu  
 Nil nisi Cecropides, truncoque simillimus Hermæ :  
 Nullo quippe alio vincis discrimine, quam quod  
 Illi marmoreum caput est, tua vivit imago. 55  
 Dic mihi, Teucrorum proles, animalia muta  
 Quis generosa putet, nisi fortia ? nempe volucrem  
 Sic laudamus equum, facilis cui plurima palma  
 Fervet, et exultat rauco victoria circo.  
 Nobilis hic, quocunque venit de gramine, cujus 60  
 Clara fuga ante alios, et primus in æquore pulvis.  
 Sed venale pecus Corythæ, posteritas et  
 Hærpini, si rara jugo victoria sedit.  
 Nil ibi majorum respectus, gratia nulla  
 Umbrarum ; dominos pretiis mutare jubentur 65  
 Exiguus, tritoque trahunt epirhedra collo

who have defended the causes of ignorant nobles, when they themselves could not have defended them.

49. *The gown'd people* ] i. e. The common people, called togati, from the gowns which they wore. See. sat. i. l. 3, and note.

50. *Who can untie, &c.* ] Some great and eminent lawyer, able to solve all the difficulties, and unfold all the perplexities of jurisprudence.

51. *Seeks the Euphrates, &c.* ] Another goes into the East, and distinguishes himself as a soldier.

—*Conquer'd Batavus.* ] The Batavi, or Hollanders, conquered by Domitian when a youth.

52. *The guardian eagles.* ] The eagles mean the Roman troops, which had the figures of eagles on their standards, and were set to keep the newly conquered Batavi from revolting.

Another of the common people distinguishes himself as a useful person to his country, by joining the troops that were sent on this occasion.

53. *But a Cecropian.* ] As for you, when you have called yourself a Cecropian, you have no more to say ; and this most properly belongs to you, from your resemblance to one

of the Hermæ at Athens, that is made of marble ; so, in point of insensibility, are you : that has neither hands nor feet ; no more have you, in point of usefulness, to your country, yourself, or to any body else.

—*A mutilated Herma.* ] Herma signifies a statue of Hermes, or Mercury. Mercury was called Hermes, from Gr. *ἑρμῆς*, to interpret ; because he was the supposed inventor of speech, by which men interpret their thoughts to each other. See Hon. lib. i. ode x. l. 1-3.

It was a piece of religion at Athens, to have a figure of Mercury fixed up against their houses, of a cubic form, without hands or feet ; this was called Herma. The poet, therefore, humourously compares this Rubellius Plautus, who boasted of his descent from Cecrops, and therefore called himself a Cecropian, to the useless figures of Mercury, which were set up at Athens, or, perhaps, to the posts on which they stood. In this sense he might call himself Cecropian.

54. *You excel.* ] You have no preference before him in point of utility to your country, or in any thing else, than that you are a living statue, and he a dead one.

You will find : this is used to defend the cause of an  
Unlearned nobleman : there will come from the gowned  
people

Another, who can untie the knots of right, and the riddles  
of the laws. 50

This youth seeks the Euphrates, and of conquer'd Batavus  
The guardian eagles, industrious in arms ; but thou  
Art nothing but a Cecropian, and most like to a mutilated  
Herma ;

For you excel by no other difference, than that  
He has a marble head, 'your image lives. 55

Tell me, thou offspring of the Trojans, who thinks dumb  
animals

Noble, unless strong ? for thus a swift  
Horse we praise, for whom many a kind hand  
Glow, and victory exults in the hoarse circus.  
He is noble, from whatever pasture he comes, whose flight  
Is famous before the others, and whose dust is first on the  
plain. 61

But the cattle of Corytha are set to sale, and the posterity of  
Hirpinus, if victory seldom sits on their yoke.

There is no respect of ancestors, no favour  
Of shades ; they are commanded to change their masters 65  
For small prices, and draw waggons with a worn neck,

56. *Thou offspring of the Trojans.*] Meaning Rub. Plautus, who, though he boasted himself of being descended from Cecrops the first king of Athens, and who is supposed to have lived before Deucalion's flood, yet likewise might boast, that he was also descended from ancestors, who derived their blood, in later times, from the Trojans who first settled in Italy.

Some think that we may read this, Ye Trojans, meaning the chief people of Rome in general, who prided themselves on their descent from the Trojans, and to whom he may be supposed to address himself. Comp. sat. i. 86. where he calls them Trojans. But see l. 71. post.

57. *Strong.*] Fortis—vigorous, courageous, fit for the purposes for which they are wanted.

58. *Many a kind hand, &c.*] They used to clap their hands, in token of applause, at the public shows and sports.

59. *The hoarse circus.*] i. e. The people in the circus, hoarse with their applauding acclamations.

60. *From whatever pasture.*] Lit. grass—q. d. wherever bred.

61. *Whose dust is first, &c.*] Who keeps before the others, so that the first dust must be raised by him.

62. *The cattle of Corytha.*] The breed, or stock, of a famous mare, so called, are sold.

63. *Hirpinus.*] A famous horse, so called from the place where he was bred, being a hill in the country of the Sabines.

—*If victory, &c.*] If they seldom win in the chariot race.

65. *Of shades.*] No regard to the ghosts of their departed ancestors.

—*To change their masters, &c.*]—Their present master disposes of them very cheaply to others.

66. *With a worn neck.*] They are put into teams, and the hair is all worn off their necks, which are galled with the harness with which

Segnipedes, dignique molam versare Nepotis.  
 Ergo ut miremur te, non tua, primum aliquid da,  
 Quod possim titulis incidere præter honores,  
 Quos illis damus, et dedimus, quibus omnia debes. 70  
 Hæc satis ad juvenem, quem nobis fama superbum  
 Tradit, et inflatum, plenumque Nerone propinquo.  
 Rarus enim ferme sensus communis in illâ  
 Fortunâ. Sed te censi laude tuorum,  
 Pontice, noluerim, sic ut nihil ipse futuræ 75  
 Laudis agas: MISERUM EST ALIENÆ INCUMBERE FAMÆ,  
 Ne collapsa ruant subductis tecta columnis.  
 Stratus humi palmes viduas desiderat ulmos.  
 Esto bonus miles, tutor bonus, arbiter idem  
 Integer: ambigua si quando citabere testis 80  
 Incertæque rei, Phalaris licet imperet ut sis  
 Falsus, et admoto dictet perjurio tauro,  
 SUMMUM CREDE NEFAS ANIMAM PRÆFERRE PUDORI,  
 Et propter vitam vivendi perdere causas.

they are fastened to the carriage. See *Epirhedium*. AINSW.

67. *Of Nepos.*] The name of some miller) who ground corn in horse-mills.

68. *Admire you, not yours, &c.*]—That we may admire you personally for your own sake, and not merely for your family, or fortune, or title.

—*Shew something, &c.*] Give us some proof, by some noble and worthy actions, of true nobility, which, besides your high titles, may be recorded with honour to yourself.

70. *Which we give, &c.*] *i. e.* To your ancestors, to whom, as things are at present, you stand solely indebted for every mark of respect that is bestowed upon you.

71. *To the youth, &c.*] *q. d.* So much for Rubellius Plautus, a youth (as fame represents him, &c.)

72. *His kinsman Nero.*] His relationship to Nero. Comp. note on L. 40.

73. *Rare, &c.*] Very seldom found in such a situation of life.

75. *Ponticus, &c.*] See L. I. of this Sat. and note.

The poet tells the person to whom he addresses this Satire, that he should be sorry to have him esteemed merely on account of his ancestors.

76. *Nothing of future praise.*]—That he should do nothing himself, in order to raise his own character in times to come.

77. *Lest the house fallen, &c.*]—Metaph. *i. e.* lest, like a building which tumbles into ruins, when the pillars which support it are removed, so you, if you have no other support to your character, than what your ancestors have done, if this be once put out of the question, should fall into contempt.

78. *The vine, &c.*] If you owe the support of your fame entirely to that of others, let that be removed, and you will be like a vine which wants the support of an elm to keep it from crawling along the ground.

They used to fasten up their vines, by tying them to the trunks of elm-trees. See VING. Georg. i. l. 2.

If by any accident the vines broke from the trees, and lay upon the ground, they called the trees viduas ulmos, alluding to their having lost the embraces of the vine, as a widow those of her husband when he dies.

79. *A good soldier.*] Serve your country in the army.

—*A faithful tutor.*] Quasi tutor —a trusty guardian to some minor, having the charge of his person and

Slow of foot, and worthy to turn the mill of Nepos.  
 Therefore that we may admire you, not yours, first shew  
 something,  
 Which I may inscribe among your titles besides your  
 honours,  
 Which we give, and have given, to them to whom you owe  
 all. 70

These things are enough to the youth, whom fame de-  
 livers to us

Proud, and puffed up, and full of his kinsman Nero.  
 For common sense is, for the most part, rare in that  
 Condition. But to have thee esteemed from the praise of  
 your ancestors,

Ponticus, I should be unwilling, so as that yourself should  
 do 75

Nothing of future praise: 'TIS MISERABLE TO REST ON  
 ANOTHER'S FAME,

Lest the house fallen, by the pillars being taken away,  
 should tumble into ruins.

The vine strow'd on the ground wants the widow'd elms.  
 Be you a good soldier, a faithful tutor, an uncorrupted  
 Umpire also: if you are summoned as a witness in a doubt-  
 ful 80

And uncertain thing, though Phalaris should command that  
 you

Should be false, and should dictate perjuries with the bull  
 brought to you,

BELIEVE IT THE HIGHEST IMPIETY TO PREFER LIFE TO  
 REPUTATION,

And, for the sake of life, to lose the causes of living.

affairs, till he comes of age to manage  
 for himself.

79-80. *An uncorrupted umpire.*]—  
 When called upon to decide a cause  
 by your arbitration, distinguish your-  
 self by the utmost impartiality.

80. *A witness, &c.*] If called upon  
 as a witness in some dark and diffi-  
 cult matter, let your testimony be  
 true, fair, and unbiassed.

81. *Phalaris, &c.*] One of the most  
 cruel of all the Sicilian tyrants; he  
 had a brazen bull, in which he en-  
 closed people, and burnt them to  
 death.

Though this tyrant were to bring  
 his bull, and threaten to put you to

death, by burning you alive, if you  
 would not speak falsely, yet let not  
 even this make you deviate from the  
 truth.

83. *The highest impiety, &c.*]—  
 Esteem it a crime of the deepest dye  
 to value your life, so as to preserve  
 it in a dishonourable way, at the ex-  
 pence of your reputation and ho-  
 nour. *Pudor*—fame, reputation.—  
 ANSW.

84. *To lose, &c.*] *i. e.* The only  
 causes which make life valuable, the  
 purposes for which it was ordained,  
 and for which it should be desir-  
 able, honour, truth, and surviving  
 fame.



Dignus morte perit, cœnet licet ostrea centum  
Gaurana, et Cosmi toto mergatur aheno. 85

Expectata diu tandem provincia cum te  
Rectorem accipiet, pone iræ frœna, modumque  
Pone et avaritiæ: miserere inopum sociorum.  
Ossa vides regum vacuis exhausta medullis. 90

Respice, quid moneant leges, quid curia mandet;  
Præmia quanta bonos maneant; quam fulmine justo  
Et Capito et Tutor ruerint, damnante senatu,  
Piratæ Cilicum: sed quid damnatio confert,  
Cum Pansa eripiat quicquid tibi Natta reliquit? 95

Præconem, Chærippe, tuis circumspice pannis,  
Jamque tace: furor est post omnia perdere naulum.  
Non idem gemitus olim, nec vulnus erat par  
Dannorum, sociis florentibus, et modo victis.  
Plena domus tunc omnis, et ingens stabat acervus 100

85. *He perishes, &c.*] Such a wretch, who would prefer his safety to his innocence, deserves to perish utterly, and, when he dies, to have his memory perish with him, however sumptuously he may have lived.

86. *Gaurane oysters.*] Lucrine oysters, taken about the port at Baia, near the mountain Gaurus, in Campania.

—*Immersed, &c.*] The Romans gave particular names to particular perfumed ointments; sometimes they named them after the country from whence they came, sometimes (as probably here) after the name of the confectioner, or perfumer, who prepared them. They had an unguentum Cosmianum, so called from one Cosmus, who, by boiling various aromatics together, produced his famous ointment. The poet here means, that, if the person spoken of were not to anoint himself, as others, but could afford to purchase, and dip himself in a whole kettle full at once of this rare perfume, yet his name would deservedly rot with his carcase. It is not living sumptuously, but living well, that gives reputation after death.

87. *The province, &c.*] He now advises Ponticus as to his behaviour towards the people he is to govern,

when in possession of the government of one of the conquered provinces, which he had long expected.

88. *Put checks, &c.*] Frœna—literally, bridles. *q. d.* Bridle your anger, keep your passion within proper bounds.

89. *Put to covetousness.*] Restrain your avarices, set bounds to your desires.

—*The poor associates.*] The poor people who have been reduced by conquest, and now become the allies of the Romans.

90. *The bones of kings, &c.* *i. e.* You see some of the kings, which we conquered, unmercifully squeezed, and the very marrow, as it were, sucked out of their bones. Ossa vacuis medullis—*i. e.* ossa vacua a medullis, Hypallage.

91. *The state.*] Curia literally signifies a court, more especially where the senate or council assembled: here (by metonymy) it may stand for the senate itself.—Curia pro senatu—Campus pro comitiis—Toga pro pace, &c. appellatur. Cic. de Orat. iii. 42. It was usual for the senate to give a charge to new governors, on their departure to the provinces over which they were appointed.

92. *How just a stroke.*] How justly they were punished by a decree of the senate, which fell on them like a thunderbolt.

He perishes worthy of death; though he should sup on an  
hundred 85  
Gaurane oysters, and should be immersed in the whole cal-  
dron of Cosmus.  
When at length the province, long expected, shall receive  
you  
Governor, put checks to anger, and measure also  
Put to covetousness: pity the poor associates. 89  
You see the bones of kings exhausted, with empty marrow.  
Regard what the laws may admonish, what the state com-  
mand;  
How great rewards may await the good; with how just a  
stroke  
Both Capito and Tutor fell, the senate condemning,  
The robbers of the Cilicians: but what does condemnation  
avail,  
When Pansa can seize whatever Natta left you? 95  
Look about for a crier, Chærippus, for your rags,  
And now be silent: it is madness, after all, to lose your  
freight.  
There were not the same complaints formerly, nor was the  
wound of  
Losses equal, when our associates flourished, and were just  
conquer'd.  
Then every house was full, and there was standing a great  
heap 100

94. *Robbers of the Cilicians.*] Cos-  
sutianus Capito, and Julius Tutor,  
had been successively prefects, or go-  
vernors, of Cilicia, and both recalled  
and condemned by the senate for pe-  
culation and extortion.

95. *Pansa can seize, &c.*] Where  
is the use of making examples of  
wicked governors, when, if you pu-  
nish one, his successor will still seize  
on all he left behind him, and thus  
complete the ruin which he began.

96. *Chærippus.*] He introduces  
Chærippus, a subject of this plun-  
dered province, whom he advises to  
make a sale of his clothes, and the  
rest of his poor rags, which he had  
left, before the successor comes with  
a fresh appetite, and devours all, sup-  
posing that if he turned what he had  
into money, it might be better con-  
cealed.

97. *Be silent.*] Say nothing of the

money, for fear the new governor  
should seize it.

—*Your freight.*] Naulum signifies  
the freight, or fare, paid for a pas-  
sage over the sea in a ship. The poet  
seems here to mean, that it would be  
no better than madness, to let the  
governor know of the money which the  
goods sold for; for, by these means,  
even this would be seized, and the  
poor sufferer not have enough left to  
pay his passage to Rome, in order to  
lodge his complaint before the senate,  
against the oppressor.

98-9. *The wound of losses, &c.*]—  
The hurt or damage received by the  
rapine of governors, with respect to  
the property of individuals.

99. *Associates.*] *Socii.* The con-  
quered provinces were allied with the  
Romans, and called *socii*.

100. *Every house was full.*] *i. e.*  
Of valuable things, as well as of large

Nummorum, Spartana chlamys, conchyliâ Coa,  
 Et cum Parrhasii tabulis, signisque Myronis,  
 Phidiacum vivebat ebur, nec non Polycleti  
 Multus ubique labor : raræ sine Mentore mensæ.  
 Inde Dolabella est, atque hinc Antonius, inde 105  
 Sacrilegus Verres. Referebant navibus altis  
 Occulta spoliâ, et plures de pace triumphos.  
 Nunc sociis juga pauca boum, et grex parvus equarum ;  
 Et pater armenti capto eripietur agello :  
 Ipsi deinde Lares, si quod spectabile signum, 110  
 Si quis in ædiculâ Deus unicus : hæc etenim sunt  
 Pro summis : nam sunt hæc maxima. Despicias tu  
 Forsitan imbelles Rhodios, unctamque Corinthum :  
 Despicias merito : quid resinata juvenus,  
 Cruraque totius facient tibi lævia gentis ? 115

sums of money, which the conquerors left untouched.

101. *A Spartan cloak.*] A garment richly dyed with the purple of the murex taken on the shore of Laconia, a country of Peloponnesus, the chief city of which was Sparta.

101. *Purples of Cos.*] Cos, or Coos, was an island of the Ægean sea, near which the fish, from whence the purple dye was taken, was also found. Sat. iii. l. 81, note.

102. *Parrhasius.*] A famous painter of Greece, who contended with Zeuxis, and gained the prize. See HOR. ode viii. lib. iv. l. 6.

—*Myron.*] An excellent statuary, whose works were in high esteem, especially his brazen cow, which exercised the pens both of the Greek and Roman poets. Ut similis veræ vacca Myronis opus. Ov. à Pont. iv. l. 34.

103. *Phidias.*] A famous painter and statuary : he is here said to have wrought so curiously in ivory, that his figures seemed to be alive. See also AINSW. *Phidias*.

104. *Polycletus.*] A Sicynian, a famous statuary and sculptor. There were many of his works among this collection.

—*Mentor.*] A noble artist in chasing and embossing plate. We are to understand here, that there were few tables, i. e. entertainments, where, in the courses and services of the table, there were not some cups,

dishes, plates, &c. of Mentor's workmanship.

All these fine ornaments were permitted to remain in the houses of the owners by their first conquerors ; but the avarice and rapine of the governors who succeeded, stripped them of all.

105. *Thence.*] These things left by the conquerors proved a source of rapine and plunder to the prefects who succeeded.

—*Dolabella.*] A proconsul of Asia, accused by Scaurus, and condemned, for plundering the province over which he presided.

—*Antony.*] C. Antonius, a proconsul of Achaia, likewise condemned for plundering the province.

106. *Sacrilegious Verres.*] The plunderer of Sicily, who spared not even sacred things. The province prosecuted him, and, Tully undertaking the cause, he was condemned and banished. Vid. Cic. in Verrem.

107. *Hidden spoils.*] Which they kept, as much as they could, from public view ; not daring to expose them, as was usual by fair conquerors in their triumphs.

—*More triumphs, &c.*] Than others did from war. *q. d.* They got a greater booty, by stripping the poor associates, now at peace, and in amity with Rome, than the conquerors of them did, when they subdued them by open war.

Of money, a Spartan cloak, purples of Cos,  
And with pictures of Parrhasius, statues of Myron,  
The ivory of Phidias was living, also every where  
Much of the labour of Polycletus: few tables without  
Mentor.

Thence is Dolabella, and thence Antony, thence 105  
The sacrilegious Verres: they brought in lofty ships  
Hidden spoils, and more triumphs from peace.  
Now the associates have a few yokes of oxen, and a small  
herd of mares.

And the father of the herd will be taken away from the  
captured field.

Then the very household gods, if any remarkable image,  
If any one single god be in the small shrine. But these  
(crimes) are 111

For chiefs, for these are the greatest.—You may despise,  
Perhaps, the weak Rhodians, and anointed Corinth:  
You may deservedly despise them: what can an effeminated  
youth

And the smooth legs of a whole nation do to you? 115

109. *The father of the herd, &c.*] Mr. Stepney, in his poetical translation of this passage, has well expressed the sense of it; viz.

—our confederates, now,  
Have nothing left but oxen for the  
plough,  
Or some few mares reserv'd alone  
for breed;  
Yet, lest this provident design  
succeed,  
They drive the father of the herd  
away,  
Making both stallion and his pa-  
sture prey.

110. *The very household gods, &c.*] These plunderers of the provinces are so merciless and rapacious, that they refrain not even from the lares, or little images, of those tutelar deities which were placed in people's houses; and, particularly, if any of these struck their fancy, as a handsome, well-wrought image—spectable signum. Nay, though there were but one single image, they would take even that. See ALMSW. *Lar*.

112. *For chiefs.*] Pro summis, i. e. viris. *g. d.* These sacrilegious depredations are for Roman chiefs to commit, because they are the most enor-

mous (maxima, the greatest) crimes of all—(scelera understood)—such as no others would be guilty of.

Other senses are given to this passage; but the above seems best to agree with the poet's satire on the Roman chiefs, who plundered the conquered provinces after their alliance with Rome.

113. *The weak Rhodians.*] A people infected with sloth and effeminacy.

—*Anointed Corinth.*] So called from its luxury and use of perfumed ointments, a sure sign of great effeminacy.

You may safely, and indeed with good reason, despise such people as these; for you have nothing to fear, either from their resistance, or from their revenge.

114. *An effeminated youth.*] A race of youth, or young men, wholly sunk into effeminacy. *Resinata juvenus*—literally, the youth (of Corinth) who are resined—i. e. bedaubed all over with perfumes and essences of aromatic resins or gums. See ALMSW. *Resinatus*.

115. *Smooth legs, &c.*] It was customary for the delicate young men to

Horrida vitanda est Hispania, Gallicus axis,  
 Illyricumque latus. Parce et messoribus illis,  
 Qui saturant urbem, circo, scenæque vacantem.  
 Quanta autem inde feres tam diræ præmia culpæ,  
 Cum tenues nuper Marius discinxerit Afros? 120  
 Carandum imprimis, ne magna injuria fiat  
 Fortibus et miseris, tollas licet omne quod unquam est  
 Auri atque argenti; scutum gladiumque relinques,  
 Et jacula, et galeam; spoliatis armâ supersunt.  
 Quod modo proposui, non est sententia; verum 125  
 Credite me vobis fohum recitare Sibyllæ,  
 Si tibi sancta cohors comitum; si nemo tribunal  
 Vendit acersecomes; si nullum in conjuge crimen;  
 Nec per conventus, et cuncta per oppida curvis  
 Unguibus ire parat nummos raptura Celæno; 130  
 Tunc licet a Pico numeres genus; altaque si te  
 Nomina delectent, omnem Titanida pugnam

remove, as much as possible, the hair which grew on their limbs. The poet here means, that an oppressive governor could have nothing to fear from such people as these, who could not have spirit, or courage enough, to attempt any resistance.

116. *Rough Spain.*] Then a hardy and brave people, who would not tamely submit to injuries done them by the Roman prefects.

—*Gallic axis.*] The Gauls faught from chariots.

117. *The coast of Illyria.*] Latus—lit. the side. The Illyrians inhabited the right side of the Adriatic gulph, including Dalmatia and Slavonia; a hardy race of people. Their country was over against Italy.

—*Those reapers, &c.*] Meaning the people of Africa, who supplied Rome with corn.

118. *The city.*] Rome.

—*Intent, &c.*] Vacantem—empty of all other employment, and minding nothing else but the public diversions of the circus, and of the theatres.

119. *How great rewards, &c.*] But suppose you oppress the poor Africans, what can you get by it.

120. *Marius.*] Priscus, who being pro-consul of Africa, pillaged the people of the province, for which he

was condemned and banished. See Sat. i. 138.

—*Stripp'd.*] Discinxerit—lit. ungirded; a metaphorical expression, alluding to the act of those who take away the garments of others, and who begin by loosening the girdle by which they are fastened.

122. *The brave and miserable, &c.*] Beware of provoking such by any unwarrantable oppression; they will certainly find some way to revenge themselves. Though you pillage them of all their money and goods, yet remember they have arms left, with which they can revenge their wrong.

—*Entirely.*] Omne quod usquam. lit. every thing which (is) any where.

126. *Leaf of a Sibyl.*] The Sibyls were supposed to be inspired with knowledge of future events, which came to pass as they foretold. See sat. iii. l. 3, and note.

Do not think, says Juvenal, that I am here giving you a mere random opinion of my own—no; what I say is as true as an oracle, as fixed as fate itself, and will certainly come to pass; therefore regard it accordingly.

127. *A virtuous set, &c.*] Cohors here signifies cohors prætoris, those that accompanied the magistrate who went into a province. See ARNÆW. *Cohors*, No. 5.—*g. d.* If the persons

Rough Spain is to be avoided, the Gallic axis,  
And the coast of Illyria: spare also those reapers  
Who supply the city, intent upon the circus, and the  
theatre.

But how great rewards of so dire a crime will you bring  
from thence,

Since Marius has lately stripp'd the slender Africans? 120

First care is to be taken, lest great injury be done

To the brave and miserable; though you may take away  
entirely every thing

Of gold and silver, you will leave the shield and sword,  
And darts, and helmet:—arms remain to the plunder'd.

What I have now proposed is not a mere opinion, but 125  
Believe me to recite to you a leaf of a Sibyl.

If you have a virtuous set of attendants; if no favourite  
Sells your seat of judgment; if no crime be in your wife;  
Nor through the districts, and through the towns, with  
crooked

Talons, does she, a Celseno, contrive to go to seize money;  
Then, you may reckon your lineage from Picus, and, if  
high names 131

Delight you, you may place the whole Titanian battle,

of your retinue, who attend you as  
your officers and ministers within  
your province, are virtuous and good.

[If no favourite, &c.] *Acerse-*  
*comes* was an epithet of Apollo, (Gr.  
*αἰσχρονομός*, intonsus,) and was  
transferred to the smooth-faced boys,  
which great men kept among their  
attendants.

These favourites had great interest  
and influence with their masters, and  
people used to give them bribes to ob-  
tain their interference with the pre-  
fect when he sat in judgment, so as  
to incline him to favour their friends  
in his decisions.

128. *No crime be in your wife.*] It  
was too frequent for the governors of  
the provinces to be influenced by their  
wives in their determinations of causes.

129. *Districts.*] See *AINSW. Con-*  
*ventus*, No 3. It being put here  
with *oppida*, seems to mean those  
districts into which the provinces were  
divided, like our counties, wherein  
the people were summoned by the  
magistrate to meet for the dispatch of

judicial business. In each of these  
the prefect held a court, something  
like our judges on the circuits, to try  
criminal and civil causes. So likewise  
in the cities, which were districts of  
themselves, like some of ours. This  
custom is very ancient, see 1 Sam.  
vii. 16. On these occasions the pre-  
fect's, or judge's wives, might at-  
tend, with no small advantage to  
herself, if she were inclined to extort  
money from the suitors, to influence  
her husband in their favour.

129-30. *Crooked talons, &c.*] Like  
an harpy, seizing on all she could  
get. Of Celseno, and the other har-  
pies, read *Æn. iii. l. 211-18, 245,*  
*365, 703.*

131. *Picus.*] The first king of the  
Aborigines, an ancient people of  
Italy, who incorporated themselves  
with the Romans. He was said to be  
the son of Saturn.

132. *Titanian battle.*] All the Ti-  
tans, who were set in battle array  
against Jupiter, these were sons of  
Saturn also.

Inter majores, ipsumque Promethea ponas :  
 De quocunque voles proavum tibi sumito libro.  
 Quod si præcipitem rapit ambitus atque libido, 135  
 Si frangis virgas sociorum in sanguine, si te  
 Delectant hebetes lasso lictore secures :  
 Incipit ipsorum contra te stare parentum  
 Nobilitas, claramque facem præferre pudendis.  
 OMNE ANIMI VITIUM TANTO CONSPECTIUS IN SE 140  
 CRIMEN HABET, QUANTO MAJOR, QUI PECCAT, HABETUR.  
 Quo mihi te solitum falsas signare tabellas  
 In templis, quæ fecit avus ; statuamque parentis  
 Ante triumphalem ? quo, si nocturnus adulter  
 Tempora Santonico velas adoperta cucullo ? 145  
 Præter majorum cineres, atque ossa volucris  
 Carpentio rapitur pinguis Damasippus ; et ipse,  
 Ipse rotam stringit multo sufflamine Consul :  
 Nocte videm : sed luna videt, sed sidera testes

133. *Prometheus himself.*] The son of Iapetus, one of the Titans, and Clymene, whom the poets feigned to have been the first former of men out of clay, and then to have animated them by fire stolen from heaven. See sat. iv. 131.

134. *Whatever book, &c.*] i. e. From whatever history of great and famous men you please.—*q. d.* You are welcome to this if you are yourself a worthy man and a good magistrate.

136. *Break rods, &c.*] If you break the rods, which you prepare for the allies over which you preside, on their bloody backs—i. e. if you cruelly torment them with scourges.

137. *The lictor, &c.*] If you delight in putting the poor people to death, till the very axes are blunted by frequent use, and the executioner himself be tired out with the number of executions.

138. *The nobility, &c.*] So far from the nobility of your family's reflecting any honour upon you, it rises, and stands in judgment, as it were, against you, and condemns you for your degeneracy.

139. *A clear torch.*] Makes your foul deeds the more conspicuous, and exposes your shame in a clearer light.

140. *Every vice.*] Such as cruelty, avarice, and the like. *Pravitates animi, vitia recte dicuntur.* Cic.

—*More conspicuous, &c.*] So far from deriving any sanction from high and noble birth, the vices of the great are the more blameable, and more evidently inexcusable in proportion to the greatness of their quality ; their crimes are the more notorious, their examples the more malignant.

142. *Wherefore, &c.*] *Jactas* is here understood—*Quo mihi jactas te solitum, &c.*—*q. d.* "It is of very little consequence, that you, who are in the habit of forging wills, should be boasting to me your nobility : to what end, intent, or purpose, can you do it ?" Quo. here, has the sense of quorum.

143. *In the temples.*] It was usual to sign, as a witness to a will, in the temples of the gods, to put men in mind that they were obliged by religion to be true and faithful. See sat. i. l. 54-5.

—*Your grandfather built.*] *Fecit*—lit. made. The piety of your ancestors reflects no honour upon you.

144. *The triumphal statue.*] Which being set up in the temple, is, as it were, a witness of your villainy.

—*A nightly adulterer.*] Taking advantage of the night to conceal your

And Prometheus himself, among your ancestors:  
Take to yourself a great grandfather from whatever book  
you please.

But if ambition, and lust, hurry you headlong, 135  
If you break rods in the blood of the allies, if thee  
Blunt axes delight, the lictor being tired,  
The nobility of your ancestors themselves begins to stand  
Against you, and to carry a clear torch before your shameful  
deeds.

EVERY VICE OF THE MIND HAS BY SO MUCH MORE CONSPI-  
CUOUS 140

BLAME, BY HOW MUCH HE THAT OFFENDS IS ACCOUNTED  
GREATER.

Wherefore to me boast yourself accustomed to sign false  
wills

In the temples, which your grandfather built, and before  
The triumphal statue of your father? what, if a nightly  
adulterer,

You veil your cover'd temples with a Santonic hood? 145

By the ashes of his ancestors, and their bones, in a swift  
Chariot, fat Damasippus is whirled along, and he,  
Himself, the consul, binds the wheel with many a drag.  
By night indeed, but the moon sees, but the conscious stars

deeds of darkness. See Job xxiv. 15-17.

145. *Your temples.*] Your head and face, of which the temples are a part. Synec.

—*A Santonic hood.*] The Santones were a people of Aquitain, a part of France, from whom the Romans derived the use of hoods, or cowls, which covered the head and face.

146. *By the ashes, &c.*] The poet here inveighs against the low and depraved taste of the noblemen in Rome, whose passion it was to become charioteers. The name Damasippus (from Gr. *dai-man*, to tame, and *ippos*, an horse) signifies an horse-tamer, and is applicable not merely to any single person, but to all of the same taste. Damasippus, says he, drives furiously by the ashes and bones of his great progenitors; so totally uninfluenced by their examples of true greatness, as to sink into the mean character of a coachman, or charioteer. The emperor Nero affected

this, and was followed in it by many by way of paying court to him; and indeed the poet here must be understood to glance at this.

148. *Binds the wheel, &c.*] The sufflumen was the drag put on the wheel of a carriage to stop or stay it, that it should not go too fast down hill, or run back when going up hill. The person who attended to put this on was some slave; but Damasippus, though consul, submits to this office himself. Multo sufflamine implies his often doing this.

149. *By night, &c.*] This indeed he does in the night, when he thinks nobody sees him; but the moon and stars are witnesses of the fact, which is so degrading to a man in his situation, and which would not happen had he a due regard to his own dignity. *Tegis* signifies, lit. a witness. Hence, *mult.* that is privy to a thing, conscious. Sat. iii. 49; and sat. xiii. 75.



Intendunt oculos. Finitum tempus honoris  
 Cum fuerit, clarâ Damasippus luce flagellum  
 Sumet, et occursum nusquam trepidabit amici  
 Jam senis, at virgâ prior innuet, atque maniplos  
 Solvet, et infundet jumentis hordea lassia.  
 Interea dum lanatas, torvumque juvenem  
 More Numæ cædit Jovis ante altaria, jurat  
 Hipponam, et facies olida ad præsepia pictas.  
 Sed cum pervigiles placet instaurare popinas,  
 Obvius assiduo Syrophœnix udus amomo  
 Currit, Idumææ Syrophœnix incola portæ,  
 Hospitis affectu Dominum, Regemque salutat,  
 Et cum venali Cyane, succincta lagenâ.  
 Defensor culpæ dicet mihi: fecimus et nos  
 Hæc juvenes. Esto; desisti nempe, nec ultra  
 Fovisti errorem. Breve sit, quod turpiter audeas.  
 Quædam cum primâ resocentur crimina barbâ.  
 Indulge veniam pueris: Damasippus ad illos  
 Thermarum calices, inscriptaque lintea vadit,

150. *The time of honour is finished.*] When he goes out of office at the end of the year.

151. *In the clear light, &c.*] In open day light he will appear as a charioteer.

153. *Now old.*] And therefore grave and sedate; yet Damasippus will feel no shame at meeting him.

—*Make a sign, &c.*] Salute him with a dexterous crack of his whip. See sat. iii. 305-6.

154. *Loosen, &c.*] Will feed his horses himself, coachman like. Manipulum is an handful, armful, or bundle; here we may suppose it to mean a truss of hay.

155. *Kills sheep.*] When he goes to offer sacrifices, according to the rites established by Numa, the successor of Romulus, at the altar of Jupiter.

156-7. *Swears by Hippona.*] Hippona (from ἵππος; an horse) is the goddess he swears by, and in whose name he makes his vows. She was the goddess of horses and stables; her image was placed in the middle of the stalls, and curiously bedecked with chaplets of fresh roses. By *et facies pictas*, we may suppose that there were other deities, of a like

kind, painted on the walls of the stables.

158. *To renew the watchful taverns.*] To renew his visits, and repair to the taverns, where people sat up all night.

159. *A Syrophœnician.*] A name of Syria and Phœnicia, from whence the finest perfumed ointments came, as did also those who prepared them best.

—*Wet, &c.*] Greasy, by continually busying himself in his trade.

160. *Inhabitants of the Idumean gate.*] The Idumean gate at Rome was so called from Vespasian's and Titus's entry through it, when they triumphed over the Jews. Idumæa is a part of Syria, bordering on Judæa. This part of Rome, which was called the Idumean gate, was probably much inhabited by these Syrian perfumers.

161. *With the affectation, &c.*]—The innkeepers at Rome were very lavish of their flatteries and civil speeches to people who came to their houses, in order to engage their custom. This perfumer affects the same, in order to bespeak the custom of Damasippus, and flatters him with the highest titles that he can think of.

Fix their eyes upon him: when the time of honour is finished, 150

Damasippus, in the clear light, the whip will  
Take, and no where tremble at the meeting of a friend  
Now old, but will first make a sign, with his whip; and  
trusses

Of hay will loosen, and pour in barley to his tired beasts.  
Mean time while he kills sheep, and the fierce bullock, 155  
After the manner of Numa, before the altars of Jove, he  
swears by

Hippona, and faces painted at the stinking mangers:  
But when he pleases to renew the watchful taverns,  
A Syrophœnician, wet with a constant perfume, runs to  
Meet him, a Syrophœnician inhabitant of the Idumæan  
gate; 160

With the affectation of an host, he salutes him lord and  
king;

And nimble Cyane with a venal flagon.

A defender of his fault will say to me, "We also have done  
"these things

"When young men." "Be it so—but you left off, nor  
"farther

"Cherished your error.—Let that be short which you  
"shamefully adventure." 165

Some crimes should be cut off with the first beard.

Indulge favour to boys. Damasippus goes to those  
Cups of the hot baths, and to the inscribed linen,

162. *Nimble Cyane.*] The woman of the house loses no time in setting a bottle of liquor before him. *Succinctus cursitat hospes.* HOR. lib. ii. sat. vi. l. 107. *Succinctus*—lit. girt, trussed, tucked up, for the greater expedition.

—*A venal flagon.*] Of wine, which was sold at the tavern.

163. *A defender, &c.*] Some person may perhaps say, by way of excuse.

165. *Let that be short.*] i. e. Stop short, and never persist in doing ill.

"*Nec luisse pudet sed non incidere ludo.*" HOR.

166. *Should be cut off.*] Left off when we come to manhood.

167. *Indulge favour.*] Make all proper allowances for the errors of youth.

—*Damasippus, &c.*] True, one would make every allowance for the follies of young men; but Damasip-

pus is of an age to know and to do better. See l. 169–71.

168. *Cups of the hot baths.*] The *Thermæ*, or hot baths at Rome, were places, where some, after bathing, drank very hard. Hence Epigrammatogr. lib. xii. epigr. 71. cited by Grangius, in his note on this passage.

*Frangendos calices, effundendumque Falernum.*

*Clamabat, biberet, qui modo lotus equis. A scæ sed postquam nummi venisse trecenti,*

*Sobrius a Therms necit abire domum.*

They also drank hot wine, while bathing, to make them perspire.

168. *The inscribed linen.*] Alluding to the brothels, over the doors of which the entertainment which the guests might expect was set forth on painted linen.

Maturus bello Armeniæ, Syriæque tuendis  
 Amnibus, et Rheno, atque Istro. Præstare Neronem 170  
 Securum valet hæc ætas. Mitte Ostia, Cæsar,  
 Mitte; sed in magnâ legatum quære popinâ.  
 Invenies aliquo cum percussore jacentem,  
 Permistum nautis, aut furibus, aut fugitivis,  
 Inter carnifices, et fabros sandapilarum; 176  
 Et resupinati cessantia tympana Galli.  
 Æqua ibi libertas, communia pocula, lectus  
 Non alius cuiquam, nec mensa remotior ulli.  
 Quid facias, talem sortitus, Ponticæ, servum?  
 Nempe in Lucanos, aut Thusca ergastula mittas. 180  
 At vos, Trojugenæ, vobis ignoscitis, et quæ  
 Turpia cerdoni, Volesos Brutosque decebunt.  
 Quid, si nunquam adeo fœdia, adeoque pudendis  
 Utimur exemplis, ut non pejora supersint?  
 Consumptis opibus vocem, Damasippe, locâsti 185

169. *Mature for the war, &c.*—Damasippus is now grown up to manhood, and ripe for entering upon the service of his country.

—*Armenia.*] In the reign of Nero, Armenia excited new and dangerous tumults.

169–70. *Rivers of Syria, &c.*—As the Euphrates, Tigris, and Orontes, which were to be well defended, to prevent the incursions of enemies into Syria.

170. *The Rhine and Ister.*] The former anciently divided Germany and France: the latter means the Danube, the largest river in Europe; as it passeth by Illyricum, it is called the Ister. On the banks of both these rivers the Romans had many conquered nations to keep in subjection, and many others to fear.

171. *This age is able.*] Persons, at the time of life to which Damasippus is arrived, are capable of entering into the armies, which are to protect both the emperor and the empire. By Neronem any emperor may be meant—perhaps Domitian. Sat. iv. 38.

—*Send Cæsar, &c.*] *q. d.* Have you occasion, O Cæsar, for an ambassador to dispatch on business of state to Ostia, or to the coasts of the Roman provinces? Ostia was a city built by

Ancus Martius, at the mouth of the river Tiber. Ostia-æ, sing. or Ostiarum, plur.

172. *Seek your legate, &c.*] If you should choose to employ Damasippus, you must look for him in some tavern, and among the lowest and most profligate company.

175. *Makers of coffins.*] Sandapila was a bier, or coffin, for the poorer sort, especially for those who were executed.

176. *The ceasing drums, &c.*] The priests of Cybele, in their frantic processions, used to beat drums. Here is an account of one asleep on his back, perhaps dead drunk, with his drums by him quite silent. They were called Galli, from Gallus, a river in Phrygia, in which country Cybele was peculiarly worshipped.

177. *There is equal liberty, &c.*—All are here upon one footing; they drink out of the same cup.

—*Another couch, &c.*] The Romans, at their entertainments, lay upon couches, or beds; and people of distinction had their couches ornamented, and some were raised higher than others; but here all were accommodated alike.

178. *Table more remote, &c.*] No table set in a more or less honourable place; no sort of distinction made,

Mature for the war of Armenia, and for defending the  
rivers

Of Syria, and for the Rhine and Ister. To make Nero 170

Safe, this age is able. Send, Cæsar, send to Ostia,

But seek your legate in a great tavern.

You will find him lying by some cut-throat,

Mix'd with sailors, or thieves, or fugitives,

Among hangmen, and makers of coffins, 175

And the ceasing drums of a priest of Cybele lying on his  
back.

There is equal liberty, cups in common, not another couch

To any one, nor a table more remote to any.

What would you do, Ponticus, if you had such a slave ?

You would surely send him among the Lucani, or the Tus-  
can workhouses. 180

But you, sons of Troy, forgive yourselves, and what things

Are base to a cobbler, will become the Volesi or Bruti.

What, if we never use so foul, and so shameful

Examples, that worse cannot remain ?

Thy riches consumed, thy voice, Damasippus, thou hast  
hired to 185

or respect shewn, to one more than  
another. They were all "Hail fel-  
low ! well met !" as we say.

179. *Such a slave, &c.* If you had  
a slave that passed his time in such a  
manner, and in such rascally com-  
pany ; if such a one had fallen to your  
lot, what would you do with him ?

180. *The Lucani.* Lucania was a  
country of Italy, belonging to Na-  
ples, where the slaves were punished  
by being made to dig in fetters.

—*Tuscan workhouses.* Ergastula  
—places of punishment for slaves,  
where they were made to work in  
chains. These were very frequent in  
Tuscany.

181. *Sons of Troy.* A sneer on  
the low-minded and profligate nobi-  
lity, who were proud of deriving  
their families from the ancient Tro-  
jans, who first settled in Italy. See  
sat. i. 86.

—*Forgive yourselves.* Easily find  
out excuses for what you do.

182. *Will become the Volesi or  
Bruti.* By these he means the no-  
bles of Rome, the most ancient fa-  
milies being derived from Valerius

Volesus, who came and settled at  
Rome, with Tatius king of the Sa-  
bines, on the league of amity with  
Romulus. Brutus also was a name  
highly revered, on account of the  
noble acts of some who had borne it.  
Junius Brutus was the first consul  
after the expulsion of the kings ; Do-  
mitius Junius Brutus was one of the  
conspirators against Julius Cæsar ;  
these were the chiefs of a noble fa-  
mily in Rome, who bore the name  
of Brutus.

The poet here observes, that the  
Roman nobility were got to such a  
state of shameless profligacy, that  
they gloried in actions and practices,  
which a low mechanic would have  
been ashamed of, and which would  
have disgraced even a cobbler.

183. *If we never, &c.* *q. d.* What  
will you say, if after the examples  
which I have produced, so infamous  
and shameful, there should remain  
yet worse ?

185. *Damasippus.* See his charac-  
ter, l. 147-180. At last he is sup-  
posed to have ruined himself, and to  
go upon the stage.

Sipario, clamosum ageres ut Phasma Catulli.  
 Laureolum Velox etiam bene Lentulus egit,  
 Judice me, dignus verâ cruce. Nec tamen ipsi  
 Ignoscas populo: populi frons durior hujus,  
 Qui sedet, et spectat triscurria patriciorum: 190  
 Planipedes audit Fabios, ridere potest qui  
 Mamercorum alapas. Quanti sua funera vendant,  
 Quid refert? vendunt nullo cogente Nerone,  
 Nec dubitant celsi Prætoris vendere ludis.  
 Finge tamen gladios inde, atque hinc pulpita pone: 195  
 Quid satius? mortem sic quisquam exhorruit, ut sit  
 Zelotypus Thymeles; stupidi collega Corinthi?  
 Res haud mira tamen, citharædo principe, mimus  
 Nobilis: hæc ultra, quid erit nisi ludus? et illic  
 Dedecus urbis habes: nec mirmillonis in armis, 200

186. *The stage.*] Siparium, properly, is the curtain of a theatre: here, by synec. it denotes the theatre itself.

—*Phasma.*] Catullus wrote a play, entitled *Phasma*, or the Vision; so called from Gr. *φᾱσμα*, *appareo*. Probably the work of some scribbler of that name, full of noise and rant.

187. *Velox Lentulus.*] Another of these profligate noblemen.

—*Laureolus.*] The name of a tragedy, in which the hero Laureolus, for some horrid crime, is crucified.

188. *Worthy, &c.*] Richly deserving to be crucified in earnest, for condescending to so mean a thing as to turn actor upon a public stage.

—*I being judge.*] In my opinion; in my judgment.

189. *The very people.*] Even: the commonalty who attend at these exhibitions.

—*The front of this people, &c.*]—The spectators are still, if possible, more inexcusable, who can impudently sit and divert themselves with such a prostitution of nobility.

190. *Buffooneries.*] Triscurria, from *tris* (Gr. *τρίς*) three times, and *scuria*, a buffoon; the threefold buffooneries of persons acting so out of character.

—*Patricians.*] Noblemen of the highest rank.

191. *Barefooted Fabii*] Planipes.—

an actor or mimic, that acted without shoes, or on the plain ground.

A fine piece of diversion, for the spectators to behold a man, descended from one of the first families, acting so low a part!

192. *Of the Mamerci.*] A great family in Rome, descended from *Mamercus Æmilius*, who, when dictator, subdued the rebels at *Fidenæ*.

A curious entertainment, truly, to see a descendant of this family suffering kicks, and slaps on the face, like a merry-andrew, on a public stage, for the diversion of the people!

192. *Sell their deaths, &c.*] *i. e.* Expose their persons to be put to death. *q. d.* No matter for what price these nobles run the hazard of their lives; they do it voluntarily, therefore nobody will pity them if they be killed. He now proceeds to satirize the noble gladiators.

193. *No Nero compelling, &c.*]—Alluding to the cruelty of *Nero*, who commanded four hundred senators, and six hundred knights, to fight in the amphitheatre; these were excusable, for they could not help it; but this was not the case with those the poet is here writing of, who, of their own accord, exposed their lives upon the stage for hire, like common gladiators; which we may understand by vendunt.

194. *Nor doubt, &c.*] They make

The stage, that thou mightest act the noisy Phasma of Catullus.

Velox Lentulus also acted well Laureolus,  
Worthy, I being judge, a real cross. Nor yet can you  
Excuse the very people: the front of this people is still  
harder,

Who sits, and beholds the buffooneries of patricians: 190  
Hears barefoot Fabii—who can laugh at the slaps  
Of the Mamerci. At what price they may sell their deaths  
What does it signify? they sell them, no Nero compelling,  
Nor doubt to sell them to the shows of the haughty prætor.  
But imagine the swords there, and put the stage here: 195  
Which is best? has any one so feared death, that he should  
be

Jealous of Thymele; the colleague of stupid Corinthus?  
Yet it is not surprising, when the prince is a harper, that  
the noble

Is a mimic: after these things, what will there be but a  
play? and there

You have the disgrace of the city: Gracchus, neither in  
the arms of a Mirmillo, 200

no scruple to engage in the shows of gladiators given by the prætor, who sat on high, exalted in a car, to direct and superintend the whole. See sat. x. l. 36. They hire themselves, as it were, for this purpose.

195. *Imagine the swords, &c.*—Suppose you were to choose, put the lists for sword-playing on one hand, the stage on the other, which should you think best; which would you choose?

196. *Has any one, &c.* Has any one known the fear of death so much, as not to risk his life in a combat, rather than to play the fool as an actor.

We are to understand the poet here to say, that it is more shameful to act upon the stage, than to fight as a gladiator, though at the hazard of life: for who would not detest to play the part of the cuckold Latinus, the jealous husband of Thymele, or be a fellow-actor with that stupid fellow Corinthus, a low mimic and buffoon.

197. *Thymele.* See sat. i. l. 34. and note.

198. *Prince a harper.* No wonder

a nobleman, born under the reign of Nero, who turned actor and harper himself, should be influenced by, and follow the example of the emperor.

The poet is here shewing the mischief which accrues from the evil example of princes.

199. *After these things, &c.* After this, what can you expect, but that it should become a general fashion, and that nothing should be found, in the polite world, but acting plays and prize-fighting. Ludus signifies both.

—*There.* i. e. In that manner of employment, so unworthy the nobility of Rome, you have Gracchus, &c. Some read Illud, agreeing with dedecus—*q. d.* You have Gracchus, that disgrace, &c.

200. *The disgrace, &c.* A severe rebuke of Gracchus, a nobleman of one of the greatest families in Rome, who debased himself, to the scandal of even the city itself, in fighting upon the stage. Juvenal censures him for three enormities at once.

1st. For his baseness, in such a condescension.

Nec clypeo Gracchum pugnantem, aut falce supinâ,  
 (Damnat enim tales habitus, sed damnat et odit,)  
 Nec galeâ frontem abscondit: movet ecce tridentem,  
 Postquam libratâ pendentia retia dextrâ  
 Nequicquam effudit, nudum ad spectacula vultum 205  
 Erigit, et totâ fugit agnoscendus arenâ.  
 Credamus tunicæ, de faucibus aurea cum se  
 Porrigat, et longo jactetur spira galero.  
 Ergo ignominiam graviolem pertulit omni  
 Vulnere, cum Graccho jussus pugnare secutor. 210  
 Libera si dentur populo suffragia, quis tam  
 Perditus, ut dubitet Senecam præferre Neroni?  
 Cujus supplicio non debuit una parari  
 Simia, nec serpens unus, nec culeus unus.  
 Par Agamemnonidæ crimen; sed causa facit rem 215

2ndly. For his impudence, in not choosing an habit which might have disguised him.

3dly. For his cowardice in running away, and meanly shewing himself to the people to obtain their favour.

—*Mirmillo.*] There were two sorts of gladiators among the Romans, which had different names according to the arms and habit which they appeared in. One fought with a sword, or *falcion*, shaped like a scythe (*falce*) in his right hand, a target on his left arm, and an helmet on his head; he was called *Mirmillo*, (from *μυρμος*, an ant, which is covered with scales like armour. See *ANSW.*) or *Secutor*: the other wore a short coat without sleeves, called *tunica*; a hat on his head; he carried in his right-hand a javelin, forked like a trident, called *fuscina*; on his left arm a net, in which he endeavoured to catch his adversary, and from thence was called *Retiarius*.

Now Gracchus did not take the arms of the *Mirmillo*, which would have covered him from being so easily known, but took the habit of the *Retiarius*, and impudently exposed his person to the knowledge of the beholders.

203. *A trident.*] The *fuscina*. See note on l. 200.

204. *After the acts, &c.*] It was the play of the *Retiarius* to throw his

net over the *Mirmillo*, and so, confining him, to have him in his power; to this end he took the best aim he could, balancing the net as exactly as possible, that it might cover his mark. But Gracchus missed it, and then fled to escape his antagonist.

205. *The scaffolds.*] *Spectacula*—the scaffolds on which the spectators sat to behold the shows. *Spectaculum* sometimes signifies a beholder. *ANSW.* No. 4.

206. *Acknowledged, &c.*] Be known by the spectators, that, seeing who he was, they might not make the signal for his being put to death, as a bad and cowardly gladiator. See sat. iii. l. 36, note 2.

—*Arena.*] Literally signifies sand; but, by metonymy, the part of the amphitheatre where the gladiators fought, because strewed with sand, to keep them from slipping, and to drink up the blood.

207. *Trust to his tunic.*] The *Retiarius* wore a sort of coat without sleeves, called *tunica*—hence Gracchus is called *tunicatus*. His was so rich and magnificent, as plainly to shew what he was. Some instead of *credamus* read *cedamus*, let us yield—i. e. to the evidence of his habit, to prove his rank.

—*Since, &c.*] Cum—here used as *quandoquidem*—forasmuch as—seeing that.

Nor fighting with the sleek, up-held scythe,  
(For he condemns such habits, he condemns and hates them,)

Nor hides his forehead with an helmet: behold he moves a trident,

After the nets, hanging from his balanced right-hand,  
He has cast in vain, his countenance naked to the scaffolds  
He erects, and flies to be acknowledged over the whole arena. 206

Let us trust to his tunic, since a golden wreath from his jaws

Stretches itself, and is tossed from his long cap.

Therefore the Secutor bore an heavier ignominy than any  
Wound, being commanded to fight with Gracchus. 210

If free suffrages were allowed the people, who is so  
Lost, as that he should doubt to prefer Seneca to Nero?  
For whose punishment there ought not to be prepared  
One ape, nor one serpent, nor one sack.

The crime of Orestes was equal; but the cause makes the thing 215

—*A golden wreath.*] The spira was a band, or twisted lace, which was fastened to the hat, and tied under the chin, to keep it upon the head. This band, or lace, also, being of gold, plainly shewed that he was no common gladiator.

—“ See

“ *His coat and hat-band shew his quality.*” STEPNEY.”

208. *Stretches itself, &c.*] Being untied, hangs down on each side of his face—*porrigat defaucibus*—loosely from the hat, or cap, which, having an high crown, appeared of a considerable length from the base to the top—*longo galero*.

—*Is tossed.*] Blown to and fro by the air, in his running from the Mirmillo.

209. *The Secutor.*] Or follower. The Mirmillo was so called from his following the Retiarius to kill him, after the latter had missed with his net, unless his life were begged.

—*An heavier ignominy, &c.*] The gladiator who fought with so inexperienced and cowardly a fugitive, got more dishonour in fighting with him, though he overcame him, than if he

had himself received a wound from a brave and experienced antagonist.

211. *If free suffrages, &c.*] If the people were allowed to give their votes freely. See sat. x. 77-81.

212. *Seneca to Nero.*] Lucius Seneca, uncle to Lucan the poet, and appointed tutor to Nero by Agrippina, who recalled him from banishment. He was an orator, poet, philosopher, and historian. He was put to death by Nero. *q. d.*—Who is so lost to all sense of virtue, who so abandoned, as even to doubt whether he should prefer Seneca to Nero?

213. *For whose punishment.*] *i. e.* For Nero's.

213-14. *Nor one ape, &c.*] A parricide, by the Roman law, was sewn up in a sack, with a cock, a serpent, an ape, and a dog, and thrown into the sea.

The poet means, that Nero's many parricides deserved more than one death.

215. *Of Orestes.*] Agamemnonides, the son of Agamemnon and Clytemnestra.

—*Crime equal.*] He slew his mother, and therefore was a parricide as



Dissimilem : quippe ille ~~Patris~~ auctoribus ultor  
 Patris erat cæsi media in ~~hæc~~ popula : sed nec  
 Electræ jugulo se polluit, aut Spartani  
 Sanguine conjugii : nullis aconita propinquis  
 Miscuit : in scena nunquam cantavit Orestes : 220  
 Troica non scripsit. Quid enim Virginius armis  
 Debuit ulcisci magis, aut cum Vindice Galba ?  
 Quid Nero tam sævâ, crudâque tyrannide fecit ?  
 Hæc opera, atque hæ sunt generosi principis artes,  
 Gaudentis fœdo peregrina ad pulpita cantu 225  
 Prostitui, Graiæque apium meruisse coronæ.  
 Majorum effigies habeant insignia vocis,  
 Ante pedes Domitî longum tu pone Thyestæ  
 Syrma, vel Antigones, seu personam Menalippes,

well as Nero, who slew his mother Agrippina, by whose means he got the empire.

—*The cause makes, &c.*] The occasion and the motive from which Orestes acted were very different from that of Nero, and therefore make a great difference as to the act itself.

216. *Was the avenger, &c.*—Orestes killed his mother Clytemnestra, because she, with her paramour, Ægysthus, had murdered his father Agamemnon; therefore Orestes might be looked upon as a minister of divine justice, to execute the vengeance of the gods, and to act, as it were, by their command.

217. *In the midst of his cups.*—Homer—*Odys.* δ. and λ.—is of Juvenal's opinion, that Agamemnon was slain at a banquet, when he little expected such treatment.

Homer, as well as Juvenal, justifies this revenge, as being undertaken by the advice of the gods.

218. *Throat of Electra.*] Orestes did not kill his sister Electra, as Nero did his brother Britannicus. *HOR.* lib. ii. sat. iii. l. 137–40.

219. *Spartan wedlock.*] He did not kill his wife Hermione, the daughter of Menelaus king of Sparta, as Nero murdered his wives Octavia, Antonia, and Poppæa.

—*Poison for none, &c.*] As Nero did for his brother Britannicus, and for his aunt Domitia.

220. *Never sang, &c.*] Orestes, (see sat. i. l. 5, note,) mad as he was, never sang upon the stage, as Nero did, who not only sang upon the theatre among the ordinary comedians, but took a journey to Greece, on purpose to try his skill among the most famous artists, from whom he bore away the garland, and returned to Rome in triumph, as if he had conquered a province.

221. *Never wrote Troica.*] Nero had also the vanity of being thought a good poet, and made verses on the destruction of Troy, called *Troica*; and, it is reported, that he set Rome on fire, in order to realize the scene better. It is also said, that he placed himself, dressed in a theatrical habit, on an eminence in Rome, and sang a part of his *Troica* to his harp, during the conflagration.

—*What ought Virginius, &c.*—Nero's monstrous frolics and cruelties could not but make the people weary of his government. Virginius Rufus, his lieutenant-general in Gaul, by the assistance of Junius Vindex, (a nobleman of that country,) soon persuaded the armies under his command to fall from their allegiance, and solicited Sergius Galba, lieutenant-general in Spain, to do the like, by offering him the empire in favour of mankind, which he at last accepted, upon intimation that Nero had issued secret orders to dispatch him, and marched, with all the forces he could

Unlike, for he, the gods being commanders, was the  
avenger

Of a father slain in the midst of his cups: but he neither  
Polluted himself with the throat of Electra, nor with the  
blood

Of Spartan wedlock: poison for none of his relations  
Did he mix. Orestes never sang upon the stage: 220  
Never wrote Troics: for what ought Virginius with his  
arms

Rather avenge, or Galba with Vindex?

What did Nero in a tyranny so savage and bloody?

These are the works, and these the arts of a noble prince,  
Rejoicing, with shameless song, on foreign stages to be 225  
Prostituted, and to have deserved the parsley of a Grecian  
crown.

"Let the statues of your ancestors have the tokens of your  
voice,

"Before the feet of Domitius do thou place the long gar-  
ment

"Of Thyestes; or of Antigone; or the mask of Menalippe;

gather, towards Rome. Nero, not being in a condition to oppose such troops, fell into despair, and endeavoured to make his escape; he put himself in disguise, and crept, with four attendants only, to a poor cottage, where, perceiving he was pursued, as a sacrifice to public vengeance, and fearing to fall into the hands of the people, with much ado he resolved to stab himself.

223. *What did Nero, &c.*] What, among all his acts of cruelty and tyranny, has he ever done worthy a prince? what has he achieved by them? or, indeed, what beside these can be said of him?

224. *These are the works, &c.*] If you ask me, says an answerer, I will tell you all that can be said of him; viz. That it was his delight to prostitute the dignity of a prince, to the meanness of a common fidler, by exposing himself on the public stages of Greece, that, instead of glorying in real crowns of triumph, his ambition was to get a garland of parsley (the reward of the best fidler) in the Nemean games, from the Grecian music-masters. These games were

celebrated to the memory of Archemorus, the young son of Lycurgus.

227. *"Let the statues, &c."*] As such were your exploits, O Nero, and you have no other trophies wherewith to ornament the statues of your ancestors, let the parsley-crown, which you won by singing, be placed before them. Insigne, plur. insignia, signifies all marks and tokens of honour, such as crowns, robes, &c.

228. *"Of Domitius."*] Thy grandfather and father, both of which were named Domitius. His father was Caius Domitius Ahenobarbus, consul, and afterwards governor of Transalpine Gaul; he was slain in the war with Pompey.

229. *"Of Thyestes; or of Antigone."*] i. e. The dress which you wore when you played in the tragedies so called. Syrma, a long garment which tragic players used.

—"The mask of Menalippe." The mask which you wore when you acted the part of Menalippe, the sister of Antiope, queen of the Amazons, in the comedy of Euripides, written on her story. She was taken captive by Hercules, and given Theseus to wife.

Et de marmoreo citharam suspende colosso. 230  
 Quis, Catilina, tuis natalibus, atque Cethegi  
 Inveniet quicquam sublimius? arma tamen vos  
 Nocturna, et flammæ domibus templisque parâstis,  
 Ut Braccatorum pueri, Senonumque minores,  
 Ausi quod liceat tunicâ punire molestâ : 235  
 Sed vigilat consul, vexillaque vestra coërcet.  
 Hic novus Arpinas, ignobilis, et modo Romæ  
 Municipalis eques, galeatum ponit ubique  
 Præsidium attonitis, et in omni gente laborat.  
 Tantum igitur muros intra toga contulit illi 240  
 Nominis et tituli, quantum non Leucade, quantum  
 Thessaliæ campis Octavius abstulit udo  
 Cædibus assiduus gladio. Sed Roma parentem,  
 Roma patrem patriæ Ciceronem libera dixit.

230. "*Suspend an harp,*" &c.]—Nero, according to Pliny, erected a colossal statue of Augustus, one hundred and ten feet high, (according to Suetonius, one hundred and twenty.) Suetonius, de Ner. ii. 10. says, that Nero honoured highly a harp that was given him by the judges, (in his contest with the Grecian musicians,) and commanded it to be carried to the statue of Augustus. This the poet alludes to in this place.

The apostrophe to Nero, in the above four lines, is conceived with much humour, and at the same time with due severity; these are greatly heightened by the ironical use of the word insignia, l. 227.

231. *Catilina.*] The conspirator, whose plots and contrivances were found out and defeated by Cicero. He was so debauched and profligate, that his name is frequently used to denote the vilest of men. So Juvenal, sat. xiv. 41, 2.

—*Catilinam*

*Quocunque in populo videas, quocunque sub axe.*

Yet he was well born.

232. *Cethegus.*] Caius, one of the conspirators with Catiline, a man of senatorial dignity.

232-3. *Nocturnal arms.*] Meditated the destruction of the people of Rome by night, and armed yourselves accordingly with torches, and other instruments of mischief.

234. *Sons of the Gauls.*] Bracca-

torum. The Gauls were called Braccati, from the breeches, or trowsers, which the people of Narbonne and Provence used to wear.

—*Senones.*] A people of the ancient race of the Celtæ, inhabiting the Lionnois in Gaul.

These people, under Brennus, their general, sacked and burnt Rome, and besieged the capitol, but, by the conduct and valour of the dictator Camillus, were defeated.

235. *A pitched coat.*] *Tunica molesta.* This was a coat, or garment, bedaubed and interwoven with pitch and other combustibles, and put on criminals, who were chained to a post, and thus burnt alive. See AINSW. *Molestus.* This instrument of torture was expressed by the phrase, *tunica molesta.*

The emperor Nero, after charging the Christians with setting Rome on fire, publicly tortured and slew them on the stages in the day-time, and at night put tunice molestæ on their bodies, and lighted them up, by way of torches, in the night-time. Comp. sat. i. l. 141. note 2.

236. *The consul.*] Cicero was then consul.

—*Restrains your banners.*] Under which many wicked and desperate men had enlisted: but the fury of their arms was restrained by the vigilance of the consul, who watched all their motions.

"And suspend an harp from a marble colossus." 230  
 Who, Catiline, will find out any thing more noble than  
 your birth,  
 Or than that of Cethegus? but yet, nocturnal  
 Arms, and flames, for the houses and temples ye prepared,  
 As sons of the Gauls; or the posterity of the Senones,  
 Attempting what it would be right to punish with a pitched  
 coat: 235  
 But the consul is vigilant, and restrains your banners.  
 This new man of Arpinum, ignoble, and lately at Rome  
 A municipal knight, puts every where an helmeted  
 Safeguard for the astonished people, and labours every  
 where.  
 Therefore the gown conferred on him, within the walls,  
 more fame 240  
 And honour, than Octavius brought away from Leucas, or  
 from  
 The fields of Thessaly, by his sword wet  
 With continual slaughters: but Rome, the parent,  
 Rome set free, called Cicero the father of his country.

237. *New man.*] The Romans gave this name to those who were the first dignified persons of their family, and who themselves were of obscure birth. Catiline, in derision, urged this name in contempt against Cicero.

—*Arpinum.*] An ancient town of the Volsci in Italy, famous for being the birth-place of Tully and Marius.

Arpinum signifies one of Arpinum.

—*Ignoble.*] Of mean extraction.

238. *A municipal knight.*] *Municipalis* signified one who belonged to a town free of the city of Rome; this was the case with Tully, who was born at Arpinum, and had been, soon after his coming to Rome, admitted into the equestrian order. Catiline called him therefore *municipalisesques*, in contempt.

—*Helmeted.*] Armed. *Synec.* like *galeatus*, sat. i. 155; and *caligatus*, sat. iii. 310.

239. *Astonished people.*] Who were dreadfully terrified by the designs and attempts of the conspirators.

—*Labours every where.*] Bestirs himself in all quarters, for the security of the city.

I take—in omni gente—in this place, to mean something like *ubique*

*gentium*, which signifies every where, in what part of the world soever.

And indeed Tully not only shewed his activity within the city, but he disposed guards and spies throughout all Italy, as well as among every tribe of the Roman people, finding out, by the Allobroges and others, the designs of the traitors.

240. *The gown.*] His robe of office; but here, by metonym. his prudence and wise counsels. Toga here is opposed to *gladio*, l. 243.

241. *Octavius.*] Cæsar, afterwards called Augustus.

—*Leucas.*] A promontory of Epirus, called also Leucate, near which Octavius Cæsar defeated Antony and Cleopatra, in a bloody naval battle.

242. *Fields of Thessaly, &c.*] Philippi, in Thessalia, where he defeated Brutus and Cassius.

244. *Rome set free.*] Delivered and set free from the dangers that threatened it, and restored to its laws and liberties, which for a while had been suspended by the public troubles.

—*Father of his country.*] This honourable title was given to Cicero, after the defeat of Catiline's conspiracy.

Arpinas alius Volscorum in monte solebat 245  
 Poscere mercedes alieno lassus aratro;  
 Nodosam post hæc frangebatur vertice vitem,  
 Si lentus pigrâ muniret castra dolabrâ:  
 Hic tamen et Cimbros, et summa pericula rerum  
 Excipit, et solus trepidantem protegit urbem. 250  
 Atque ideo postquam ad Cimbros, stragemque volabant,  
 Qui nunquam attigerant majora cadavera, corvi,  
 Nobilis ornatur lauro collega secundâ.  
 Plebeie Deciorum animæ, plebeia fuerunt  
 Nomina: pro totis legionibus hi tamen, et pro 255  
 Omnibus auxiliis, atque omni plebe Latinâ  
 Sufficiunt Dis infernis, Terræque parenti:  
 Pluris enim Decii, quam qui servantur ab illis  
 Ancilla natus trabeam et diadema Quirini,  
 Et fasces meruit, regum ultimus ille bonorum. 260  
 Proditâ laxabant portarum claustra tyrannis

He was the first who bore it. It was afterwards given to some of the emperors; but much more from flattery, than because they deserved it.

245. *Another Arpinian.*] C. Marius, who also came from Arpinum, was a poor ploughman there, who hired himself out to plough the ground of others.

—*Of the Volsci.*] Arpinum was an ancient city in the country of the Volsci, now called Arpino, between Tuscany to the west, and Campania to the east.

247. *He broke a knotty vine, &c.*] The Roman centurions used to carry a piece of tough vine-branch in their hands, with which they corrected the soldiers when they did amiss. Marius was once a private soldier, and had had the centurion's stick broke upon his head, for being lazy at his work, when set to chop with an axe the wood used in fortifying the camp against the enemy.

249. *The Cimbri.*] The Teutones and Cimbri, neighbouring nations, joined their forces, and marched towards Rome, by which they struck a terror throughout Italy; but C. Marius, with Q. Catullus the consul, marched out against them, sustained their attack, and totally defeated them.

—*Dangers of affairs.*] When the

affairs of Italy, of Rome especially, seemed to be in the utmost danger from these powerful enemies.

250. *And alone, &c.*] Though Q. Catullus was with Marius in this victory, yet Marius was the commander in chief in the Cimbrian war, therefore the whole honour of the victory was ascribed to him. Comp. l. 253.

251. —*After—the crows, &c.*] And other birds of prey, which, after the battle, came to feed upon the slain. See *HOM. IL. i. 5. 2. 393*, et al. *g. d.* After the battle was ended. See sat. iv. l. 109.

252. *Greater carcasses.*] The Cimbri were, in general, men of large stature.

253. *His noble colleague.*] Q. Catullus, who had been second in command, and was of noble birth.

—*Is adorned with the second laurel.*] Received only the second honours of the day.

254. *The Decii, &c.*] These, though originally of low extraction, yet gained immortal honours, by sacrificing their lives for their country; the father in the Latin war, the son in the Etruscan, and the grandson in the war against Pyrrhus.

255. *Whole legions, &c.*] The Romans had a superstition, that if their general would consent to be devoted to death, or sacrificed to Jupiter

Another Arpinian, in the mountain of the Volsci, used 245  
To demand wages, tired with the plough of another man ;  
After this he broke a knotty vine with his head,  
If, idle, he fortified the camp with a lazy axe.

Yet he both the Cimbri, and the greatest dangers of  
affairs,

Sustains, and alone protects the trembling city. 250

And so, after to the Cimbri, and to the slaughter, the  
crows

Flew, who had never touched greater carcasses,  
His noble colleague is adorned with the second laurel.

The souls of the Decii were plebeian, their names  
Plebeian : yet these, for whole legions, and for all 255

Our auxiliaries, and for all the Latin common people,

Suffice for the infernal Gods, and parent Earth :

For the Decii were of more value than those who were  
saved by them.

Born from a servant maid, the robe and diadem of Romulus,  
And the fasces, that last of good kings deserved. 260

The youths of the consul himself were opening the fasten-  
ings

Mars, the Earth, and the infernal Gods, all the misfortunes of his party would be transferred on their enemies. This opinion was confirmed by several successful instances, particularly two, in the persons of the Decii, father and son. The first being consul with Manlius in the wars against the Latins, and perceiving the left wing, which he commanded, give back, called out to Valerius the high priest to perform on him the ceremony of consecration, (LIVY, lib. viii.) and immediately spurred his horse into the thickest of the enemies, where he was killed, and the Romans gained the battle. His son afterwards died in the same manner in the war against the Gauls, with the like success.

257. *Suffice.* i. e. To appease, and render them propitious to the Roman arms.

258. *More value, &c.* Such men as these are to be more highly prized than all the army and people for whom they thus nobly sacrificed their lives.

259. *Born from a servant maid.*—Servius Tullius, born of the captive Oriculana. But Livy supposes her

to have been wife to a prince of Corniculum, (a town of the Sabines in Italy,) who was killed at the taking of the town, and his wife carried away captive by Tarquinius Priscus, and presented as a slave to his wife Tanaquil, in whose service she was delivered of this Tullius.

259. *The robe, &c.* The ensigns of royalty are here put for the kingdom, or royalty itself ; so the fasces, for the highest offices in the state. See sat. iii. 118, note.

—*Romulus.* Called Quirinus. See sat. iii. l. 67, note on "O Quirinus."

260. *Last of good kings.* Livy says that, with him, *justa ac legitima regna ceciderunt.*

261. *Youths of the consul, &c.*—The two sons of L. Junius Brutus, Titus and Tiberius, who, after their father had driven Tarquin, and his whole race, out of Rome, and taken an oath of the Romans never more to suffer a king, entered into a conspiracy to restore the Tarquins ; the sum of which was, that the gates of the city should be left open in the night-time for the Tarquins to enter : to this purpose they sent letters, un-

Exulibus juvenes ipsius consulis, et quos  
 Magnum aliquid dubiâ pro libertate deceret,  
 Quod miraretur cum Coclite Mutius, et quæ  
 Imperii fines Tiberinum virgo natavit. 265  
 Occulta ad patres produxit crimina servus  
 Matronis lugendus: at illos verbera justis  
 Afficiunt pœnis, et legum prima securis.  
 Malo pater tibi sit Thersites, dummodo tu sis  
 Æacidæ similis, Vulcaniaque arma capessas, 270  
 Quam te Thersitæ similem producat Achilles.  
 Et tamen, ut longe repetas, longeque revolvās  
 Nomen, ab infami gentem deducis asylo:  
 Majorum primus quisquis fuit ille tuorum,  
 Aut pastor fuit, aut illud, quod dicere nolo. 275

der their own hands, with promises to this effect.

—*The fastenings, &c.*] The bars of the city gates, which were to be betrayed to the Tarquins.

262. *Exiled tyrants.*] The Tarquins.

263. *Some great thing, &c.*] It would have been becoming these sons of the patriot Brutus to have stricken some great stroke, that might have tended to secure the public liberty; which, under the new government, after the expulsion of the kings, must have been in a doubtful and uncertain state; not as yet established.

264. *Mutius.*] Scævola, who, when Porsenna, king of Tuscany, had entered into an alliance with the Tarquins, to restore them by force, went into the enemy's camp with a resolution to kill their king Porsenna, but, instead of him, killed one of his officers; and, being brought before the king, and finding his error, burnt off his right hand, as a penalty for his mistake.

—*Cocles.*] Horatius, being to guard a bridge, which he perceived the enemy would soon be master of, he stood and resolutely opposed part of their army, while his own party repassed the bridge, and broke it down after them. He then threw himself, armed as he was, into the Tiber, and escaped into the city.

265. *Who swam, &c.*] Ciclia, a

Roman virgin, who was given to king Porsenna as an hostage, made her escape from the guards, and swam over the Tiber. King Porsenna was so stricken with these three instances of Roman bravery, that he withdrew his army, and courted their friendship.

266. *A slave.*] Vindicius, a slave who waited at table, overhearing part of the discourse among the conspirators, went strait to the consuls, and informed them of what he had heard. The ambassadors from the Tarquins were apprehended and searched; the letters above mentioned were found upon them, and the criminals seized.

—*Bewailed by matrons, &c.*] By the mothers of such of the conspirators as were put to death, as the sad cause of their destruction, by accusing them to the senate.

—*Produced.*] Produxit—brought out, discovered.

267. *But stripes, &c.*] The proof being evident against them, they suffered the punishment (which was newly introduced) of being tied naked to a stake, where they were first whipped by the lictors, then beheaded: and Brutus, by virtue of his office, was unhappily obliged to see this rigorous sentence executed on his own children. See *Æn.* vi. 817-23.

268. *First are of the laws.*] i. e. The first time this sentence had been

Of the gates, betrayed to the exiled tyrants, and whom  
Some great thing for doubtful liberty might have become,  
Which Mutius, with Cocles, might admire, and the virgin  
Who swam the Tiber, the bounds of our empire. 265  
A slave, to be bewailed by matrons, produced their hidden  
crimes

To the fathers: but stripes affected them with just  
Punishment, and the first axe of the laws.

I had rather thy father were Thersites, so thou art  
Like Achilles, and take in hand the Vulcanian arms, 270  
Than that Achilles should produce thee like Thersites.  
And yet, however far you may fetch, and far revolve  
Your name, you deduce your race from an infamous  
asylum.

Whoever he, the first of your ancestors, was,  
Either he was a shepherd, or that which I am unwilling to  
say. 275

executed since the making of the  
law.

269. *Thersites.*] An ugly buffoon  
in the Grecian army before Troy.  
See HOM. IL. II. l. 216-22.

270. *Achilles.*] *Æacides*, or—is,  
so called from his grandfather *Æacus*,  
who was the father of *Peleus*, the  
father of *Achilles*.

—*The Vulcanian arms.*] Or ar-  
mour, that was made by *Vulcan*, at  
the request of *Thetis*, the mother of  
*Achilles*, which could be pierced by  
no human force.

271. *Than that Achilles, &c.*] The  
poet here still maintains his argu-  
ment, viz. that a virtuous person, of  
low and mean birth, may be great  
and respectable: whereas a vicious  
and profligate person, though of the  
noblest extraction, is detestable and  
contemptible.

272. *However far, &c.*] Juvenal  
here strikes at the root of all family-  
pride among the Romans, by carry-  
ing them up to their original. Re-  
volve, roll or trace back, for however  
many generations.

273. *An infamous asylum.*] *Romu-  
lus*, in order to promote the peo-  
pling of the city in its first infancy,  
established an asylum, or sanctuary,

where all outlaws, vagabonds, and  
criminals of all kinds, who could  
make their escape thither, were sure  
to be safe.

275. *Either he was a shepherd.*—  
As were *Romulus* and *Remus*, and,  
their bringer up, *Faustulus*.

—*Unwilling to say.*] As the poet  
does not speak his own meaning, it  
may not be very easy to determine  
it; but it is likely that he would in-  
sinuate, that none of the Romans had  
much to brag of in point of family  
grandeur, and that none of them  
could tell but that they might have  
come from some robber, or cut-throat,  
among the first fugitives to *Rome*,  
or even from something worse than  
that, if worse could be: and indeed  
*Romulus* himself, their founder, was  
a parricide, for he is said to have  
killed his brother *Remus*.

Thus Juvenal concludes this fine  
Satire on family-pride, which he  
takes every occasion to mortify, by  
shewing, that what a man is in him-  
self, not what his ancestors were, is  
the great matter to be considered.

*Worth makes the man, the want of  
it the fellow;  
The rest is all but leather or pryn-  
ello.* POPE.



## Satira Decima.

### ARGUMENT.

*The Poet's design in this Satire, which deservedly holds the first rank among all performances of the kind, is to represent the various wishes and desires of mankind, and to shew the folly of them. He mentions riches, honours, eloquence, fame for martial achievements, long life, and beauty, and gives instances of their having proved ruinous to the possessors of them. He concludes,*

OMNIBUS in terris, quæ sunt a Gadibus usque  
Auroram et Gangem, pauci dignoscere possunt  
Vera bona, atque illis multum diversa, remotâ  
Erroris nebulâ: quid enim ratione timemus,  
Aut cupimus? quid tam dextro pede concipis, ut te  
Conatûs non pœniteat, votique peracti?  
Evertère domos totas optantibus ipsis  
Dî faciles. Nocitura togâ, nocitura petuntur

▪ This satire has been always admired; Bishop Burnet goes so far, as to recommend it (together with Persius) to the serious perusal and practice of the divines in his diocese, as the best common places for their sermons, as the storehouses and magazines of moral virtues, from whence they may draw out, as they have occasion, all manner of assistance for the accomplishment of a virtuous life. The tenth Satire (says Crusius in his Lives of the Roman Poets) is inimitable for the excellence of its morality, and sublime sentiments.

*Line 1. Gadea.* An island without the streights of Gibraltar in the south part of Spain, divided from the continent by a small creek. Now called Cadiz, by corruption Calcs.

*2. The East.* Aurora, (quasi aurea hora, from the golden-coloured splen-

dour of day-break,) metonym. the East.

—*Ganges.*] The greatest river in the East, dividing India into two parts.

*3-4. Cloud of error.*] That veil of darkness and ignorance which is over the human mind, and hides from it, as it were, the faculty of perceiving our real and best interests, as distinguished from those which are deceitful and imaginary.

*4. What, with reason.*] According to the rules of right and sober reason.

*5. So prosperously, &c.*] Tam dextro pede—on so prosperous a footing—with ever such hope and prospect of success, that you may not repent your endeavour (conatus) and pains to accomplish it, and of your desires and wishes being fully completed and answered?—votique peracti.

## Tenth Satire.\*

### ARGUMENT.

*therefore, that we should leave it to the gods to make a choice for us, they knowing what is most for our good. All that we can safely ask is health of body and mind: possessed of these, we have enough to make us happy, and therefore it is not much matter what we want besides.*

IN all lands, which are from Gades to  
The East and the Ganges, few can distinguish  
True good things, and those greatly different from them,  
the cloud  
Of error removed: for what, with reason do we fear,  
Or desire? what do you contrive so prosperously, that  
you  
May not repent of your endeavour, and of your accom-  
plished wish?  
The easy gods have overturned whole houses, themselves  
Wishing it. Things hurtful by the gown, hurtful by war-  
fare,

The right and left were ominous—  
dexter-a-um, therefore, signifies lucky,  
favourable, fortunate, propitious—as  
laevus-a-um, unlucky, inconvenient,  
unseasonable.

Tam dextro pede is equivalent to  
tam fausto—secundo—prospero pede.

I pede fausto—go on and prosper.  
HOR. lib. ii. epist. ii. l. 37. So VINO.  
ÆN. viii. l. 302.

Et nos et tua dexter adî pede sacra  
secundo.

"Approach us, and thy sacred  
rites, with thy favourable pre-  
sence."

Pes—lit. a foot, that member of  
the body on which we stand—some-  
times means the foundation of any  
thing—a plot for building;—so, in a

moral sense, those conceptions and  
contrivances of the mind, which are  
the foundations of human action, on  
which men build for profit or happi-  
ness:—this seems to be its meaning  
here.

7. *The easy gods, &c.*] The gods,  
by yielding to the prayers and wishes  
of mankind, have often occasioned  
their ruin, by granting such things as  
in the end proved hurtful. So that,  
in truth, men, by wishing for what  
appeared to them desirable, have, in  
effect, themselves wished their own  
destruction.

8. *By the gown.*] Toga here being  
opposed to militia, may allude to the  
gown worn by the senators and ma-  
gistrates of Rome; and so, by me-

Militiâ. Torrens dicendi copia multis,  
 Et sua mortifera est facundia. Viribus ille 10  
 Confusus periit, admirandisque lacertis.  
 Sed plures nimis congesta pecunia curâ  
 Strangulat, et cuncta exsuperans patrimonium census,  
 Quanto delphinis balæna Britannica major.  
 Temporibus diris igitur, jussuque Neronis, 15  
 Longinum, et magnos Senecæ prædivitis hortos  
 Clausit, et egregias Lateranorum obsidet ædes  
 Tota cohors: rarus venit in cœnacula miles.  
 Pauca licet portes argenti vascula puri,  
 Nocte iter ingressus, gladium contumque timebis, 20  
 Et motæ ad lunam trepidabis arundinis umbram.  
 CANTABIT VACUUS CORAM LATRONE VIATOR.  
 Prima fere vota, et cunctis notissima templis,  
 Divitiæ ut crescant, ut opes; ut maxima toto  
 Nostra sit arca foro: sed nulla aconita bibuntur 25

ton. signify their civil officers in the government of the state.—*q. d.* Many have wished for a share in the government and administration of civil affairs, others for high rank and post of command in the army, each of which have been attended with damage to those who have eagerly sought after them.

9. *A sunt copiousness, &c.* Many covet a great degree of eloquence; but how fatal has this proved to possessors of it! Witness Demosthenes and Cicero, who both came to violent deaths;—the former driven, by the malice of his enemies, to poison himself: the latter slain by order of M. Antony. See KEYSER'S Travels, vol. II. p. 342, note.

10. *To his strength.* Alluding to Milo, the famous wrestler, born at Croton, in Italy, who, presuming too much on his great strength, would try whether he could not rend asunder a tree which was cleft as it grew in the forest; it yielded at first to his violence, but it closed presently again, and, catching his hands, held him, till the wolves devoured him.

12. *Destroya.* Lit. strangles. Met. ruins, destroys. Strangulo quasi stringo gulam.

The poet is here shewing, that, of all things which prove ruinous to the

possessors, money, and especially an overgrown fortune, is one of the most fatal—and yet, with what care is this heaped together!

13. *Exceeding, &c.* i. e. Beyond the rate of a common fortune.

14. *A British whale.* A whale found in the British seas.

16. *Longinus.* Cassius Longinus, put to death by Nero: his pretended crime was, that he had, in his chamber, an image of Cassius, one of Julius Caesar's murderers, but that which really made him a delinquent was his great wealth, which the emperor seized.

16. *Seneca.* Tutor to Nero—supposed to be one in Piso's conspiracy, but put to death for his great riches. Sylvanus the tribune, by order of Nero, surrounded Seneca's magnificent villa, near Rome, with a troop of soldiers, and then sent in a centurion to acquaint him with the emperor's orders, that he should put himself to death. On the receipt of this, he opened the veins of his arms and legs, then was put into a hot bath; but this not finishing him, he drank poison.

17. *Surrounded.* Beset—encamped.

—*Laterani.* Plautius Lateranus had a sumptuous palace, in which he was beset by order of Nero, and

Are asked : a fluent copiousness of speech to many  
And their own eloquence is deadly.—He, to his strength 10  
Trusting, and to his wonderful arms, perished.

But money, heaped together with too much care, destroys  
More, and an income exceeding all patrimonies,  
As much as a British whale is greater than dolphins.

Therefore in direful times, and by the command of Nero,  
A whole troop Longinus, and the large gardens of wealthy  
Seneca, 16

Surrounded, and besieged the stately buildings of the Late-  
rani—

The soldier seldom comes into a garret.

Though you should carry but few small vessels of pure silver,  
Going on a journey by night, you will fear the sword and  
the pole, 20

And tremble at the shadow of a reed moved, by moon-  
light.

AN EMPTY TRAVELLER WILL SING BEFORE A ROBBER.

Commonly the first things prayed for, and most known  
at all temples,

Are, that riches may increase, and wealth ; that our chest  
may be

The greatest in the whole forum : but no poisons are  
drunk 25

killed so suddenly, by Thurius the  
tribune, that he had not a moment's  
time allowed him to take leave of his  
children and family. He had been  
designed consul.

18. *The soldier, &c.*] *Coenaculum*  
signifies a place to sup in—an upper  
chamber—also a garret, a cockloft in  
the top of the house, commonly let  
to poor people, the inhabitants of  
which were too poor to run any risk  
of the emperor's sending soldiers to  
murder them for what they have.

19. *Though you should carry, &c.*] *Though*  
not so rich as to become an  
object of the emperor's avarice and  
cruelty, yet you cannot travel by  
night, with the paltry charge of a  
little silver plate, without fear of your  
life from robbers, who may either  
stab you with a sword, or knock you  
down with a bludgeon, in order to  
rob you.

20. *Pole.*] *Contus* signifies a long  
pole or staff—also a weapon, where-

with they used to fight beasts upon  
the stage. It is probable that the  
robbers about Rome armed themselves  
with these, as ours, about London,  
arm themselves with large sticks or  
bludgeons.

21. *Tremble, &c.*] They are alarm-  
ed with the least appearance of any  
thing moving near them, even the  
trembling and nodding of a bulrush,  
when its shadow appears by moon-  
light.

22. *Empty traveller, &c.*] Having  
nothing to lose, he has nothing to  
fear, and therefore has nothing to in-  
terrupt his jollity as he travels along,  
though in the presence of a robber.

23. *Temples.*] Where people go to  
make prayers to the gods, and to im-  
plore the fulfilment of their desires  
and wishes.

25. *The greatest, &c.*] The forum,  
or market-place, at Rome, was the  
place where much money-business  
was transacted, and where money-

Fictilibus: tunc illa time, cum pocula sumes  
 Gemmata, et lato Setinum ardebit in auro.  
 Jamne igitur laudas, quod de sapientibus alter  
 Ridebat, quoties a limine moverat unum  
 Protuleratque pedem: flebat contrarius alter? 30  
 Sed facilis cuivis rigidi censura cachinni:  
 Mirandum est, unde ille oculis suffecerit humor,  
 Perpetuo risu pulmonem agitare solebat  
 Democritus, quanquam non essent urbibus illis  
 Prætexta, et trabæ, fasces, lectica, tribunal. 35  
 Quid, si vidisset Prætorem in curribus altis  
 Extantem, et medio sublimem in pulvere circi,  
 In tunicâ Jovis, et pictæ Sarrana ferentem  
 Ex humeris aulæa togæ, magnæque coronæ  
 Tantum orbem, quanto cervix non sufficit ulla? 40  
 Quippe tenet sudans hanc publicus, et sibi Consul

lenders and borrowers met together; and he that was richest, and had most to lend, was sure to make the greatest sums by interest on his money, and perhaps was most respected. Hence the poet may be understood to mean, that it was the chief wish of most people to be richer than others. Or, he may here allude to the chests of money belonging to the senators, and other rich men, which were laid up for safety in some of the buildings about the forum, as the temple of Castor, and others. *Comp. sat. xiv. l. 258-9.*

—*No poisons, &c.*] The poorer sort of people might drink out of their coarse cups of earthen ware, without any fear of being poisoned for what they had.

26. *Them.*] Poisons.

27. *Set with gems.*] This was a mark of great riches.

—*Setine wine*] So called from Setia, a city of Campania. It was a most delicious wine, preferred by Augustus, and the succeeding emperors, to all other. Glows with a fine red colour, and sparkles in the cup.

—*Wide gold*] Large golden cups. Those who were rich enough to afford these things, might indeed reasonably fear being poisoned by somebody, in order to get their estates.

28. *Do you approve.*] Laudas—praise or commend his conduct; for

while these philosophers lived, many accounted them mad.

—*One of the wise men, &c.*] Meaning Democritus of Abdera, who always laughed, because he believed our actions to be folly: whereas Heraclitus of Ephesus, the other of the wise men here alluded to, always wept, because he thought them to be misery.

29. *As oft as, &c.*] Whenever he went out of his house—as oft as he stepped over his threshold.

30. *The other.*] Heraclitus. See note on line 28.

31. *The censure, &c.*] It is easy enough to find matter for severe laughter. Rigidi here, as an epithet to laughter, seems to denote that sort of censorious sneer which condemns and censures, at the same time that it derides the follies of mankind.

32. *The wonder is, &c.*] How Heraclitus could find tears enough to express his grief at human wretchedness, guilt, and woe, the occasions of it are so frequent.

34. *In those cities.*] As there is at Rome. The poet here satirizes the ridiculous appendages and ensigns of office, which were so coveted and esteemed by the Romans, as if they could convey happiness to the wearers. He would also insinuate, that these things were made ridiculous by the conduct of the possessors of them.

From earthen ware: then fear them, when you take cups  
Set with gems, and Setine wine shall sparkle in wide gold.  
Nor therefore do you approve, that one of the wise men  
Laughed, as oft as from the threshold he had moved, and  
Brought forward one foot; the other contrary, wept? 30  
But the censure of a severe laugh is easy to any one,  
The wonder is whence that moisture could suffice for his  
eyes.

With perpetual laughter, Democritus used to agitate  
His lungs, though there were not, in those cities,  
Senatorial gowns, robes, rods, a litter, a tribunal. 35  
What, if he had seen the prætor, in high chariots  
Standing forth, and sublime in the midst of the dust of the  
circus,

In the coat of Jove, and bearing from his shoulders the  
Tyrian

Tapestry of an embroidered gown, and of a great crown  
So large an orb, as no neck is sufficient for? 40  
For a sweating officer holds this, and lest the consul should

35. *Senatorial gowns.*] *Prætexta*—so called because they were faced and bordered with purple—worn by the patricians and senators.

—*Robes.*] *Trabeæ*—robes worn by kings, consuls, and augurs.

—*Rods.*] *Fasces*—bundles of birchen rods carried before the Roman magistrates, with an axe bound up in the middle of them, so as to appear at the top. These were ensigns of their official power to punish crimes, either by scourging or death.

—*A litter.*] *Lectica*. See sat. i. 32, note.

—*Tribunal.*] A seat in the forum, built by Romulus, in the form of an half-moon, where the judges sat, who had jurisdiction over the highest offences: at the upper part was placed the *sella curulis*, in which the prætor sat.

36. *The prætor, &c.*] He describes and derides the figure which the prætor made, when presiding at the Circensian games.

—*In high chariots.*] In a triumphal car, which was gilt, and drawn by four white horses—perhaps, by the plural *curribus*, we may understand that he had several for different occasions.

37. *Dust of the circus.*] He stood, by the height and sublimity of his situation, fully exposed to the dust, which the chariots and horses of the racers raised.

38. *Coat of Jove.*] In a triumphal habit; for those who triumphed wore a tunic, or garment, which, at other times, was kept in the temple of Jupiter.

38-9. *The Tyrian tapestry, &c.*]—*Sarra*, (from Heb. שרר,) a name of Tyre, where hangings and tapestry were made, as also where the fish was caught, from whence the purple was taken with which they were dyed. This must be a very heavy material for a gown, especially as it was also embroidered with divers colours; and such a garment must be very cumbersome to the wearer, as it hung from his shoulders.

40. *So large an orb, &c.*] Add to this, a great heavy crown, the circumference of which was so large and thick, that no neck could be strong enough to avoid bending under it.

41. *A sweating officer.*] *Publicus* signifies some official servant, in some public office about the prætor on these occasions, who sat by him in the cha-

Ne placeat, curru servus portatur eodem.  
 Da nunc et volucrem, sceptro quæ surgit eburno,  
 Illinc cornicines, hinc præcedentia longi  
 Agminis officia, et niveos ad fræna Quirites, 45  
 Defossa in oculis quos sportula fecit amicos.  
 Tunc quoque materiam risûs invenit ad omnes  
 Occursus hominum; cujus prudentia monstrat,  
 Summos posse viros, et magna exempla daturos,  
 Vervecum in patriâ, crassoque sub aëre nasci. 50  
 Ridebat curas, necnon et gaudia vulgi,  
 Interdum et lachrymas; cum fortunæ ipse minaci  
 Mandaret laqueum, mediumque ostenderet unguem.  
 Ergo supervacua hæc aut perniciose petuntur,  
 Propter quæ fas est genua incerare Deorum. 55

riot, in order to assist in bearing up the crown, the weight of which made him sweat in holding it up.

41. *Lest the consul, &c.*] The ancients had an institution, that a slave should ride in the same chariot when a consul triumphed, and should admonish him to know himself, lest he should be too vain.

This was done with regard to the prætor at the Circensian games, who, as we have seen above, appeared like a victorious consul, with the habit and equipage of triumph.—Juvenal seems to use the word consul, here, on that account.

43. *Add the bird, &c.*] Among other ensigns of triumph, the prætor, on the above occasion, held an ivory rod, or sceptre, in his hand, with the figure of an eagle, with wings expanded, as if rising for flight, on the top of it.

44. *The trumpeters.*] Or blowers of the horn, or cornet. These, with the tubicines, which latter seem included here under the general name of cornicines, always attended the camp, and, on the return of the conqueror, preceded the triumphal chariot, sounding their instruments.

—*The preceding offices, &c.*] Officium signifies sometimes a solemn attendance on some public occasion, as on marriages, funerals, triumphs, &c. Here it denotes, that the prætor was attended, on this occasion, by a long train of his friends and dependents, who came to grace the solemnity, by march-

ing in procession before his chariot.

45. *Snowy citizens, &c.*] Many of the citizens, as was usual at triumphs, dressed in white robes, walking by the side of the horses, and holding the bridles.

46. *The sportula.*] The dole-basket. See sat. i. l. 81.

—*Buried in his coffers.*] The meaning of this passage seems to be, that these citizens appeared, and gave their attendance, not from any real value for him, but for what they could get.

By defossa in oculis is meant the mere promise of a sportula; it shews the corruption of the Romans, who were willing to attend in his train, and shew every mark of flattery, through the hope of a reward, which was safe in his own pocket.—*q. d.* All this formed a scene which would have made Democritus shake his sides with laughing. Comp. l. 33-4.

47. *Then also he.*] Democritus in his time.

47-8. *At all meetings of men.*]—Every time he met people as he walked about—or, in every company he met with.

48. *Whose prudence.*] Wisdom, discernment of right and wrong.

50. *Of blockheads.*] Vervex literally signifies a wether-sheep, but was proverbially used for a stupid person; as we use the word sheepish, and sheepishness, in something like the same sense, to denote an awkward, stupid shyness.

Please himself, a slave is carried in the same chariot.  
 Now add the bird which rises on the ivory sceptre,  
 There the trumpeters, here the preceding offices of a long  
 Train, and the snowy citizens at his bridles, 45  
 Whom the sportula, buried in his coffers, has made his  
 friends.

Then also he found matter of laughter at all  
 Meetings of men; whose prudence shews,  
 That great men, and those about to give great examples,  
 May be born in the country of blockheads, and under  
 thick air. 50

He derided the cares, and also the joys of the vulgar,  
 And sometimes their tears; when himself could present a  
 halter

To threatening Fortune, and shew his middle nail.  
 Therefore, these (are) unprofitable, or pernicious things,  
 (which) are asked,  
 For which it is lawful to cover with wax the knees of the  
 gods. 55

The poet therefore means, a country of stupid fellows. Plaut. Pers. act ii. has, Ain' vero vervecum caput?

50. *Thick air.*] Democritus was born at Abdera, a city of Thrace, where the air, which was foggy and thick, was supposed to make the inhabitants dull and stupid.

So Horace, speaking of Alexander the Great, as a critic of little or no discernment in literature, says, *Bœotum in crasso jurares aere natum.* Epist. i. lib. ii. l. 244. By which, as by many other testimonies, we find that the inhabitants of Bœotia were stigmatized also in the same manner. Hence Bœoticum ingenium was a phrase for dulness and stupidity.

52. *Present a halter, &c.*] Mandare laqueum alicui, was a phrase made use of to signify the utmost contempt and indifference, like sending a halter to a person, as if to bid him hang himself. Democritus is here represented in this light as continually laughing at the cares and joys of the general herd, and as himself treating with scorn the frowns of adverse fortune.

53. *His middle nail.*] i. e. His middle finger, and point at her in de-

rision. To hold out the middle finger, the rest being contracted, and bent downwards, was an act of great contempt; like pointing at a person among us. This mark of contempt is very ancient. See Isa. lviii. 9.

54. *Therefore, &c.*] It follows, therefore, from the example of Democritus, who was happy without the things which people so anxiously seek after, and petition the gods for, that they are superfluous and unnecessary. It likewise follows, that they are injurious, because they expose people to the fears and dangers of adverse fortune; whereas Democritus, who had them not, could set the frowns of fortune at defiance, possessing a mind which carried him above worldly cares or fears.

55. *Lawful.*] Fas signifies that which is permitted, therefore lawful to do.

—*To cover with wax, &c.*] It was the manner of the ancients, when they made their vows to the gods, to write them on paper, (or waxen tables,) seal them up, and, with wax, fasten them to the knees of the images of the gods, or to the thighs, that being supposed the seat of mercy. When their desires were granted, they



Quosdam præcipitat subjecta potentia magnæ  
 Invidiæ; mergit longa atque insignis honorum  
 Pagina; descendunt statuæ, restemque sequuntur;  
 Ipsas deinde rotas bigarum impacta securis  
 Cædit, et immeritis franguntur crura caballis. 60  
 Jam strident ignes, jam foliis atque caminis  
 Ardet adoratum populo caput, et crepat ingens  
 Sejanus: deinde ex facie toto orbe secundâ  
 Fiunt urceoli, pelves, sartago, patellæ.  
 Pone domi lauros, duc in Capitolia magnum 65  
 Cretatumque bovem; Sejanus ducitur unco  
 Spectandus: gaudent omnes: quæ labra? quis illi  
 Vultus erat? nunquam (si quid mihi credis) amavi  
 Hunc hominem: sed quo cecidit sub crimine? quisnam  
 Delator? quibus indicis? quo teste probavit? 70  
 Nil horum: verbosa et grandis epistola venit

took away the paper, tore it, and offered to the gods what they had promised. The gods permit us to ask, but the consequences of having our petitions answered are often fatal. Comp. l. 7.—8.

56. *Præcipitates some.*] viz. Into ruin and destruction.

57. *Catalogue, &c.*] Pagina, in its proper and literal sense, signifies a page of a book, but here alludes to a plate, or table of brass, fixed before the statues of eminent persons, and containing all the titles and honours of him whose statue it was.

—*Overwhelms.*] With ruin, by exposing them to the envy and malice of those, in whose power and inclination it may be to disgrace and destroy them.

58. *Statues descend.*] Are pulled down.

*Follow the rope.*] With which the populace (set on work by a notion of doing what would please the emperor, who had disgraced his prime-minister Sejanus) first pulled down all the statues of Sejanus, of which there were many set up in Rome, and then dragged them with ropes about the streets.

59. *The driven axle.*] Impacta—driven—forced against. There were some statues of Sejanus, by which he was represented on horseback; others in a triumphal car, drawn by

two horses (comp. sat. viii. l. 3.); all which were broken to pieces, the very chariots and horses demolished, and, if made of brass, carried to the fire and melted.

60. *Undeserving horses, &c.*] Their spite against Sejanus, who could alone deserve their indignation, carried them to such fury, as to demolish even the most innocent appendages to his state and dignity.

61. *The fires roar, &c.*] From the force of the bellows, in the forges prepared for melting the brass of the statues.

—*Stoves.*] Or furnaces.

62. *The head adorned, &c.*] Of Sejanus, once the darling of the people, who once worshipped him as a god.

63. *Cracks.*] By the violence of the flames.

—*Second face, &c.*] Sejanus was so favoured by Tiberius, that he raised him to the highest dignity next to himself.

64. *Water-pots, &c.*] The meanest household utensils are made from the brass, which once conferred the highest honour on Sejanus, when representing him in the form of statues.

65. *Laurels, &c.*] Here the poet shews the malicious triumph of envy. It was customary to adorn the doors of their houses with crowns, or gar-

Power, subject to great envy, precipitates some,  
A long and famous catalogue of honours overwhelms,  
Statues descend and they follow the rope;  
Then, the driven axe, the very wheels of two-horse cars  
Demolishes, and the legs of the undeserving horses are  
broken. 60

Now the fires roar, now with bellows and stoves,  
The head adored by the people burns, and the great  
Sejanus

Cracks: then, from the second face in the whole world,  
Are made water-pots, basons, a frying-pan, platters.  
Place laurels at your house, lead to the capitol a large 65  
White bull; Sejanus is dragged by a hook  
To be looked upon: all rejoice: "what lips? what a  
" countenance

" He had? I never (if you at all believe me) loved  
" This man:—but under what crime did he fall? who  
" was

" The informer? from what discoveries? by what witness  
" hath he proved it?" 70

" Nothing of these: a verbose and great epistle came from

lands of laurel, on any public occasion of joy; such was the fall of poor Sejanus to his enemies.

66. *A white bull.*] The beasts sacrificed to the celestial gods were white (cretatum, here, lit. chalked, whited); those to the infernal gods were black. This offering to Jupiter, in his temple on the capitol hill, must be supposed to have been by the way of thanksgiving for the fall of Sejanus. A lively mark of the hatred and prejudice which the people had conceived against him, on his disgrace; as it follows—

—*Dragg'd by a hook.*] To the Scalæ Gemoniæ, and then thrown into the Tiber.

67. *To be look'd upon.*] As a spectacle of contempt to the whole city.

—*All rejoice.*] At his disgrace and misery the people triumph.

—" *What lips, &c.*" ] The poet here supposes a language to be holden, which is very natural for a prejudiced ignorant people to utter on such an occasion, as they saw him dragging along by the hands of the executioner, or perhaps as they viewed him lying dead on the bank of the Tiber, (comp.

l. 66.) before his body was thrown into it.

What a blubber-lipp'd, ill-looking fellow! say they.

69. *What crime.*] What was charged against him (says one) that he should be brought to this.

70. *Informer.*] Delator—his accuser to the emperor.

—*What discoveries.*] Of the fact, and its circumstances? and on what evidence hath he (i. e. the informer) proved the crime alleged against him?

71. " *Nothing of these.*" ] Says the answerer—i. e. there was no regular form of conviction.

—*A great epistle, &c.*] It, some how or other, came to the ears of Tiberius, that his favourite Sejanus had a design upon the empire, on which he wrote a long pompous epistle to the senate, who had Sejanus seized, and sentenced him to be punished, as is mentioned above: viz. that he should be put to death, then have a hook fixed in him, be dragged through the streets of Rome to the Scalæ Gemoniæ, and thrown at last into the Tiber.

A Capreis—bene habet : nil plus interrogo ; sed quid  
 Turba Remi ? Sequitur fortunam, ut semper, et odit  
 Damnatos. Idem populus, si Nurscia Tusco  
 Favisset, si oppressa foret segura senectus 75  
 Principis, hâc ipsâ Sejanum diceret horâ  
 Augustum. Jam pridem, ex quo sùffragia nulli  
 Vendimus, effudit curas—nam qui dabat olim  
 Imperium, fasces, legiones, omnia, nunc æ  
 Continet, atque duas tantum res anxius optat, 80  
 Panem et Circenses. Perituros audio multos :  
 Nil dubium : magna est fornacula : pallidulus mî  
 Brutidius meus ad Martis fuit obvius aram—  
 Quam timeo, victus ne pœnas exigit Ajax,

Tiberius was at that time at Capreis, an island on the coast of Naples, about twenty-five miles south of that city, indulging in all manner of excess and debauchery.

The *Scala Gemoniæ* was a place appointed either for torturing criminals, or for exposing their bodies after execution. Some derive the name *Gemoniæ* from one *Gemonius*, who was first executed there; others from *gemere*, to groan, because the place rang with the groans and complaints of those who were put to death. It was on the hill *Aventinus*, and there were several steps leading up to it, whence the place was called *Scala Gemoniæ*. The dead bodies of those who died under the hands of the executioner were dragged thither by an iron hook, and after they had been some time exposed to public view, were thrown into the *Tiber*. See *Ant. Univ. Hist.* vol. xii. p. 214, note *f*.

73. *Mob of Remus.*] i. e. The people in general; so called because descended from *Romulus* and *Remus*. How did they behave? says the querist.

—"It follows fortune," &c.] It is answered.—The common people behaved as they always do, by changing with the fortune of the condemned, and treating them with the utmost spite.

74. *Nurscia, &c.*] *Sejanus* was a Tuscan, born at *Volscinium*, where the goddess of *Nurscia*, the same as *Fortune*, was worshipped. *q. d.* If fortune had favoured *Sejanus*.

75. *Secure old age, &c.*] If *Tiberius* had thought himself secure from any plot against him, and therefore had taken no measures to prevent the consequences of it.

76. *Oppress'd.*] By death, from the hands of *Sejanus*. *q. d.* If the plot of *Sejanus* had succeeded, and the emperor had been dethroned.

—*Would, &c.*] That very populace who now treat the poor fallen *Sejanus* so ill, would have made him emperor, and have changed his name to the imperial title of *Augustus*.

—*This very hour.*] Instead of his being put to death, dragged by the hook, and insulted by the populace, they would, at that very hour, have been heaping the highest honours upon him. So precarious, fluctuating, and uncertain, is the favour of the multitude!

77. *We sell, &c.*] The poorer sort of plebeians used to sell their votes to the candidates for public offices, before *Julius Cæsar* took from them the right of electing their magistrates. Since that time—

78. *It.*] The populace.

—*Done with cares.*] Effudit, literally, has poured out, as a person empties a vessel by pouring out the liquor. The poet means, that since the right of electing their magistrates was taken from them, and they could no longer sell their votes, they had parted with all their cares about the state.

—*For it.*] That same populace.

—*Which once gave, &c.*] By their

"Capreæ:"—"It is very well, I ask no more: but what  
 "did  
 "The mob of Remus?"—"It follows fortune, as always,  
 "and hates  
 "The condemned—The same people, if Nurscia had  
 "favoured  
 "The Tuscan—if the secure old age of the prince had  
 "been 75  
 "Oppressed, would, in this very hour, have called Sejanus,  
 "Augustus. Long ago, ever since we sell our suffrages  
 "To none, it has done with cares; for it, which once gave  
 "Authority, fasces, legions, all things, now itself  
 "Refrains, and anxious only wishes for two things, 80  
 "Bread and the Circenses."—"I hear many are about to  
 "perish"—  
 "No doubt: the furnace is large: my friend Brutidius  
 "Met me, a little pale, at the altar of Mars"—  
 "How I fear lest Ajax conquered should exact punishment,

having the right of election, conferred public offices on whom they chose.

79. *Authority.*] Power, or government: this alludes to the great offices in the state, which were once elective by the people.

—*Fasces.*] Consuls and prætors, who had the fasces carried before them.

—*Legions.*] Military prefectures.

—*All things.*] All elective offices.

79–80. *Itself refrains.*] From concerns of state.

80. *Only wishes, &c.*] Now they care for nothing else, at least with any anxiety, but for bread to be distributed to them as usual, by the command of the emperor, to satisfy their hunger; and the games in the circus to divert them: of these last the populace were very fond.

81. *"I hear many," &c.*] Here begins a fresh discourse on the occasion and circumstances of the time.

I hear, says one of the standers by, that Sejanus is not the only one who is to suffer; a good many more will be cut off, as well as he, about this plot. No doubt, says the other—

82. *The furnace is large.*] And male to hold more statues for melt-

ing than those of Sejanus. See L. 61.

82–3. *Brutidius met me.*] This was a rhetorician and famous historian, a great friend of Sejanus, and therefore was horribly frightened, lest it should be his turn next to be apprehended and put to death, as concerned in the conspiracy.

84. *Lest Ajax conquer'd, &c.*]—Alluding to the story of Ajax, who, being overcome in his dispute with Ulysses about the armour of Achilles, (see OVID. Met. lib. xiii.) went mad, fell upon man and beast, and afterwards destroyed himself.

These seem to be the words of Brutidius, expressing his fears of being suspected to have been concerned in the conspiracy with Sejanus; and, in order to wipe off all imputation of the kind, not only from himself, but from the person he is speaking to, he advises, that no time should be lost, but that they should hasten to the place where the corpse of Sejanus was exposed, and do some act which might be construed into an abhorrence of Sejanus, and consequently into a zeal for the honour and service of the emperor.

"How I fear," says Brutidius, looking aghast, "lest the emperor,

Ut male defensus ! curramus præcipientes, et, 85  
 Dum jacet in ripâ, calcemus Cæsaris hostem.  
 Sed videant servi, ne quis neget, et pavidum in jus  
 Service astrictâ dominum trahat. Hi sermones  
 Tunc de Sejano : secreta hæc murmura vulgi.  
 Visne salutari sicut Sejanus ? habere 90  
 Tantundem, atque illi sellas donare curules ?  
 Illum exercitibus præponere ? tutor haberi  
 Principis Augustâ Caprearum in rupe sedentis  
 Cum grege Chaldaeo ? vis certe pila, cohortes,  
 Egregios equites, et castra domestica—quidni 95  
 Hæc cupias ? et qui nolunt occidere quenquam,  
 Posse volunt. Sed quæ præclara, et prospera tanti,  
 Cum rebus lætis par sit mensura malorum ?

" thinking his cause not condially  
 " espoused, and that he was badly  
 " defended, should wreak his ven-  
 " geance on such as he suspects to  
 " have been too remiss, and, like the  
 " furious Ajax, when overcome, like  
 " another victus Ajax, destroy all  
 " that he takes to be his enemies, as  
 " Ajax destroyed the sheep and oxen  
 " when he run mad on his defeat,  
 " taking them for the Grecians, on  
 " whom he vowed revenge." Other  
 " exposures are given to this place,  
 but I think this suits best with l.  
 82-3.

85. *Let us run, &c.* As precipi-  
 tately, as fast as we can; let us lose  
 no time to avoid the emperor's sus-  
 picion of our favouring Sejanus,  
 and wreaking his vengeance upon  
 us.

—*While he.* Sejanus—i. e. his  
 corpse.

86. *Lies on the bank.* i. e. Ex-  
 posed on the bank, before it is thrown  
 into the river Tiber.

—*Trample, &c.* Set our feet upon  
 his corpse, to shew our indignation  
 against this supposed enemy of Ti-  
 berius.

87. *Let the slaves see, &c.* That  
 they may be witnesses for their mas-  
 ters, in case these should be accused  
 of not having done it, or of having  
 shewn the least respect to Sejanus,  
 and so be brought under the displea-  
 sure of the emperor, and hurried to  
 judgment.

88. *Shackled neck.* Those who

were dragged to punishment, had a  
 chain or halter fastened about the  
 neck: this was the condition of some  
 when brought to trial; so, among us,  
 felons, and others accused of capital  
 offences, are usually brought to their  
 trial with gyves or fetters upon their  
 legs.

88-9. *The discourses, &c.* Thus  
 do the people talk about poor Sejanus,  
 the remembrance of his greatness  
 being all passed and gone, and his  
 shameful sufferings looked upon with  
 the most ignominious contempt.

90. *Saluted, &c.* You, who think  
 happiness to consist in the favour of  
 the prince, in great power, and high  
 preferment, what think you? do you  
 now wish to occupy the place which  
 Sejanus once held, to have as much  
 respect paid you, to accumulate as  
 many riches, to have as many prefer-  
 ments and places of honour in your  
 gift?

91. *Chief chairs, &c.* Sellas  
 curules. The poet speaks in the plu-  
 ral number, as each of the great of-  
 ficers of Rome had a chair of state,  
 made of ivory, carved, and placed in  
 a chariot—curru—in which they were  
 wont to be carried to the senate; so  
 the prætor had his sella curulis, in  
 which he was carried to the forum,  
 and there sat in judgment. See be-  
 fore, l. 35. n. No. 4. When an ædile  
 was a person of senatorial dignity, he  
 was called curulis, from the curule  
 chair in which he was carried.

Sellas curules, here, is used in a

"As defended badly!—let us run headlong, and, while  
"he 85

"Lies on the bank, trample on the enemy of Cæsar.

"But let the slaves see, lest any should deny it, and drag  
"into

"Law their fearful master with shackled neck:" these were  
the

Discourses then about Sejanus; these the secret murmurs  
of the vulgar.

Will you be saluted as Sejanus? have 90

As much—and give to one chief chairs of state—

Set another at the head of armies? be accounted guardian

Of a prince, sitting in the august rock of Caprese,

With a Chaldaean band? you certainly would have jave-  
lins, cohorts,

Choice horsemen, domestic tents. "Why should you not

"Desire these things?" Even those who would not kill  
any one 95

Would be able. But what renowned and prosperous things  
are of so much

Value, since to prosperity there may be an equal measure  
of evils?

metonymical sense. Like *curule ebur*, HOR. lib. I. epist. vi. l. 53-4. to denote the chief offices in the state, which had all been in the disposal of the once-prosperous Sejanus. See the last n. ad fin.

92. *Guardian*, &c.] Who, in the absence of Tiberius, at his palace on the rock at Caprese, (see note on l. 71-2, ad fin.) amidst a band of astrologers from Chaldaea, (who amused the prince with their pretended knowledge of the stars, and their government of human affairs,) governed all his affairs of state, and managed them, as a tutor or guardian manages the affairs of a youth under age. Thus high was Sejanus in the opinion and confidence of Tiberius? but do you envy him?

94. *Javelins*.] Pila were a kind of javelins with which the Roman foot were armed: therefore the poet is here to be understood as saying to the person with whom he is supposed to discourse, "You certainly wish to be an officer, and to have soldiers under your command."

—*Cohorts*.] A cohort was a tenth part of a legion.

95. *Domestic tents*, &c.] The *castra domestica* were composed of horse, who were the body-guards of the prince or prætor; hence called also *prætoriani*. These seem to have been something like our life-guards.

—"Why should you not," &c.]—What harm, say you, is there in such a desire?—"I don't desire this for the sake of hurting or killing any body."—"Aye, that may be, but still, to know that such a thing may be in your power, upon occasion, gives you no small idea of self-importance."

97. *What renowned*, &c.] But, to consider coolly of the matter, what is there so valuable in dignity and prosperity, since, amid the enjoyment of them, they are attended with an equal measure of uneasiness, and when a fatal reverse, even in the securest and happiest moments, may be impending? the evil, therefore, may be said, at least, to counterbalance the good.

Hujus, qui trahitur, prætextam sumere mavis,  
 An Fidenarum, Gabiorumque esse potestas, 100  
 Et de mensurâ jus dicere, vasa minora  
 Frangere pannosus vacuis Ædilis Ulubris?  
 Ergo quid optandum foret, ignorâsse fateris  
 Sejanum: nam qui nimios optabat honores,  
 Et nimias poscebat opes, numerosa parabat 105  
 Excelsæ turris tabulata, unde altior esset  
 Casus, et impulsæ præcepss immane ruinæ.  
 Quid Crassos, quid Pompeios evertit, et illum,  
 Ad sua qui domitos deduxit flagra Quirites?  
 Summus nempe locus, nullâ non arte petitus, 110  
 Magnaque numinibus vota exaudita malignis.  
 Ad generum Cereris sine cæde et vulnere pauci  
 Descendunt reges, et siccâ morte tyranni.  
 Eloquium ac famam Demosthenis, aut Ciceronis  
 Incipit optare, et totis Quinquatribus optat, 115  
 Quisquis adhuc uno partam colit asse Minervam,

99. *Of this man, &c.* Of Sejanus. Had you rather be invested with his dignity?

100. *The power.* The magistrate of some little town, like Fidenæ, or Gabi. Called in Italy, Podestà. Something like what we should call—a country justice:

102. *A ragged Ædile.* Pannosus signifies patched or ragged. The Ædile, in the burghs of Italy, was an officer who had jurisdiction over weights and measures, and if these were bad, he had authority to break them. He was an officer of low rank, and though, like all magistrates, he wore a gown, yet this having been delivered down from his predecessors, was old and ragged, very unlike the fine robe of Sejanus, and other chief magistrates at Rome. See PERS. sat. l. l. 130, and note.

—*Empty Ulubræ.* A small town of Campania, in Italy, very thinly inhabited. Comp. sat. iii. l. 2.

103. *Therefore, &c.* In this, and the four following lines, the poet very finely applies what he has said, on the subject of Sejanus, to the main argument of this Satire; viz. that mortals are too short-sighted to see, and too ignorant to know, what is best for them, and therefore those things which are most coveted, often prove

the most destructive; and the higher we rise in the gratification of our wishes, the higher may we be raising the precipice from which we may fall.

107. *Enforced ruin.* Impulsæ ruinæ, into which he was driven, as it were, by the envy and malice of those enemies, which his greatness, power, and prosperity, had created. Impulsæ, metaph. alluding to the violence with which a person is thrown, or pushed, from an high precipice. Immane—dreadful—innumerable—huge—great.

108. *The Crassi.* M. Crassus making war upon the Parthians for the sake of plunder, Surēna, general of the enemy, slew him, and cut off his head and his hand, which he carried into Armenia to his master.

—*The Pompeys.* Pompey the Great, being routed at the battle of Pharsalia, fled into Egypt, where he was perfidiously slain. He left two sons, Cneius and Sextus; the first was defeated in a land battle in Spain, the other in a sea-fight on the coast of Sicily. We are not only to understand here Crassus and Pompey, but, by Crassos et Pompeios, plural, all such great men who have fallen by ill-fated ambition.

Had you rather take the robe of this man, who is dragged  
 Along, or be the power of Fidenæ, or Gabii, 100  
 And judge about a measure, and lesser vessels  
 Break, a ragged Ædile at empty Ulubræ?—  
 Therefore, what was to be wished for, you will confess  
 Sejanus

To have been ignorant; for he who desired too many  
 honours,

And sought too much wealth, was preparing numerous 105  
 Stories of an high tower, from whence his fall might be  
 Higher, and the precipice of his enforced ruin be dreadful.  
 What overthrew the Crassi, the Pompeys, and him  
 who

Brought down the subdued Romans to his scourges?  
 Why truly, the chief place, sought by every art, 110  
 And great vows listened to by malignant gods.  
 To the son-in-law of Ceres, without slaughter and wound,  
 few

Kings descend, and tyrants by a dry death.

For the eloquence and fame of Demosthenes, or of  
 Cicero,

He begins to wish, and does wish during the whole Quin-  
 quatria, 115

Whoever reveres Minerva, hitherto gotten for three far-  
 things,

109. *Brought down, &c.*] *i. e.* Ju-  
 lius Cæsar, who, after he had obtain-  
 ed the sovereignty, partly by arms  
 and violence, partly by art and in-  
 trigue, was publicly assassinated in  
 the senate-house, as a tyrant and ene-  
 my to the liberty of his country.  
 His scourges—*i. e.* made them slaves,  
 as it were, and subject to his will,  
 liable to be treated in the most humili-  
 ating manner.

110. *Chief place.*] The ambition of  
 reigning absolutely. The poet here  
 shews the fatal source of misery to  
 the aspiring and ambitious, namely,  
 a restless desire after greatness, so as  
 to leave no stone unturned to come at  
 it—*nulla non arte, &c.*

111. *Great vows.*] *i. e.* Wishes  
 and prayers for greatness, honours,  
 riches, &c.

—*By malignant gods.*] Who, pro-  
 voked by the unreasonable and foolish  
 wishes of mortals, punish them, with

accepting their vows, and with grant-  
 ing their desires. Comp. l. 7-8.

112. *Son-in-law of Ceres.*] Pluto,  
 the fabled god, and king of the in-  
 fernal regions: he stole Proserpina,  
 the daughter of Jupiter and Ceres,  
 and carried her to his subterranean  
 dominions.

The poet means here to say, that  
 few of the great and successful ambi-  
 tious die, without some violence com-  
 mitted upon them.

113. *A dry death.*] Without blood-  
 shed.

115. *The whole, &c.*] Minerva was  
 the goddess of learning and elo-  
 quence; her festival was celebrated  
 for five days, hence called Quinqu-  
 tria; during this the school-boys had  
 holidays.

116. *Whoever reveres, &c.*] The  
 poor school-boy, who has got as much  
 learning as has cost him about three  
 farthings; *i. e.* the merest young



Quem sequitur custos angustæ vernula capsæ :  
 Eloquio sed uterque perit orator : utrumque  
 Largus et exundans letho dedit ingenii fons :  
 Ingenio manus est et cervix cæsa ; nec unquam 120  
 Sanguine caudidici maduerunt rostra pusilli.—  
 “ O fortunatam natam, me consule, Romam ! ” —  
 Antonî gladios potuit contemnere, si sic  
 Omnia dixisset : ridenda poemata malo,  
 Quam te conspicue, divina Philippica, famæ. 125  
 Volveris a primâ quæ proxima. Sævus et illum  
 Eritus eripuit, quem mirabantur Athenæ  
 Torrentem, et pleni moderantem fræna theatri.  
 Dis ille adversis genitus, fatoque sinistro,  
 Quem pater ardentis massæ fuligine lippus, 130  
 At carbone et forcipibus, gladiosque parante  
 Incude, et luteo Vulcano ad rhetora misit.  
 Bellorum exuviæ, truncis affixa trophæis

beginner at the lower end of the school.

117. *A little slave, &c.*] This is a natural image of little master going to school, with a servant-boy to carry his satchel of books after him, and heightens the ridiculous idea of his coveting the eloquence of the great orators.

118. *Each orator, &c.*] See note on l. 9. i. e. Both Demosthenes and Cicero. Demosthenes, to avoid the cruelty of Antipater, poisoned himself.

120. *Hand and neck, &c.*] Of Cicero, which were cut off by the emissaries of Antony, when they attacked and murdered him in his litter on the road. They, i. e. Tully's head and hand, were afterwards fixed up at the rostra, from whence he had spoken his Philippics, by order of Antony.

—*Cut off by genius.*] i. e. His capacity and powers of eloquence, which he used against Antony, brought this upon him.

121. *Rostra.*] A place in the forum, where lawyers and orators harangued. See AINSW. *Rostra*, No. 2. No weak lawyer, or pleader, could ever make himself of consequence enough to be in danger of any design against his life, by what he was capable of saying in public.

122. *O fortunatam, &c.*] Mr. Dryden renders this line,

*Fortune fore-tun'd the dying notes of Rome,*

*Till I, thy consul sole, consol'd thy doom :*

and observes, that “ the Latin of this couplet is a verse of Tully's, (in “ which he sets out the happiness of “ his own consulship,) famous for “ the vanity and ill poetry of it.”

It is bad enough ; but Mr. Dryden has made it still worse, by adding more jingles to it. However, to attempt translating it is ridiculous, because it disappoints the purpose of the passage, which is to give a sample of Tully's bad poetry in his own words.

123. *If thus, &c.*] q. d. If Tully had never written or spoken better than this, he needed not to have dreaded any mischief to himself ; he might have defied the swords which Antony employed against him.

124. *Laughable poemæ.*] Ridenda —ridiculous, that are only fit to be laughed at.

125. *Divine Philippic.*] Meaning Cicero's second Philippic, which, of all the fourteen orations which he made against Antony, was the most cutting and severe, and this probably cost him his life.

Whom a little slave follows, the keeper of his narrow satchel:

But each orator perished by eloquence; each  
A large and overflowing fountain of genius consigned to death.

The hand and neck was cut off by genius; nor ever 120  
Were rostra wet with the blood of a weak lawyer.

"O fortunatam natam, me consule, Romam!"

He might have contemned the swords of Antony, if thus  
He had said all things. I like better laughable poems,  
Than thee, divine Philippic of conspicuous fame, 125  
Who art rolled up next from the first. Him also a cruel  
Death snatched away, whom Athens admired,  
Rapid, and moderating the reins of the full theatre.

He was begotten, the gods adverse, and fate unpropitious,  
Whom his father, blear-eyed with the reek of a burning  
mass, 130

From coal and pincers, and from the anvil preparing  
Swords, and from dirty Vulcan, sent to a rhetorician.

The spoils of war, to maimed trophies a breast-plate

He called these orations Philippics, as he tells Atticus, because in the freedom and manner of his speech he imitated the Philippics (Φιλιππικαὶ λόγοι) of Demosthenes, whose orations against Philip were so called.

126. *Roll'd up, &c.*] Volveris. The books of the ancients were rolled up in volumes of paper or parchment; this famous Philippic stood second in the volume. See sat. xiv. l. 102.

127. *Athens admired.*] Demosthenes. See note on l. 9.

128. *Rapid.*] Torrentem, his eloquence rapid and flowing, like the torrent of a river.

—*Moderating*—] Or governing the full assembly of his hearers as he pleased, as a horse is governed and managed by a rein; so Demosthenes regulated and governed the minds of his auditory.

129. *Gods adverse, &c.*] It was a current notion among the ancients, that where people were unfortunate in their lives, the gods were displeased at their birth, and always took a part against them.

130. *His father.*] Demosthenes is

said to have been the son of a blacksmith at Athens.

—*Of a burning mass.*] Large masses of iron, when red-hot out of the forge, are very hurtful to the eyes of the workmen, from their great heat.

131. *Coal and pincers, &c.*] His father at first thought of bringing up his son Demosthenes to his own trade; but he took him from this, and put him to a rhetorician to be taught eloquence.

132. *Dirty Vulcan.*] Vulcan was the fabled god of smiths, whose trade is very filthy and dirty. Sat. xiii. l. 44-5.

133. *Maimed trophies.*] The trophy was a monument erected in memory of victory. The custom came from the Greeks, who, when they had routed their enemies, erected a tree, with all the branches cut off, on which they suspended the spoils of armour which they had taken from them, as well as other ensigns of victory: several of which the poet here enumerates; but as nothing was entire, the poet calls them maimed trophies.

Lorica, et fractâ de casside buccula pendens,  
 Et curtum temone jugum, victæque triremis 135  
 Aplustre, et summo tristis captivus in arcu,  
 Humanis majora bonis creduntur : ad hæc se  
 Romanus, Graiusque ac Barbarus induperator  
 Erexit : causas discriminis atque laboris  
 Inde habuit. TANTO MAJOR FAME SITIS EST, QUAM 140  
 VIRTUTIS : QUIS ENIM VIRTUTEM AMPECTITUR IPSAM,  
 PRÆMIA SI TOLLAS ? patriam tamen obruit olim  
 Gloria paucorum, et laudis, titulique cupido  
 Hæsuri saxi cinerum custodibus : ad quæ  
 Discutienda valent sterilis mala robora fœcis, 145  
 Quandoquidem data sunt ipsis quoque fata sepulchris.  
 Expende Hannibalem : quot libras in duce summo  
 Invenies ? hic est, quem non capit Africa Mauro

134. *A beaver.*] Buccula, from bucca, the cheek, seems to have been that part of armour which was fastened to the helmet, and came down over the cheeks, and fastened under the chin.

135. *Beam.*] Temó was the beam of the wain, or the draught-tree, whereon the yoke hung : by this the chariot was supported and conducted, while drawn by the yoke.

136. *A sad captive, &c.*] On the top of the triumphal arch, which was built upon these occasions, they made some wretched captive place himself, and there sit bemoaning his wretched fate, while the conquerors were exulting in their victory. So DRYDEN :

—an arch of victory,

On whose high convex sits a captive  
 for,

And sighing casts a mournful look  
 below.

137. *To be greater, &c.*] Such is the folly of mankind, that these wretched trifles are looked upon not only as bearing the highest value, but as something more than human.

—For these, &c.] Commanders of all nations have exerted themselves, through every scene of danger and fatigue, in order to get at these ensigns of fame and victory. Erexit se —hath roused himself to mighty deeds.

138. *The Roman.*] By the Roman, perhaps, we may understand Julius

Cæsar, M. Antony, and others, who, while they were greedily following military glory, were preparing ruin for themselves, as well as many sad calamities to their country.

—Greek.] Here Miltiades and Themistocles, the two Athenian generals, may be alluded to, who, while they were catching at military fame, perished miserably.

138. *Barbarian.*] A name which the Greeks and Romans were fond of fixing on all but themselves.

Here may be meant Hannibal, the great Carthaginian general, who, while he vexed the Romans with continual wars, occasioned the overthrow of his country, and his own miserable death.

139. *Causes of danger, &c.*] These things have been the grand motives of their exertions, in the very face of difficulty, and even of death.

140. *So much greater, &c.*] i. e. All would be great ; how few wish to be good !

142. *If you take away, &c.*] Who is so disinterestedly virtuous, as to love and embrace virtue, merely for the sake of being and doing good ? indeed, who would be virtuous at all, unless the fame and reputation of being so brought something with them to gratify the pride and vanity of the human heart ? Virtue seldom walks forth, saith one, without vanity at her side.

Fixed, and a beaver hanging from a broken helmet,  
 A yoke deprived of its beam, the flag of a-conquered 135  
 Three-oared vessel, and a sad captive at the top of an arch,  
 Are believed to be greater than human goods: for these  
 The Roman, Greek, and Barbarian commander hath  
 Exerted himself: the causes of danger and labour hath had  
 From thence. So much greater is the thirst of fame than  
 Of Virtue: for WHO EMBRACES EVEN VIRTUE ITSELF, 141  
 IF YOU TAKE AWAY ITS REWARDS?—yet formerly the glory  
 of a few

Has ruined a country, and the lust of praise, and of  
 A title to be fixed to the stones, the keepers of their ashes;  
 which,

To throw down, the evil strength of a barren fig-tree is  
 able, 145

Since fates are given also to sepulchres themselves.

Weigh Hannibal—how many pounds will you find in that  
 Great General? this is he, whom Africa, washed by the  
 Moorish

—*The glory of a few.*] As Marius, Sylla, Pompey, Antony, &c.—*q. d.* Many instances have there been, where a few men, in search of fame, and of the gratification of their ambition, have been the destroyers of their country.

144. *A title, &c.*] An inscription to be put on their monuments, in which their remains were deposited; this has often proved a motive of ambition, and has urged men to the most dangerous, as well as mischievous exploits.

145. *Evil strength, &c.*] There was a sort of wild fig-tree, which grew about walls and other buildings, which, by spreading and running its roots under them, and shooting its branches into the joinings of them, in length of time weakened and destroyed them, as we often see done by ivy among us. See PERS. sat. i. l. 25. Evil here is to be understood in the sense of hurtful, mischievous.

A poor motive to fame, then, is a stone monument with a fine inscription, which, in length of time, it will be in the power of a wild fig-tree to demolish.

146. *Fates are given, &c.*] Even sepulchres themselves must yield to

fate, and, consequently, the fame and glory, which they are meant to preserve, must perish with them; how vain then the pursuit, how vain the happiness, which has no other motive or foundation!

147. *Weigh Hannibal.*] Place him in the scale of human greatness; i. e. consider him well, as a great man.

Hannibal was a valiant and politic Carthaginian commander; he gave the Romans several signal overthrows, particularly at Cannæ, a village of Apulia, in the kingdom of Naples.

—*How many pounds, &c.*] Alas, how little is left of him! a few inconsiderable ashes! which may be contained within the compass of an urn, though, when living, Africa itself was too small for him! So DRYDEN:

*Great Hannibal within the balance lay,*

*And tell how many pounds his ashes weigh,*

*Whom Afric was not able to contain, &c.*

148. *Wash'd, &c.*] By the Moorish sea. The poet describes the situation of Africa, the third part of the globe then known. From Asia it is sepa-

Perfusa oceano, Niloque admota tepenti.  
 Rursus ad Æthiopum populos, aliosque elephantos 150  
 Additur imperiis Hispania: Pyrenæum  
 Transilit: opposuit natura Alpemque nivemque:  
 Diduxit scopulos, et montem rupit aceto.  
 Jam tenet Italiam, tamen ultra pergere tendit;  
 Actum, inquit, nihil est, nisi Pæno milite portas 155  
 Frangimus, et mediâ vexillum pono Suburrâ.  
 O qualis facies, et quali digna tabellâ,  
 Cum Gætula ducem portaret bellua luscum!  
 Exitus ergo quis est? ô gloria! vincitur idem  
 Nempe, et in exilium præceps fugit, atque ibi magnus 160  
 Mirandusque cliens sedet ad prætoria regis,  
 Donec Bithyno libeat vigilare tyranno.

rated by the Nile; on the west it is washed by the Atlantic ocean, which beats upon the shores of Ethiopia and Libya, joining to which were the people of Mauritania, or Moors, conquered by Hannibal.

149. *Warm Nile.* Made so by the great heat of the sun, it lying under the torrid zone.

150. *Again.* Rursus—i. e. insuper, moreover.

—*Other elephants.* Other countries where elephants are bred; meaning, here, Libya and Mauritania, which were conquered by Hannibal.

151. *Spain is added, &c.* To the empires he had conquered he added Spain, yet was not content.

—*The Pyrenean.* The Pyrenees, as they are now called, that immense range of high mountains which separate France from Spain.

152. *Nature opposed, &c.* For nature, as Pliny says, raised up the high mountains of the Alps as a wall, to defend Italy from the incursions of the Barbarians. These are constantly covered with snow.

153. *Severed rocks, &c.* By immense dint of labour and perseverance he cut a way in the rocks, sufficient for his men, horses, and elephants to pass.

—*With vinegar.* Livy says, that, in order to open and enlarge the way above mentioned, large trees were felled, and piled round the rock, and set on fire; the wind blowing hard, a fierce flame soon broke out, so that

the rock glowed like the coals with which it was heated. Then Hannibal caused a great quantity of vinegar to be poured upon the rock, which piercing into the veins of it, which were now cracked by the intense heat of the fire, calcined and softened it, so that he could the more easily cut the path through it.

Polybius says nothing of this vinegar, and therefore many reject this incident as fabulous.

Pliny mentions one extraordinary quality of vinegar, viz. its being able to break rocks and stones which have been heated by fire. But, admitting this, it seems difficult to conceive how Hannibal could procure a quantity of vinegar sufficient for such a purpose, in so mountainous and barren a country. See ART. Univ. Hist. vol. xvii. p. 597, 8.

154. *Possesses Italy, &c.* i. e. Arrives there, comes into Italy, which for sixteen years together he wasted and destroyed, beating the Roman troops wherever he met them; but he was not content with this, he determined to go further, and take Rome.

155. *Nothing is done, &c.* This is the language of an ambitious mind, which esteemed all that had been done as nothing, unless Rome itself were conquered.

—*Punic army.* The Pæni (quasi Phœni a Phœnicibus unde orti) were a people of Africa, near Carthage; but being united to them, Pæni is

Sea, and adjoining to the warm Nile, does not contain :  
 Again, to the people of Ethiopa, and to other elephants,  
 Spain is added to his empires : the Pyrenean 151  
 He passes : nature opposed both Alps and snow :  
 He severed rocks, and rent the mountain with vinegar.  
 He now possesses Italy, yet endeavours to go farther :  
 " Nothing is done," says he, " unless, with the Punic army,  
 " we break 155  
 " The gates, and I place a banner in the midst of Suburra."  
 O what a face ! and worthy of what a picture !  
 When the Getulian beast carried the one-eyed general !  
 Then what his exit ? O glory ! for this same man  
 Is subdued, and flies headlong into banishment, and there  
 a great 160  
 And much to be admired client sits at the palace of the  
 king,  
 Till it might please the Bithynian tyrant to awake.

used, per synec. for the Carthaginians in general.

156. *Suburra.*] One of the principal streets in Rome. See before, sat. iii. 5, note.

157. *What a face !*] What a figure was he all this while ; how curious a picture would he have made, mounted on his elephant, and exhibiting his one-eyed countenance above the rest ?

When Hannibal came into Etruria (Tuscany) the river Arno was swelled to a great height, insomuch that it occasioned the loss of many of his men and beasts, particularly of the elephants, of which the only one remaining was that on which Hannibal was mounted. Here, by the damps and fatigue, he lost one of his eyes.

158. *Getulian beast.*] i. e. The elephant. The Getulians were a people of Lybia, bordering on Mauritania, where many elephants were found.

159. *His exit.*] What was the end of all his exploits, as well as of himself ?

—*O glory !*] Alas, what is it all !

160. *Is subdued, &c.*] He was at last routed by Scipio, and forced to fly for refuge to Prusias king of Bithynia.

161. *Client.*] *Clieus* signifies a retainer, a dependent, one who has put himself under the protection of a pa-

tron, to whom he pays all honour and observance.

This great and wonderful man was thus reduced, after all his glorious deeds.

—*Sits, &c.*] Like a poor and mean dependent.

162. *Till it might please, &c.*]—The word tyrant is not always to be taken, as among us it usually is, in a bad sense. It was used in old time in a good sense for a king, or sovereign.

—*To awake.*] When he came to prefer his petition for protection, he could gain no admission till the king's sleeping hours were over : Hannibal was now in too abject and mean a condition to demand an audience, or even to expect one, till the king was perfectly at leisure.

It is the custom of the eastern princes to sleep about the middle of the day (2 Sam. iv. 5.) when the heats are intense, and none dare disturb them. This was the occasion of the deaths of many in our time at Calcutta, where, when taken by the Subah Surajah Dowlah, a number of gentlemen were put into a place called the Black-hole, where the air was so confined, that it suffocated the greatest part of them : but they could not be released while their lives might have been saved ; for, being put there

Finem animæ, quæ res humanas miscuit olim,  
 Non gladii, non saxa dabant, non tela, sed ille  
 Cannarum vindex, et tanti sanguinis ultor, 165  
 Annulus. I, demens, et sævas curre per Alpea,  
 Ut pueris placeas, et declamatio fias.  
 Unus Pellæo juveni non sufficit orbis :  
 Æstuat infelix angusto limite mundi,  
 Ut Gyaræ clausus scopulis, parvâque Seripho. 170  
 Cum tamen a figulis munitam intraverat urbem,  
 Sarcophago contentus erat. MORS SOLA FATETUR  
 QUANTULA SINT HOMINUM CORPUSCULA. Creditur olim  
 Velificatus Athos, et quicquid Græcia mendax  
 Audet in historiâ ; constratum classibus îdem, 175  
 Suppositumque rotis solidum mare : credimus altos  
 Defecisse amnes, epotaque flumina Medo  
 Prandente, et madidis cantat quæ Sostratus alis.

by order of the Subah, who alone could order their release, the officers of that prince only answered their cries for deliverance, by saying, that the Subah was laid down to sleep, and nobody dared to wake him.

163. *Disturbed human affairs.*—Miscuit, disordered, put into confusion, a great part of the world, by his ambitious exploits and undertakings.

166. *A ring, &c.*] When he overthrew the Romans at Cannæ, he took above three bushels of gold rings from the dead bodies, which, says the poet, were fully revenged by his ring, which he always carried about him, and in which he concealed a dose of poison ; so that when the Romans sent to Prusias to deliver him up, Hannibal, seeing there were no hopes of safety, took the poison and died. Thus fell that great man, who had so often escaped the swords, and the darts, and stones hurled by the enemy, as well as the dangers of the horrid rocks and precipices of the Alps !

166. *Gomadman.*] For such wert thou, and such are all who build their greatness and happiness on military fame.

167. *Please boys, &c.*] The boys in the schools used to be exercised in making and speaking declamations, the subjects of which were usually

taken from histories of famous men. A fine end, truly, of Hannibal's Alpine expedition, to become the subject of a school-boy's theme or declamation ! well worthy so much labour, fatigue, and danger !

168. *Pellæan youth.*] Alexander the Great, born at Pella, a city of Macedon, died of a fever, occasioned by drinking to excess at Babylon. He had lamented that, after having conquered almost all the East, all Greece, and, in short, the greatest part of the world, there were no more worlds for him to conquer. He died three hundred and twenty-three years before Christ, æt. thirty-three.

170. *Gyaræ.*] One of the Cyclades (islands in the Ægean sea) whereto criminals were banished : it was full of rocks. See i. 60.

171. *The city.*] Babylon.

—*Brickmakers.*] This city was surrounded by a wall of brick, of an immense height and thickness. Ov. Met. iv. l. 58. Figulus signifies any worker in clay ; so a maker of bricks.

172. *Sarcophagus.*] A grave, tomb, or sepulchre. Α σαγή, flesh, and φάγω, to eat, because bodies there consume and waste away.

—*Death only, &c.*] Death alone teaches us how vain and empty the pursuits of fame and earthly glory are ; and that, however the ambitious

The end of that life, which once disturbed human affairs,  
Nor swords, nor stones, nor darts gave, but that  
Redresser of Cannæ, and avenger of so much blood, 165  
A ring.—Go, madman, and run over the savage Alps,  
That you may please boys, and become a declamation.

One world did not suffice the Pellæan youth :  
He chafes unhappy in the narrow limit of the world, 169  
As one shut up in the rocks of Gyarus, or small Seriphus,  
Yet when he had entered the city fortified by brickmakers,  
He was content with a Sarcophagus. DEATH ONLY DIS-  
COVERS

How LITTLE THE SMALL BODIES OF MEN ARE. It is  
believed, that, formerly,  
Athos was sailed through, and whatever lying Greece  
Adventures in history ; the solid sea strowed with 175  
Those very ships, and put under wheels. we believe deep  
Rivers to have failed, and their waters drunk up when the  
Mede  
Dined, and what things Sostratus sings with wet wings.

may swell with pride, yet, in a little while, a small urn will contain the hero, who, when living, thought the world not sufficient to gratify his ambition.

174. *Athos, &c.*] A mountain in Macedon, running like a peninsula into the *Ægean* sea. Xerxes is said to have digged through a part of it to make a passage for his fleet.

175. *Adventures in history.*] *i. e.* Dares to record in history. The Grecian historians were very fond of the marvellous, and, of course, were apt to introduce great improbabilities and falsehoods in their narrations.

175. *Strowed.*] Covered, paved, as it were ; for Xerxes is said to have had twelve thousand ships with him in his expedition, with which he formed the bridge after mentioned.

176. *Those very ships.*] Which had sailed through the passage at mount Athos.

—*Put under wheels.*] He, in order to march his forces from Asia into Europe, made a bridge with his ships over the sea, which joined Abydus, a city of Asia, near the Hellespont, to Sestos, a city of the Thracian Chersonesus, which was opposite to Aby-

dus, and separated by an arm of the sea ; this part is now known by the name of the Dardanelles. The sea being thus made passable by the help of the bridge, the army, chariots, horses, &c. went over, as if the sea had been solid under them ; therefore the poet says, *sepositum rotis solidum mare*, the firm sea. *HOL.*

—*We believe.*] *i. e.* If we give credit to such historians.

177. *Rivers failed, &c.*] It is said that Xerxes' army was so numerous, as to drink up a river at once, whenever they made a meal. *HERODOT.* lib. ii.

—*The Mede.*] The Medes and Persians composed the army of Xerxes.

178. *Sostratus.*] A Greek poet, who wrote the Persian expedition into Greece.

—*Wet wings.*] The fancy of a poet may be compared to wings, for it is by this he takes his flight into the regions of invention. The fancy of Sostratus is here supposed to have been moistened with wine ; in short, that no man who was not drunk, which is signified by *madidus*, could ever have committed such improbabilities to writing.



Ille tamen qualis rediit Salamine relictâ,  
 In Corum atque Eurum solitus sævire flagellis 180  
 Barbarus, Æolio nunquam hoc in carcere passos,  
 Ipsum compedibus qui vinxerat Ennosigæum?  
 Mitius id sane, quod non et stigmatè dignum  
 Credidit: huic quisquam vellet servire deorum.  
 Sed qualis rediit? nempe unâ nave cruentis 185  
 Fluctibus, ac tardâ per densa cadavera prorâ.  
 Has toties optata exegit gloria pœnas.  
 Da spatium vitæ, multos da, Jupiter, annos:  
 Hoc recto vultu, solum hoc et pallidus optas.  
 Sed quam continuis et quantis longa senectus 190  
 Plena malis! deformem, et tetrum ante omnia vultum,  
 Dissimilemque sui, deformem pro cute pellem,  
 Pendentesque genas, et tales aspice rugas,  
 Quales, umbriferos ubi pandit Tabraca saltus,

179. *What, &c.*] What manner of man—qualis—how wretched, how forlorn, how changed from what he was! Comp. l. 185.

—*That barbarian.*] Xerxes.

*Salamis being left.*] When he left and fled from Salamis, an island and city in the Ægean sea, near which Themistocles, the Athenian general, overcame him in a sea-fight, and forced him to fly.

180. *Rage with whips, &c.*] When he found the sea raging, and being raised by those winds, to have destroyed his bridge, he was mad enough to order the Hellespont to be scourged with three hundred lashes. I don't read any where, but in this passage of Juvenal, of his whipping the winds.

181. *Never suffered, &c.*] The poet here alludes to Æn. i. l. 56-67. where Æolus is represented as holding the winds in prison, and giving them liberty to come forth as he pleased.

182. *Who bound Ennosigæus, &c.*] Xerxes was also mad enough to cast iron fetters into the sea, as if to bind Neptune in chains; who was called Ennosigæus, the earth-shaker, from the notion that he presided over the waters of the sea, which made their way into the earth, and caused earthquakes. From Gr. *ἐννοσίγαιος*, concussio, and *γῆ*, terra. See GEL-

LIUS. See the Orphic hymn, quoted in PARKER. Heb. Lex. under 7172 No. 1.

183. *Rather mild, &c.*] The poet ironically says, "that, to be sure, all this was very gentle in Xerxes, and that he did not carry the matter farther, must be considered as very gracious in a man who might have thought proper to have marked him as a slave." Stigma signifies a brand or mark set on the forehead of fugitive slaves, to which, no doubt, this passage alludes.

184. *Any of the gods.*] As well as Neptune, would, doubtless, without murmuring, have served so mild and gracious a prince! Still speaking ironically, in derision of the pride and folly of Xerxes.

185. *What manner, &c.*] After all this extravagance of pride. See note on l. 179.

—*One vessel.*] Navis signifies any vessel of the sea or river. The vessel in which Xerxes made his escape, after his defeat near Salamis, was a poor fishing-boat.

186. *Bloody waves.*] Made so by the slaughter of such numbers of the Persian army.

—*Slow prow, &c.*] The sea was so crowded with the floating carcasses of the slain, that the boat could hardly make its way.

But what did that barbarian return, Salamis being left,  
Who was wont to rage with whips, against the north-west  
and 180

East wind, (which never suffered this in the Æolian  
prison,)

Who bound Ennosigæus himself with fetters?

That indeed was rather mild, that not worthy a mark also  
He thought him.—Any of the gods would be willing to  
serve him.

But what manner of man returned he? Truly with one  
vessel in the 185

Bloody waves, and, with slow prow, through thick carcasses,  
Glory so often wished for exacted this punishment.

Give length of life, give, O Jupiter, many years!

This with upright countenance, and this, pale, alone you  
wish.—

But with what continual, and with how great evils is old  
age 190

Full! See the countenance deformed, and hideous beyond  
every thing,

And unlike itself, an unsightly hide instead of a skin:

And pendent cheeks, and such wrinkles,

As, where Tabraca extends its shady forests,

187. *Glory, &c.*] This haughty prince, who had collected so vast a force together, in order to carry on the war with the Athenians, begun by his father Darius, and invading Greece with seven hundred thousand men of his own kingdom, three hundred thousand auxiliaries, and with twelve thousand ships, after beating Leonidas and taking Sparta, is defeated by Themistocles, his army cut to pieces, his fleet destroyed, and himself forced to escape in a wretched fishing-boat. All this might be well called the just demand of vengeance against his pride, and mad thirst after glory.

188. *Give, &c.*] The poet now satirizes the folly of wishing for long life: he supposes one praying for it.

189. *Upright countenance, &c.*] i. e. Looking up to heaven—pale, with fear of death, or lest the petition should be refused.

But, perhaps, *recto vultu* may here be a phrase to express one in youth and health; and the following palli-

us may denote a state of old age and sickness: comp. l. 191.

"Both sick and healthful, old and young, conspire

"In this one silly, mischievous device."

DRYDEN.

192. *Itself.*] Its former self.

—*Unsightly hide.*] Here is a distinction between *cutis* and *pellis*, the former signifying the skin of a man, the other the hide of a beast; to the last of which, by an apt catachresis, the poet compares the coarse and rugged appearance of an old man's skin.

193. *Pendent cheeks.*] It is observable, that, in old persons, the cheeks, not only in the part of them which is immediately below the eyes, hang in purses downwards, but also in that part which, in youth, forms the roundness, and contributes so much to the beauty and comeliness of the face, hang downwards in a relaxed and pendent state.

194. *Tabraca, &c.*] Now called Tunis, on the Mediterranean, near

In vetulâ scalpit jam mater simia buccâ. 195  
 Plurima sunt juvenum discrimina, pulchrior ille  
 Hoc, atque ille alio : multum hic robustior illo :  
 Una senum facies, cum voce trementia membra,  
 Et jam læve caput, madidique infantia nasi.  
 Frangendus misero gingivâ panis inermi : 200  
 Usque adeo gravis uxori, gnatisque, sibique,  
 Ut captatori moveat fastidia Cosso.  
 Non eadem vini atque cibi, torpente palato,  
 Gaudia quid refert, sedeat quâ parte theatri,  
 Qui vix cornicines exaudiat, atque tubarum 205  
 Concentus ? clamore opus est, ut sentiat auris,  
 Quem dicat venisse puer, quot nunciet horas.  
 Præterea minimus gelido jam in corpore sanguis  
 Febre calet solâ ; circumsulit agmine facto  
 Morborum omne genus, quorum si nomina quæras, 210  
 Promptius expediam, quot amaverit Hippia mœchos,  
 Quot Themison ægros autumnno occiderit uno ;

which was a wood, wherein was a vast quantity of apes.

195. *Her old cheek.*] Bucca properly signifies the cheek, or that part of it which swells out on blowing ; but here it seems (by synec.) to denote the whole face, every part of which, in the animal he speaks of, especially when old, is in a wrinkled state.

Dryden has well preserved the humour of this simile :

*Such wrinkles as a skilful hand  
 would draw,*

*For an old grandam-ape, when,  
 with a grace,*

*She sits at squat, and scrubs her  
 leathern face.*

196. *The differences, &c.*] The poet is here to be understood as observing, that, however, in the days of youth, one is distinguishable from another by different beauties of countenance, and strength of body, old age renders all distinctions void ; and, in short, one old man is too like another to admit of them, both with respect to countenance and bodily strength.

199. *Smooth head.*] Bald with the loss of hair.

—*Infancy, &c.*] A running and drivelling nose, like a young child.

200. *Unarm'd gum.*] Having lost all his teeth, he has nothing left but his bare gums to mumble his food withal.

202. *The flatterer Cossus.*] Captator signifies one who endeavoureth to get or procure any thing, particularly he who flattereth a man to be his heir. This mean occupation was frequent in Rome, and this Cossus seems to have been famous for it ; yet old age, like what the poet has been describing, is sufficient, says he, even to disgust Cossus himself, so as to keep him away from paying his court.

203. *The palate, &c.*] Every thing now grows insipid ; all difference of meats and drinks is lost. See this symptom of age mentioned by Barzillai. 2 Sam. xix. 35.

205. *The cornets.*] Cornicen (from cornu, an horn, and cano, to sing) signifies a blower on the horn, or cornet, the sound of which was probably very loud and harsh, as was that of the trumpets. If he be so deaf that he cannot hear these, he cannot expect to hear the singers, and the soft instruments.

206. *Bawling, &c.*] His boy must bawl as loud as he can into his ear, when he would tell him who called to visit him, or to let him know what

A mother-ape scratches in her old cheek. 195  
 The differences of youths are very many, one is handsomer  
 than  
 This, and he than another: this far more robust than  
 that:  
 The face of old men is one, the limbs trembling with the  
 voice,  
 And now a smooth head, and the infancy of a wet nose.  
 Bread is to be broken by the wretch with an unarmed  
 gum: 200  
 So very burthensome, to wife, and children, and himself,  
 That he would move the loathing of the flatterer Cossus.  
 The palate growing dull, the joys of wine and food are not  
 the same:  
 What signifies it in what part of a theatre he may sit,  
 Who can hardly hear the cornets, and the sounding of  
 the 205  
 Trumpets? There needs a bawling, that the ear may per-  
 ceive  
 Whom his boy may say has come, how many hours he may  
 bring word of.  
 Beside, the very little blood, now in his cold body,  
 Is only warm from fever: there leap around, formed into a  
 troop,  
 All kind of diseases, the names of which were you to ask,  
 I could sooner unfold, how many adulterers Hippias has  
 loved, 211  
 How many sick Themison has killed in one autumn;

o'clock it was. They had not watches and clocks as we have, but sun-dials and hour-glasses, which a boy was to watch, and acquaint the master how the time went.

*Horas quinque puer nondum tibi nuntiavit, et tu*

*Jam convoca mihi, Cæciliæ, venis.*

MART. lib. viii. ep. 67.

209. *Warm from fever.*] The blood is so cold, and circulates so slowly, that nothing can warm or quicken it but that hectic, feverish habit, which frequently is an attendant on the decays of old age.

*Gellius tardante senectæ*

*Sanguis hæbet, &c. Æn. v. l. 396-8.*

—*Leap around, &c.*] Surround him on all sides, ready to rush upon

him, like wild beasts leaping on their prey.

—*Form'd into a troop.*] A whole troop of diseases, in array against him. Agmine facto. See VIRG. Æn. l. 86. from whence our poet borrows this expression. See sat. iii. 151, and note 2.

211. *Hippias.*] A woman famous for her debaucheries.

212. *Themison.*] A physician much commended by Pliny and Celsus, though here spoken of in no very favourable light. Perhaps Juvenal gives this name to some empiric, in derision.

—*Autumn.*] The autumn was usually a sickly time at Rome. See sat. iv. l. 55-6, and notes.

Quot Basilus socios, quot circumscripserit Hirrus  
 Percurram citius, quot villas possideat nunc,  
 Quo tondente, gravis juveni mihi barba sonabat. 215  
 Ille humero, hic lumbis, hic coxâ debilis, ambos  
 Perditit ille oculos, et luscis invidet : hujus  
 Pallida labra cibum capiunt digitis alienis.  
 Ipse ad conspectum cœnæ diducere rictum  
 Suetus, hiat tantum, ceu pullus hirundinis, ad quem 220  
 Ore volat pleno mater jejuna. Sed omni  
 Membrorum damno major dementia, quæ nec  
 Nomina servorum, nec vultum agnoscit amici,  
 Cum quo præteritâ cœnavit nocte, nec illos,  
 Quos genuit, quos eduxit : nam codice sævo 225  
 Hæredes vetat esse suos ; bona tóta feruntur  
 Ad Phialen : tantum artificis valet halitus oris,  
 Quod steterat multos in carcere fornicis annos.  
 Ut vigeant sensus animi, ducenda tamen sunt

213. *Allies, &c.*] When the Romans had conquered any people, they reduced them into the form of a province, which, being subject to Rome, was governed by a Roman prætor, and the inhabitants were called socii, allies, and, indeed, looked upon, in all respects, as such, not daring to refuse a confederacy with their conquerors. Basilus was one of these prætors, who shamefully plundered his province.

—*Hirrus.*] Some read Irus. Whoever this was, his character is here noted, as a cheater and circumventer of youth, committed to his care and guardianship.

He that had the tuition of a ward was called tutor. The ward was called Pupillus. The pupilli were orphans, who had lost their parents, and thus fell under the tuition of guardians, who frequently, instead of protecting them, plundered and cheated them out of their patrimony.

215. *Who clipping.*] See sat. i. 23, and notes.

Cinnamus was a barber at Rome, who got a knight's estate, and growing very rich, had several villas, and lived in a sumptuous manner ; but, at last, he broke, and fled into Sicily. See MART. vii. epigr. 64.

216. *One is weak, &c.*] That host of diseases, mentioned l. 209-10. are

here represented as making their attacks on different parts of the body.

218. *Of this.*] Hujus—i. e. hominis.

—*Take food, &c.*] So feeble and childish that he cannot feed himself, and is forced to be fed by another.

219. *He, at the sight, &c.*] As soon as supper is served, he, as it were mechanically, stretches open his jaws ; but, unable to feed himself, he only gapes, like a young swallow in a nest, when it sees the old one flying towards it with food in her mouth. This natural image is beautifully expressed.

222-3. *Neither knows.*] i. e. Recollects ; his memory now failing.

223. *The names of servants.*] The poet here brings his old man into the last stage of superannuation, when the understanding and memory fail, which, as he says, is worse than all the rest.

225. *Brought up.*] Though he has not only begotten, but brought up his children, so that they must have lived much with him, yet they are forgotten ; he makes a will, by which he disinherits them, and leaves all he has to some artful strumpet who has got possession of him.

—*A cruel will.*] Codex, or caudex, literally means the trunk, stem, or body of a tree. Hence, by metonymy.

How many of our allies Basilus, how many Hirrus has  
cheated.  
Sooner run over how many country-houses he may now  
possess,  
Who clipping, my beard, troublesome to me a youth,  
sounded. 215  
One is weak in his shoulder, another in his loins, another  
in his hip,  
Another has lost both his eyes, and envies the blind of one.  
The pale lips of this take food from another's fingers:  
He, at the sight of a supper, accustomed to stretch open his  
Jaw, only gapes, like the young one of a swallow, to  
whom 220  
The fasting dam flies with her mouth full. But, than all  
the loss  
Of limbs, that want of understanding is greater, which  
neither  
Knows the names of servants, nor the countenance of a  
friend,  
With whom he supped the night before, nor those  
Whom he hath begotten, whom brought up: for, by a  
cruel will, 225  
He forbids them to be his heirs; all his goods are carried  
To Phiale: so much avails the breath of an artful mouth,  
Which has stood for many years in the prison of a brothel.  
Though the senses of the mind may be strong, yet funerals  
of children

a table-book, made of several boards joined together, on which they used to write; hence any writing, as a deed, will, &c. See sat. vii. 110.

226. *Forbids them.*] He excludes them from inheriting his estate, i. e. he disinherits them.

—*Are carried.*] Are disposed of, conveyed by the will.

227. *To Phiale.*] See above, l. 225. note the first.

—*So much avails, &c.*] Such an old dotard as this, may be easily persuaded to any thing by an artful strumpet; so great an ascendancy does she acquire over him by her artful and insinuating tongue.

228. *Prison of a brothel.*] Fornix, iit. an arch or vault in houses; also, meton. a stew or brothel, because these were in vaults or wells under

ground. *Alxaw.* Hence, from the darkness or filthiness of their situation, as well as from the confinement of the wretched inhabitants therein, who stood ready for every comer, Juvenal represents Phiale as having stood in *carcere fornicis*, which is describing her as a common prostitute.

*HOR.* lib. i. sat. ii. 30. alluding to the filth of these dungeons, says,

*Contra alius nullam nisi olenti in fornice stantem.*

*Carcer* signifies also a starting-place at the chariot-races; hence, by metonym. a beginning: in this sense it may mean the entrance of a brothel, where the harlots presented themselves to the view of the passers-by. *Comp.* sat. iii. l. 65. n. 1.

229. *Tho' the senses, &c.*] i. e. Yet

Funera gnatorum, rogos aspiciendus amatæ 230  
 Conjugis, et fratris, plenæque sororibus urnæ.  
 Hæc data poena diu viventibus; ut renovatâ  
 Semper clade domûs, multis in luctibus, inque  
 Perpetuo mœrore, et nigrâ veste senescant.  
 Rex Pylius (magno si quicquam credis Homero) 235  
 Exemplum vitæ fuit a cornice secundæ:  
 Felix nimirum, qui tot per sæcula mortem  
 Distulit, atque suos jam dextrâ computat annos,  
 Quique novum toties mustum bibit /oro, parumper  
 Attendas, quantum de legibus ipse queratur 240  
 Fatorum, et nimio de stamine, cum videt acris  
 Antilochi barbam ardentem: nam quærit ab omni,  
 Quisquis adest, socio, cur hæc in tempora duret;  
 Quod facinus dignum tam longo admiserit ævo.  
 Hæc eadem Peleus, raptum cum luget Achillem, 245  
 Atque alius, cui fas Ithacum lugere natantem.

allow him to retain his senses in full vigour, what grievous scenes of distress has he to go through!

—*Children.*] So VIAG. ÆN. vi. l. 308.

*Impositisque regis juvenes ante ora parentum.*

230. *To be attended.*] Ducere funera is a phrase peculiarly adapted to the ceremony of funerals, and probably it is derived from a custom of the friends of the deceased walking in procession before the corpse. See l. 132. See GRANG. in. loc. "Ducere—verbum sepulturæ. Albinov. "ad Liviam. Funera ducuntur Roma per oppida Drusi."

—*The pile.*] The funeral pile, on which the body was reduced to ashes.

231. *Urns AU'd, &c.*] i. e. With their bones and ashes, which it was customary to preserve in pots (after being gathered from the funeral pile) called urns.

232. *This pain, &c.*] This is the sad lot of long-lived people, as it must be their fate to out-live many of their friends.

232-3. *Slaughter of the family, &c.*] Some part or other of which is continually dropping off.

233. *Many sorrows, &c.*] i. e. Bemoanings of the death of friends.

234. *Black habit.*] By this we find,

that the wearing of mourning for the loss of relations is very ancient, and that black was the colour which the ancients used on such occasions. See sat. iii. l. 201.

235. *Pylian king.*] Nestor, the king of Pylos, in Peloponnesus, who, according to Homer, is said to have lived three hundred years.

236. *Second from a crow.*] Cornix signifies a crow, or rook. This species of bird is fabled to live nine times the age of a man. Nestor (says the poet) stands second to this long-lived bird.

238. *With the right.*] The ancients used to count their numbers with their fingers; all under one hundred was counted on the left hand, all above on the right.

239. *So often drank, &c.*] Mustum signifies new wine. The vintage, when this was made, was in the autumn; so that the poet here means to observe that Nestor lived for many returns of this season.

—*Attend.*] The poet calls for attention to what he is going to prove, by various examples, namely, that happiness does not consist in long life.

240-1. *Laws of the fates.*] The ancients believed all things, even the gods themselves, to be governed by the fates. Old men, who were from

Are to be attended, the pile to be seen of a beloved 230  
 Wife, and of a brother, and urns filled with sisters.  
 This pain is given to long-livers, so that, the slaughter  
 Of the family being continually renewed, in many sorrows,  
 and in

Perpetual grief, and in a black habit, they may grow old.  
 The Pylian king (if you at all believe the great Homer)  
 Was an example of life second from a crow : 236

Happy, no doubt, who through so many ages had deferred  
 Death, and now computes his years with the right hand,  
 And who so often drank new must : I pray, attend  
 A little—How much might he complain of the laws 240  
 Of the fates, and of too much thread, when he saw the  
 beard of

Brave Antilochus burning : he demands of every friend  
 Which is present, why he should last till these times—  
 What crime he had committed worthy so long life.  
 The very same does Peleus, while he mourns Achilles  
 snatched away, 245  
 And another, to whom it was permitted to lament the  
 swimming Ithacus.

various causes afflicted, might be apt to complain of their destiny, and Nestor among the rest.

241. *Of too much thread.*] The fates were supposed to be three sisters, who had all some peculiar business assigned them by the poets, in relation to the lives of men. One held the distaff, another spun the thread, and the third cut it. *q. d.* How might he complain that the thread of his life was too long.

242. *Antilochus.*] The son of Nestor, slain, according to Homer, by Memnon, at the siege of Troy; according to Ovid, by Hector. His beard burning, *i. e.* on the funeral pile. This mention of the beard implies, that he was now grown to man's estate.

—*He demands, &c.*] The poet here very naturally describes the workings and effects of grief, in the afflicted old man, who is now tempted to think, that his great age was granted him as a punishment for some greater crime than he could recollect to have committed, as he was permitted to live to see so sad an event as the death of his brave and

beloved son. He is therefore represented as inquiring of his friends what could be the cause of his being reserved for such an affliction.

245. *Peleus.*] The father of Achilles, slain by Paris, who shot him in the heel in the temple of Apollo, the only part where he was vulnerable. His father Peleus had to lament his untimely death.

246. *Another.*] Laertes, a prince of Ithaca, father of Ulysses. He, during his son's absence, and wanderings over the seas, wearied himself with daily labour in husbandry, and having no other attendant than an old maid-servant, who brought him food : during this period his constant petition to Jupiter was, that he might die.

—*Swimming Ithacus.*] Ulysses was called Ithacus, from Ithaca, a country of Ionia where he reigned. After the destruction of Troy, he suffered many toils and hardships, for ten years together, before his return home. The word *natantem* perhaps alludes to his shipwreck near the island of Calypso, where he was forced to swim to save his life; or



Incolumi Trojâ Priamus venisset ad umbras  
 Assaraci magnis solennibus, Hectore funus  
 Portante, ac reliquis fratrum cervicibus, inter  
 Iliadum lachrymas, ut primos edere planctus 250  
 Cassandra inciperet, scissâque Polyxena pallâ,  
 Si foret extinctus diverso tempore, quo non  
 Cœperat audaces Paris ædificare carinas.  
 Longa dies igitur quid contulit? omnia vidit  
 Eversa, et flammis Asiam ferroque cadentem 255  
 Tunc miles tremulus positâ tulit arma tiarâ,  
 Et ruit ante aram summi Jovis, ut vetulus bos,  
 Qui domini cultris tenue et miserabile collum  
 Præbet, ab ingrato jam fastiditus aratro.  
 Exitus ille utcumque hominis: sed torva canino 260  
 Latravit rictu, quæ post hunc vixerat, uxor.  
 Festino ad nostros, et regem transeo Ponti,

perhaps it may allude, in general, to the length of time he passed in sailing on the sea.

247. *Troy being safe.*] *i. e.* Had Troy stood, and remained in safety.

—*Priam.*] The last king of Troy, who lived to see the city besieged by the Greeks for ten years together, and at length taken.

247-8. *Shades of Assaracus, &c.*] Had joined his ancestor's ghosts, or shades, in the infernal regions: *i. e.* had died in peace, and had been buried with the splendid funeral rites belonging to his rank. See VIRG. *Æn.* i. 288; and AINSW. *Assaracus*.

248. *Hector carrying, &c.*] Among the ancients, the corpse of the parent was carried forth to the funeral pile by the sons of the deceased. If Troy had remained in quiet, Priam's son Hector had not been slain by Achilles, but had survived his father, and have, as the custom was, been one of his bearers to the funeral pile.

249. *The rest of the shoulders, &c.*] Reliquis cervicibus—for cervicibus reliquorum, &c. Hypallage. According to Homer, Priam had fifty sons and twelve daughters: the former of which would have assisted Hector in carrying their father's corpse. Pliny says, (lib. vii. c. 44.) Quintus Metellus Macedonicus, a quatuor filiis illatus est rogo.

Priam was slain in the siege by

Pyrrhus, the son of Achilles, and most of his children were destroyed. See *Æn.* ii. 501-54.

250. *As soon as, &c.*] This was the signal for the funeral procession to move forward towards the pile.

—*Cassandra, &c.*] She was the daughter of Priam and Hecuba. It was customary to hire women to mourn at burials, who went before the corpse to lament the dead; the chief of them who began the ceremony was called *præfica*, (a *præficio*, *planctuum princeps*. AINSW.) This part must here most naturally have been taken by Cassandra, Priam's daughter, who would, doubtless, have put herself at the head of the mourning women. See 2 Chron. xxxv. 25.

After the taking of Troy, she fell to the share of Agamemnon. She was married to Choroëbus, and debauched by Ajax Oileus, in the temple of Minerva. See *Æn.* i. 44. and ii. l. 402-7.

251. *Polyxena, &c.*] The daughter also of Priam, who gave her in marriage to Achilles; but he, coming into the temple of Apollo to perform the nuptial rites, was there treacherously slain by Paris. She was afterwards sacrificed at the tomb of Achilles. See before, l. 245. note.

—*Rent garment.*] Rending the garments, in token of grief, was very ancient.

Troy being safe, Priam had come to the shades  
Of Assaracus with great solemnities, Hector carrying  
The corpse, and the rest of the shoulders of his brethren,  
among  
The tears of the Trojans, as soon as Cassandra should  
begin 250  
To utter the first wailings, and Polyxena with a rent gar-  
ment,  
Had he been extinct at another time, in which Paris  
Had not begun to build the daring ships.  
What therefore did long life advantage to him ? he saw all  
things  
Overturned, and Asia falling by fire and sword. 255  
Then, a trembling soldier, the diadem being laid aside, he  
bore arms,  
And fell before the altar of high Jove, as an old ox,  
Who, to the master's knife, offers his lean and miserable  
Neck, now despised by the ungrateful plough.  
However, that was the exit of a man : but his fierce wife,  
Who outlived him, barked with a canine jaw. 261  
I hasten to our own, and pass by the king of Pontus,

252. *Been extinct*] i. e. If he had died.

—At another time, &c.] I. e. Before Paris prepared to sail into Greece, in order to ravish Helen from her husband Menelaus. Had this been the case, Priam would have been borne to the grave by his sons, and his funeral solemnized by the public lamentations of his daughters.

253. *Daring ships.*] So called from the daring design they were employed in; the execution of which occasioned the Trojan war, and the destruction of the country by the Greeks.

254. *What therefore, &c.* The poet here applies this instance of old king Priam to his main argument against wishing to live to old age, seeing with how many sorrows it may be accompanied.

255. *Asia falling.*] See VIRG. Æn.  
iii. l. 1. By Asia is here meant the  
Lesser Asia, containing the Greater  
and Lesser Phrygia, the kingdom of  
Priam.

256. *Trembling soldier.*] Priam, now trembling, and almost worn out by age.

—*Diadem being laid aside.*] Having laid aside all ensigns of royalty.

—*Bore arms.*] In defence of his country. See *Æn.* ii. 207–558. where these parts of Priam's history are described.

257. *Fell before the altar.*] Of Jupiter Herceus, erected by Priam in an open court belonging to the palace: hither he fled for succour and protection, but was slain by Pyrrhus. *Æn.* ii. 501-2.

259. *Ungrateful plough.*] Prosopopeia. The plough is here represented as ungrateful, as forgetting the labours of the old worn-out ox, and despising him as now useless. Some understand *aratro* for *agricola*—meton.

260. *Exit of a man.*] He died, however, like a man—this was not the case of his wife.

—*Fierce wife, &c.*] Hecuba, wife of Priam, who, after the sacking of Troy, railed so against the Greeks, that she is feigned to have been turned into a bitch. OVID Met. lib. xiii. l. 567-9.

262. *To our own.*] To mention in.

Et Cræsum, quem vox justi facundâ Solonis  
 Respicere ad longæ jussit spatia ultima vitæ.  
 Exilium et carcer, Minturnarumque paludes, 265  
 Et mendicatus victâ Carthagine panis,  
 Hinc causas habuêre. Quid illo cive tulisset  
 Natura in terris, quid Roma beatius unquam,  
 Si circumducto captivorum agmine, et omni  
 Bellorum pompâ, animam exhalâsset opimam, 270  
 Cum de Teutonico vellet descendere curru?  
 Provida Pompeio dederat Campania febres  
 Optandas; sed multæ urbes, et publica vota  
 Vicerunt: igitur fortuna ipsius, et urbis  
 Servatum victo caput abstulit. Hoc cruciatus 275  
 Lentulus, hæc pœnâ caruit, ceciditque Cethegus  
 Integer, et jacuit Catilina cadavere toto.  
 Formam optat modico pueris, majore puellis  
 Murmure, cum Veneris fanum videt anxia mater,

stances and examples among our own people.

—*The king of Pontus.*] Mithridates, who maintained a long war with the Romans, but was at last routed by Pompey. He would have shortened his days by poison, but had so fortified himself by an antidote, invented by him, and which still bears his name, that none would operate upon him.

263. *Cræsus, whom, &c.*] Cræsus was the last king of Lydia, so rich, that Cræsi divitiæ was a proverbial saying. He asked Solon (one of the wise men of Greece, and lawgiver of the Athenians) who was the happiest man? The philosopher told him, "no man could be said to be happy before death." This, afterwards, Cræsus found to be true; for, being taken prisoner by Cyrus, and ordered to be burned, he cried out, "Solon! Solon! Solon!" Cyrus asked the reason of this, and was told what Solon had said; whereupon, considering it might be his own case, he spared his life, and treated him with much respect. Respicere—to consider—mind—regard.

265. *Marshes of Minturnæ.*]—Caius Marius being overcome in the civil war by Sylla, was forced to skulk in the marshes of Minturnæ, a city by the river Liris, where he was

found, taken, and imprisoned; he then escaped into Africa, where he lived in exile, and begged his bread in the streets of Carthage, which had been conquered by the Romans.

267. *Hence had their causes.*] All these misfortunes were owing to Marius's living so long; he died in the sixty-eighth year of his age.

—*Than that citizen.*] i. e. Than Marius.

269-71. *If—when, &c.*] If when, in his triumph after conquering the Cimbri, he had numbers of captives led around his triumphal car, and amidst all the pomp and glory of victory, he had breathed out his mighty soul, as he descended, after the triumph was over, from his chariot, he had been the happiest man in nature, or that Rome ever bred, and have escaped the miseries which afterwards befel him.

271. *Teutonic chariot.*] The Teutones were a people bordering on the Cimbri, conquered by Marius; the chariot in which Marius rode in his triumph over these people, is therefore called Teutonic, as used on that occasion.

272. *Provident Campania.*] When first Pompey engaged in the civil war against Cæsar, he had a violent fever at Naples, and another at Capua, of which he was like to have died; these

And Croesus, whom the eloquent voice of just Solon  
 Commanded to look at the last period of a long life.  
 Banishment and a prison, and the marshes of Minturnæ,  
 And bread begged in conquered Carthage, 266  
 Hence had their causes—what, than that citizen, had  
 Nature on the earth, or Rome ever borne, more happy,  
 If, the troop of captives being led around, and in all  
 The pomp of wars, he had breathed forth his great soul,  
 When he would descend from the Teutonic chariot? 271  
 Provident Campania had given Pompey fevers  
 To be wished for; but many cities, and public vows  
 Overcame them; therefore his own fortune, and that of the  
 city,  
 Took off his preserved head from him conquered: this tor-  
 ment, 275  
 This punishment Lentulus was free from; and Cathegus  
 fell  
 Entire, and Catiline lay with his whole carcase.  
 With moderate murmur, the anxious mother desires  
 beauty  
 For her boys—with greater for her girls, when she sees the  
 temple of Venus,

seem to have been provided against the miseries which afterwards befel him.

273. *To be wished for.*] In order to take him out of life, while he was great and happy.

274. *Overcome them.*] The united wishes and prayers of so many cities and people, for his recovery, prevailed against the effects of his sickness, and saved his life.

—*His own fortune.*] Which reserved him to be slain in his flight to Egypt, after his defeat by Cæsar.

—*That of the city.*] Doomed to fall under the dominion of Pompey's enemy, after suffering so much by a civil war.

275. *Took off, &c.*] That life which had been preserved in a dangerous sickness (see note on l. 274.) was destroyed after his defeat, and his head severed from his body by Achilles and Salvius, sent for that purpose from Ptolemy, who intended it as a present to Cæsar.

Of Pompey's death, see ANT. Univ. Hist. vol. xiii. p. 217.

276. *Lentulus—Cathegus.*] These were in the conspiracy with Catiline, and being put into prison, by order of Cicero, then consul, were strangled, so that their bodies were not dismembered.

277. *Catiline, &c.*] The famous conspirator, whose designs were detected and frustrated by Cicero, died in battle, without the loss of any part of his body. See SALLUST. All these died young men, and thus were taken away from the miseries which those meet with who live to old age.

278. *Moderate murmur.*] The word murmur here implies that sort of muttering which they used at their prayers to the gods; this was louder, and more distinct, on some occasions than on others, according to the degree of fervency in the suppliant. Comp. PERS. sat. ii. 6-8.

—*Anxious mother, &c.*] The poet here represents another popular folly, in supposing a mother anxious for having handsome children, and praying for this at the shrine of Venus, the fabled goddess of beauty.

Usque ad delicias votorum : cur tamen, inquit, 280  
 Corripias ? pulchrâ gaudet Latona Dianâ.  
 Sed vetat optari faciem Lucretia, qualem  
 Ipsa habuit. Cuperet Rutilæ Virginia gibbum  
 Accipere, atque suam Rutilæ dare. Filius autem  
 Corporis egregii miseros trepidosque parentes 285  
 Semper habet. RARA EST ADEO CONCORDIA FORMÆ  
 ATQUE PUDICITIÆ ! sanctos licet horrida mores  
 Tradiderit domus, ac veteres imitata Sabinas.  
 Præterea, castum ingenium, vultumque modesto  
 Sanguine ferventem tribuat natura benignâ 290  
 Larga manu : (quid enim puero conferre potest plus-  
 Custode, et curâ Natura potentior omni ?)  
 Sed casto quid forma nocet ? quid profuit olim  
 Hippolyto grave propositum ? quid Bellerophonti ?  
 Erubuit, nempe hæc, ceu fastidita repulsâ : 295  
 Nec Sthenobœa minus quam Cressa excanduit, et se  
 Concussère ambæ. Mulier sævissima tunc est,

280. *Even to the delight, &c.* So that the highest and fondest of them might be gratified; delicias means gratification; she prays they might be so handsome as fully to satisfy her wishes.

281. *Blame me.* A question supposed from the mother to the poet, on his finding fault with her for what she did.

—*Latona rejoices, &c.* She defends what she does by quoting an example. Latona, daughter of Cœus, one of the Titans, bore, to Jupiter, Apollo and Diana at the same birth.

282-3. *Lucretia forbids, &c.* The poet answers the example brought for asking beautiful children, by the instance of Lucretia, whose beauty proved her undoing. She was a beautiful Roman lady, the daughter of Lucretius, prefect of the city, and wife of Tarquinus Collatinus, ravished by Sextus Tarquinius, son of Tarquinius Superbus, which she so resented, that she sent for her father and husband, and stabbed herself before them. The people of Rome, on this, rose in arms, expelled the Tarquins, and changed the monarchy to a commonwealth.

283. *Virginia.* A Roman virgin, exceedingly beautiful, whom her own father, to prevent her being exposed

to the lust of Appius, one of the Decemviri, stabbed in the middle of the forum.

283-4. *Rutila.* An ugly deformed old woman, above seventy-seven years old, as Pliny says, was in no danger of such a death, and therefore happier in her deformity than Virginia in her beauty; so that the latter might have gladly changed her person for that of Rutila.

284. *But a son, &c.* i. e. A son with an accomplished and beautiful person makes his parents unhappy, and keeps them in perpetual fear, so very rarely do beauty and modesty meet together.

285. *Person.* The word corporis, which literally signifies the body, is here used for the whole person of the man, per synec.

287. *Homely house, &c.* i. e. Though the plain family, rough and honest, should have furnished him with the best morals, and brought him up in all the plain and virtuous simplicity of the old Sabines, transmitting modesty and chastity by their own examples also.

289. *Glowing, &c.* Easily blushing at every species of indecency.

292. *More powerful, &c.* i. e. Who is more powerful than all out-

Even to the delight of her wishes. Yet, why, says she,  
Should you blame me? Latona rejoices in fair Diana. 281  
But Lucretia forbids a face to be wished for, such  
As she had. Virginia would desire to accept the hump of  
Rutila,

And give her (shape) to Rutila. But a son, with a  
Remarkable person, always has miserable and trembling  
Parents—SO RARE IS THE AGREEMENT OF BEAUTY 286  
AND CHASTITY!—Though the homely house chaste morals  
should

Have transmitted, and imitated the old Sabines.  
Beside, a chaste disposition, and a countenance glowing  
With modest blood, let bounteous nature give him 290  
With a kind hand, (for what more upon a boy can  
Nature, more powerful than a guardian, and than all care,  
bestow?)

But how does beauty hurt the chaste? what, once on a time,  
did

A solemn resolution benefit Hippolytus? what Belle-  
rophon?

Truly this one reddened as if scorned by a repulse: 295  
Nor was Sthenobœa less on fire than the Cretan, and both  
Vexed themselves. A woman is then most cruel

ward restraints. *q. d.* Natural good dispositions are more powerful preservatives against vice, than all the watchfulness and care of guardians and parents.

293. *How does beauty, &c.*] Granting that beauty may be pernicious, in instances like those above mentioned, yet how can it injure the chaste and virtuous?

294. *A solemn resolution, &c.*]—This was the solemn resolve of Hippolytus, to refuse the love of his step-mother Phædra, who, for this, accused him of tempting her to incest. He fled away in a chariot by the sea side, but the horses taking fright at the sea-calves lying on the shore, overturned the chariot, and killed him.

—*Bellerophon.*] Sthenobœa (the wife of Pætus, king of the Argives) falling in love with him, he refused her; at which she was so incensed, that she accused him to her husband; this forced him upon desperate adventures, which he overcame. Sthe-

nobœa, hearing of his success, killed herself.

295. *This one reddened, &c.*] Phædra reddened with anger and resentment, as thinking herself despised.

296. *Sthenobœa, &c.*] See note on l. 294.

—*The Cretan.*] Phædra was the daughter of Minos, king of Crete.

—*Both.*] Phædra and Sthenobœa.

297. *Vexed themselves.*] Concussere. The verb concutio literally signifies to shake, jog, or stir; and, when applied to the mind, to trouble, vex, or disquiet. Here it intimates, that these women shook, or stirred themselves, into a fit of rage and vexation. It seems to be used metaphorically, from the custom of the wrestlers and boxers at the theatres, who, before they engaged, gave themselves blows on the breast, or sides, to excite anger and fury. Thus the lion is said to shake his mane, and lash himself with his tail, when he would be furious.

—*Most cruel, &c.*] A woman is

Cum stimulos odio pudor admovet. Elige quidnam  
 Suadendum esse putes, cui nubere Cæsaris uxor  
 Destinatus: optimus hic, et formosissimus idem 300  
 Gentis patriciæ rapitur miser extinguendus  
 Messalinæ oculis: dudum sedet illa parato  
 Flammeolo; Tyriusque palam genialis in hortis  
 Sternitur, et ritu decies centena dabuntur  
 Antiquo: veniet cum signatoribus auspex. 305  
 Hæc tu secreta, et paucis commissa putabas?  
 Non nisi legitime vult nubere. Quid placeat, dic:  
 Nisi parere velis, pereundum est ante lucernas:  
 Si scelus admittas, dabitur mora parvula, dum res  
 Nota urbi et populo, contingat principis aures: 310  
 Dedecus ille domus sciet ultimus. Interea tu  
 Obsequere imperio, si tanti est vita dierum  
 Paucorum: quicquid melius, leviusque putaris,

then most savage and relentless, when, on being disappointed, the fear of shame adds spurs to her resentment, and her passion of love is changed to hatred. See Gen. xxxix. 7-21.

Virgil represents Juno as stirred up to her relentless hatred to Æneas, and the Trojans, from several motives; among the rest, from the contempt which had been shewn her by Paris, in his judgment against her at mount Ida.

*Necdum etiam causæ irarum, ævi-  
 que dolores,*

*Exciderant animo, manet alta mente  
 repòstum*

*Judicium Paridis, spreteque in-  
 juria forma, &c. &c.*

*Æn. i. 29, 30, 31.*

See also *Æn. v. 5-7.*

298. *Choose, &c.] i. e.* Think it over, and determine, all things considered, what advice you would give.

299. *To him whom, &c.] Silius* is meant here, a noble Roman, whom the empress Messalina so doated upon, that she made him put away his wife Julia Syllana, and resolved to marry him in the absence of her husband, the emperor Claudius, who was gone no farther than Ostia, a city near the mouth of the Tiber.

302. *By the eyes, &c.]* By her having fixed her eyes upon him, so as to become enamoured with him.

*—Long she sits, &c.]* The time

seems long to her, while waiting for Silius.

302-3. *Prepared bridal veil.]—* Which she had prepared for the ceremony.

303. *Openly, &c.]* She transacts her matter openly, without fear or shame; accordingly she omits nothing of the marriage ceremony; she put on the flame-coloured marriage veil; the conjugal bed was sumptuously adorned with purple, and prepared in the Lucullan gardens, a place of public resort. See note on l. 307.

304. *Ten times an hundred.]* She had her portion ready, according to ancient custom. On this instance it amounted to the vast sum of one thousand sestertia. See sat. i. l. 92. note. This was supposed to be given to the husband, in consideration of the burdens of matrimony.

305. *Soothsayer—signers, &c.]—* The soothsayer, who always attended on such occasions. VALER. lib. ii. says, that, among the ancients, nothing of consequence was undertaken, either in private or public, without consulting the auspices; hence a soothsayer attended on marriages.—*Auspex—quasi avis pex—*because they divined from the flight and other actions of birds.

The signatories were a sort of public notaries, who wrote and attested wills, deeds, marriage-settlements, &c. These also were present; for,

When shame adds goads to hatred. Choose what  
You think to be advised, to him whom Cæsar's wife  
destines

To marry: this the best and most beautiful too 300  
Of a patrician family is hurried, a wretch, to be destroyed  
By the eyes of Messalina: long she sits in her prepared  
Bridal veil, and openly the Tyrian marriage-bed is strowed  
In the gardens, and ten times an hundred will be given by  
ancient

Rite: the soothsayer, with the signers, will come. 305  
Do you think these things secret, and committed to a  
few?

She will not marry unless lawfully. Say—what like  
you?—

Unless you will obey, you must perish before candle-  
light.

If you commit the crime, a little delay will be given, till the  
thing,

Known to the city and to the people, reaches the prince's  
ears, 310

(He will last know the disgrace of his house.) In the  
mean while

Do thou obey the command, if the life of a few days is  
Of such consequence; whatever you may think best and  
easiest,

before the marriage, they wrote down  
in tables, (*tabulis*), by way of record,  
the form of the contract, to which  
they, with the witnesses, set their  
seals.

306. *These things secret, &c.*] That  
she does things privately, so that only  
a few chosen secret friends should  
know them? by no means.

307. *Unless lawfully.*] She deter-  
mines to marry publicly, with all the  
usual forms and ceremonies; and  
this, says Tacitus, in the face of the  
senate, of the equestrian order, and of  
the whole people and soldiery. See  
ANT. Univ. Hist. vol. xiv. p. 344.  
note 1.

—*Say, what like you?*] *Quid pla-*  
*ceat*—what it may please you to do.  
Say, Silius, which part will you take  
in such a situation? what do you  
think best to do, under so fatal a di-  
lemma?

308. *Unless, &c.*] If you refuse

this horrid woman's offer, she will  
have you murdered before night.

309. *If you commit the crime.*]—  
Of marrying the wife of another.

—*A little delay, &c.*] You will  
probably live for a few days; the pub-  
lic rumour will reach the prince's  
ears, though later than the ears of  
others, as he will probably be the last  
who hears the dishonour done to his  
family, few, perhaps, daring to break  
such a thing to him.

312. *The command.*] Of Messa-  
lina.

—*If the life of a few days, &c.*]

If you think that living a few days  
more or less is of so much conse-  
quence, that you will sooner commit  
a crime of such magnitude to gain a  
short respite, than risk an earlier  
death, by avoiding the commission  
of it, then to be sure you must  
obey; but whichever way you deter-  
mine—



Præbenda est gladio pulchra hæc et candida cervix.

Nil ergo optabunt homines? si consilium vis, 315

PERMITTES IPSIS EXPENDERE NUMINIBUS, QUID  
CONVENIAT NOBIS, REBUSQUE SIT UTILE NOSTRIS.

Nam pro jucundis aptissima quæque dabunt Dî.

CARIOR EST ILLIS HOMO, QUAM SIBI: nos animorum

Impulsu, et cæcâ magnâque cupidine ducti, 320

Conjugium petimus, partumque uxoris: at illis

Notum, qui pueri, qualisque futura sit uxor.

Ut tamen et poscas aliquid, voveasque sacellis

Exta, et candiduli divina tomacula porci;

ORANDUM EST, UT SIT MENS SANA IN CORPORE SANO. 325

Fortem posce animum, et mortis terrore carentem;

Qui spatium vitæ extremum inter munera ponat

Naturæ, qui ferre queat quoscunque labores;

314. *Neck, &c.*] This beautiful person of yours will be sacrificed, either to Messalina's resentment, if you do not comply, or to the emperor's, if you do. However, the marriage took place, and they pleased themselves in all festivity that day and night; afterwards Silius was seized by the emperor's command, and put to death; thus exhibiting a striking example of the sad consequences which often attend being remarkable for beauty. Messalina, soon after, was killed in the gardens of Lucullus, whither she had retired. See *ANT. Univ. Hist. vol. xiv. p. 348-9.*

315. *Shall men therefore, &c.*] If all you say be considered, the consequence seems to be, that it is wrong to wish, or pray, for any thing.

—*Have advice.*] If you will be advised what is best to do, I answer—

316. *Permit the gods, &c.*] Leave all to the gods; they know what is best for us, and what is most suitable to our circumstances and situations.

318. *Instead of pleasant things, &c.*] They can, though we cannot, foresee all consequences which will arise, and therefore, instead of bestowing what may be pleasing, they will give what is most proper, most suitable, and best adapted to our welfare; and this, because mortals are dearer to them than we are to ourselves. *Comp. 1 Pet. v. 7.*

319-20. *By the impulse, &c.*] We are impelled to wish for things, merely from the strong desire we have to possess them; and do not reflect, as we ought, on the blindness of our minds, which cannot see farther than present things, and therefore are led to judge amiss of what may be for our good in the end.

321. *Wedlock, and the bringing forth, &c.*] We pray for a wife, and that that wife may bring forth children; but the gods only can foresee how either the wife or children may turn out, consequently, whether the gratification of our wishes may be for our happiness.

323. *Ask something.*] In the former part of this fine passage the poet speaks of leaving all to the gods, in such an absolute and unreserved manner, as seemingly to exclude the exercise of prayer: as to outward things, such as power, riches, beauty, and the like, he certainly does, inasmuch as these matters ought to be left entirely to Providence, we not being able to judge about them; and, indeed, as he has shewn throughout the preceding part of this Satire, the having of these things may prove ruinous and destructive, therefore are not proper subjects either of desire or prayer: but now the poet finely shews, that there are subjects of prayer, which are not only desirable, but to be petitioned for, as conducive to our real good and happiness.

This fair and white neck is to be yielded to the sword.  
 Shall men therefore wish for nothing? If you will have  
 advice, 315

PERMIT THE GODS THEMSELVES TO CONSIDER WHAT  
 MAY SUIT US, AND BE USEFUL TO OUR AFFAIRS.

For, instead of pleasant things, the gods will give what-  
 ever are fittest.

MAN IS DEARER TO THEM, THAN TO HIMSELF; we, led by  
 the

Impulse of our minds, and by a blind, and great desire,  
 Ask wedlock, and the bringing forth of our wife: but to  
 them 321

Is known, what children, and what sort of a wife she may  
 be.

However, that ye may ask something, and vow in chapels  
 Entrails, and the divine puddings of a whitish swine.

YOU MUST PRAY, THAT YOU MAY HAVE A SOUND MIND IN  
 A SOUND BODY. 325

Ask a mind, strong, and without the fear of death;  
 Which puts the last stage of life among the gifts of  
 Nature; which can bear any troubles whatsoever;

—*Vow in chapels.*] Sacellum signifies a chapel, a little temple, or perhaps any place consecrated to divine worship. Here it may signify the sacred shrines of their gods, before which they offered their vows, prayers, and sacrifices.

324. *Entrails.*] The bowels, or inwards, of animals, which were exsecta, (unde excta,) cut out, and offered in sacrifice.

—*Divine puddings, &c.*] Tomacula, or tomacla, from Gr. *τῆμινα*, to cut, were puddings, or sausages, made of the liver and flesh of the animal, chopped and mixed together; and were called also farcimina, gut-puddings; and, like our sausages, were made by stuffing a gut taken from the animal with the above ingredients. These accompanied the sacrifices, and were therefore called divine.

—*Whitish swine.*] This was offered to Diana, under the name of Lucina, in order to make her propitious to child-bearing women, as also on other occasions. See *HOM.* lib. iii. ode xxi.

325. *You must pray, &c.*] As if the poet had said, "I by no means object either to sacrifices or prayers to the gods, provided what is asked be reasonable and good, we cannot be too earnest."

—*A sound mind, &c.*] *q. d.* Health of body and mind is the first of blessings here below: without a sound mind we can neither judge, determine, or act aright; without bodily health there can be no enjoyment.

326. *A mind, strong, &c.*] Fortitude, by which, unmoved and undismayed, you can look upon death without terror.

327. *The last stage, &c.*] *Ultimum spatium*, in the chariot and horse-racing, signified the space between the last bound or mark, and the goal where the race ended. Hence, by an easy metaphor, it denotes the latter part of life, when we are near our end, and are about to finish our course of life.

So the apostle, 2 Tim. iv. 7. says, *τοῦ δρόμου τέτελεκα*, I have finished my course.

327-8. *Gifts of nature.*] The word

Nesciat irasci; cupiat nihil; et potiores  
 Herculis ærumnas credat, sævosque labores, 330  
 Et Venere, et cœnis, et plumis Sardanapali.  
 Monstro quod ipse tibi possis dare: SEMITA CERTE  
 TRANQUILLÆ PER VIRTUTEM PATET UNICA VITÆ.  
 Nullum numen habes, si sit prudentia: sed te  
 Nos facimus, Fortuna, deam, cœloque locamus. 335

munus either signifies a gift, or a duty or office. If we take munera, here, in the former sense, we must understand the poet to mean, that true fortitude, so far from fearing death as an evil, looks on it as a gift or blessing of nature. So Mr. DRY-

DEX:  
*A soul that can securely death  
 defy,  
 And count it nature's privilege to  
 die.*

In the other sense, we must understand the poet to mean, that death will be looked upon, by a wise and firm mind, as an office, or duty, which all are to fulfil, and therefore to be submitted to as such, not with fear and dismay, but with as much willingness and complacency as any other duty which nature has laid upon us.

328. *Any troubles, &c.*] Any misfortunes, without murmuring and repining, much less sinking under them.

329. *Knows not to be angry.*] Can so rule the tempers and passions of the soul, as to control, on all occasions, those perturbations which arise within, and produce a violence of anger.

—*Covets nothing.*] Being content and submissive to the will of Providence, desires nothing but what it has, neither coveting what others have, or uneasy to obtain what we ourselves have not.

330. *The toils of Hercules, &c.*]—Alluding to what are usually called, the twelve labours of Hercules.

331. *Than the lasciviousness, &c.* Such a mind as has been described esteems the greatest sufferings and labours, even such as Hercules underwent, more eligible than all the pleasures and enjoyments of sensuality.

—*Sardanapalus.*] The last king of Assyria, whose life was such a scene of lasciviousness, luxury, and effeminacy, that he fell into the utmost contempt in the eyes of his subjects, who revolted; and he, being overcome, made a pile, set it on fire, and burnt himself, and his most valuable moveables in it: "The only thing," says Justin, "he ever did like a man."

As the word *venere*, in this line, is metonymically used for lewdness, or lasciviousness, *Venus* being the goddess of these, and *cœnis* for all manner of gluttony and luxury, so *plumis* may here be used to denote softness and effeminacy of dress.

*Plumæ*, in one sense, is used sometimes to denote plates, scales, or spangles, wrought on the armour or accoutrements of men or horses, one whereof was laid upon another. Garments also were adorned with gold and purple plumage, feather-work. *AINSW.* See *Æn.* xi. l. 770-1.

332. *What yourself may give, &c.*] While others are disquieting themselves, and asking for the gratification of their foolish and hurtful desires, let me tell you the only way to solid peace and comfort, and what it is in your own power to bestow upon yourself; I mean, and it is most certainly true, that there is no other way to happiness, but in the paths of virtue. *Comp. Eccl. xii. 13-14.* The heathen thought that every man was the author of his own virtue and wisdom; but there were some at Rome, at that time, who could have taught Juvenal, THAT EVERY GOOD GIFT, AND EVERY PERFECT GIFT, IS FROM ABOVE, AND COMETH DOWN FROM THE FATHER OF LIGHTS. *Comp. Jer. x. 23.*

*HOR.* lib. i. epist. xviii. l. 111-12, says,

Knows not to be angry; covets nothing; and which thinks

The toils of Hercules, and his cruel labours, better 330  
Than the lasciviousness, and luxury, and plumes of Sar-  
danapalus.

I shew what yourself may give to yourself: SURELY THE ONLY

PATH TO A QUIET LIFE LIES OPEN THROUGH VIRTUE.

You have no deity, O Fortune, if there be prudence;  
but

Thee we make a goddess, and place in heaven. 335

*Sed satis est orare Jovem qui donat  
et aufert,  
Det vitam, det opes, æquum mi  
animum ipse parabo.*

CIC. Nat. Deorum: lib. iii. c. xxxvi. declares it as a general opinion, that mankind received from the gods the outward conveniences of life, virtutem autem nemo unquam accep- tam Deo retulit; "but virtue none ever yet thought they received from the Deity." And again, "this is the persuasion of all, that fortune is to be had from the gods, wisdom from ourselves." Again, "who ever thanked the gods for his being a good man? men pray to Jupiter, not that he would make them just, temperate, wise, but rich and prosperous." Thus "they became vain in their imagi- nations, and their foolish heart was darkened; professing them- selves to be wise, they became fools." Rom. i. 21-2.

The Greeks had many temples dedi- cated to Fortune, under the name of ΤΥΧΗ. Pindar makes her one of the destinies, the daughter of Ju- piter. Ancus Martius, king of the Romans, first built a temple at Rome to this deity. Servius Tullus also built one at the capitol. Afterwards the Romans consecrated temples to her under various titles, as Fortuna libera, redux, publica, equestris, &c. See ΒΕΛΟΥΕΤΟΝ, Bibl. Hist. Sacr. tit. FORTUNE.

Horace's description of this god- dess, and her great power, forms one of the most beautiful of his odes. See lib. i. ode xxxv.

*O Dida gratum quæ regis Antium,  
Præsens, &c. &c.]*

336. Place in heaven.] Give her a place among the gods—q. d. As things are, men are foolish enough to erect temples to Fortune, make her a goddess, worship her as such, and attribute all their miscarriages and troubles, not to their own neglect, folly, and mismanagement, but to the power and influence of this ima- ginary deity.

For the ideas which the Romans entertained about the goddess For- tune, see sat. iii. l. 39-40.

I should observe, that some copies read, l. 334.

*Nullum numen abest, &c.*

*No deity is absent, &c.*

As if it were said, that if there be prudence, that is, if a man acts wisely and prudently, all the gods are pre- sent with him, not one absents him- self from him; or, prudence is all- sufficient, and no other piety can be wanting. But the sense first above given, on the reading nullum numen habes, appears to be most consonant to the intention of the two lines taken together.

I know not how to end my obser- vations on this Tenth Satire of Ju- venal, without calling it the finest piece, in point of composition, mat- ter, and sentiment, which we have derived from heathen antiquity. I should call it infinitely fine, had not the late Dr. SAMUEL JOHNSON'S poem on "THE VANITY OF HUMAN WISHES," appeared; such a copy, of such an original, is rarely to be met with.

## Satira Tredecima.

### ARGUMENT.

*The Poet writes this Satire to Calvinus, to comfort him under the loss of a large sum of money, with which he had entrusted one of his friends, and which he could not get again. Hence Juvenal takes occasion to speak of the*

EXEMPLO quodcunque malo committitur, ipsi  
Displicet auctori. Prima est hæc ultio, quod se  
Judice nemo nocens absolvitur; improba quamvis  
Gratia fallacis prætoris vicerit urnam.

Quid sentire putas omnes. Calvine, recenti 5  
De scelere, et fidei violatæ crimine? Sed nec  
Tam tenuis census tibi contigit, ut mediocris  
Jacturæ te mergat onus: nec rara videmus  
Quæ pateris; casus multis hic cognitus, ac jam  
Tritus, et e medio Fortunæ ductus acervo. 10  
Ponamus nimios gemitus. Flagrantior æquo

*Line 1. With bad example.] Every evil deed which tends to set a bad example to others.*

*—Displicet.] Gives him unpleasant sensations.*

*2. First revenge.] The vengeance which first seizes upon him arises from himself; his own conscience will condemn him, though he should have no other judge.*

*4. Should have overcome the urn.] Vicerit—i. e. should have defeated the urn's impartial decision, and have declared him innocent.—The prætor, who was the chief judge, had others appointed with him as assistants. The names of these were written upon little balls, and cast into an urn by the prætor: after they were shaken together, he drew out as many as the law required for the cause; after which the parties had power to reject such as they thought would be partial. The number of those excepted against*

were filled up by the prætor's drawing other names out of the urn. Then the judges, which were thus appointed, took an oath to judge according to law; but, on many occasions, others were often substituted by the prætor. The cause being heard, the prætor gave to each of the judges three waxen tables. On one was the letter A, to signify the acquittal or absolution of the defendant. On another C, to imply his condemnation. On another N L, for non liquet, signified that a farther hearing was necessary: which delay of the cause was called ampliation. Then the judges, being called upon, cast the billet, expressing their opinion, into urn, according to which the prætor pronounced sentence. But if the prætor was a wicked judge, and inclined that partiality should get the better of justice, he might so manage matters, in all these many turns of

## Thirteenth Satire.

### ARGUMENT.

*villainy of the times—shews that nothing can happen but by the permission of Providence—and that wicked men carry their own punishment about with them.*

WHATEVER is committed with bad example, displeases even

The author of it. This is the first revenge, that, himself Being judge, no guilty person is absolved; altho' the wicked Favour of the deceitful prætor should have overcome the urn. What do you suppose all to think, Calvinus, of the recent Wickedness, and crime of violated faith? But neither 6 Has so small an income come to your share, that the burden Of a moderate loss should sink you: nor do we see rare Those things which you suffer. This misfortune is known to many, and now

Trite, and drawn from the midst of Fortune's heap. 10  
Let us lay aside too many sighs. More violent than what is just,

the business, that the defendant, however guilty, might appear to have the urn in his favour. This our poet very properly calls, *Improba gratia fallacis prætoris*.

5. *What do you suppose.*] What, think you, are the opinions of people in general, of this injustice which you lately suffered, and of the breach of trust in your friend, of which you so loudly complain?

—*Calvinus.*] Juvenal's friend, to whom he addresses this Satire. And here he comforts him by many considerations: first, that he must have all the world on his side; every body must join with him in condemning such a transaction.

7. *So small an income.*] Another comfort is, that his circumstances are such, that such a loss won't ruin him. *Census* means a man's estate, or year-

ly revenue, as recorded in the Censor's books.

—*The burden.*] A metaphor taken from a ship's sinking by being overloaded.

8. *Rare, &c.*] His case was not singular, but very commonly happened to many as well as to Calvinus: he therefore must not look upon himself as a sufferer beyond others.

—*Drawn from the midst, &c.*] Not taken from the top, or summit, of that heap of miseries, which Fortune stores up for mankind, but from the middle, as it were—not so small as not to be felt, nor so severe as to overwhelm you. He calls it *onus mediocris jacturæ*, l. 7, 8.

11. *Too many sighs.*] Immoderate grief.

—*More violent.*] A man's concern should never exceed the proper bounds.

Non debet dolor esse viri, nec vulnere major.  
 Tu quamvis levium minimam, exiguamque malorum  
 Particulam vix ferre potes, spumantibus ardens  
 Visceribus, sacrum tibi quod non reddat amicus 15  
 Depositum. Stupet hæc, qui jam post terga reliquit  
 Sexaginta annos, Fonteio Consule natus?  
 An nihil in melius tot rerum proficis usu?  
 Magna quidem, sacris quæ dat præcepta libellis,  
 Victrix Fortunæ Sapientia. Dicimus autem 20  
 Hos quoque felices, qui ferre incommode vitæ,  
 Nec jactare jugum, vitâ dedicare magistrâ.  
 Quæ tam festa dies, ut cæset prodere furem,  
 Perfidiam, fraudes, atque omni ex crimine lucrum  
 Quæsitum, et partos gladio vel pyxide nummos? 25  
 RARI QUIPPE BONI: numero vix sunt totidem, quot  
 Thebarum portæ, vel divitis ostia Nili.  
 Nunc ætas agitur, pejoraque sæcula ferri

12. *Than his wound.*] Should not rise higher than that which occasions it requires. Sorrow should be proportioned to suffering.

13. *Tho' you &c.*] The poet here reproves the impatience and anger of his friend, who, instead of apportioning his grief to his loss, which was comparatively small, according to the preceding maxim, (l. 11, 12.) shewed a violence of grief and resentment on the occasion, which bespake him unable to bear, in any measure as he ought, a light injury or misfortune.

14. *Burning, &c.*] Your very bowels on fire with rage and indignation. We often find the intestines, such as the heart, liver, and bowels, or entrails, represented as the seat of moral feelings.

15. *Your friend, &c.*] The poet calls the money which Calvinus had intrusted his false friend with, and which he was afraid to lose, a sacred deposit, because delivered to him to keep, under the sacred confidence of friendship.

16. *Does he wonder.*] Does my friend Calvinus, now turned of sixty, and consequently well acquainted with the nature of mankind from many years experience, stand astonished at such a common transaction as this?

17. *Fonteius.*] L. Fonteius Capito

was consul with C. Vipsanius, in the reign of Nero.

18. *Of so many things.*] Of so many things of a like kind, which your knowledge of the world must have brought to your observation—has all your experience of men and things been of no use or profit to you?

19. *Wisdom, indeed, &c.*] The volumes of philosophers, held sacred by the followers of them, contain rules for a contempt of fortune: and the wisdom by which they were indited, and which they teach, is the great principle which triumphs over the misfortunes we meet with. So *SENÆCA*, *epist.* 98. *Valentior omni fortuna est animus sapientis.* The books of moral philosophy abound in maxims of this kind.

22. *Nor to toss the yoke.*] A metaphor taken from oxen which are restive, and endeavour to get rid of the yoke by flinging and tossing their necks about.

The poet means, that much may be learned on the subject of triumphing over fortune from the sacred volumes of philosophy: but those are to be pronounced happy also, who, by the experience of life only, have learned to bear, with quietness, submission, and patience, any inconveniences, or misfortunes, which they may meet with.

The grief of a man ought not to be, nor greater than his wound.

Tho' you can hardly bear the least, and small particle  
Of light misfortunes, burning with fretting  
Bowels, because your friend may not return to you a sa-  
cred

Deposit. Does he wonder at these things, who already has  
left behind

His back sixty years, born when Fonteius was consul?  
Do you profit nothing for the better by the experience of so  
many things?

Wisdom, indeed, which gives precepts in the sacred books,  
Is the great conqueror of fortune. But we call  
Those also happy, who, to bear the inconveniences of life,  
Nor to toss the yoke have learnt, life being their mistress.

What day so solemn, that it can cease to disclose a thief,  
Perfidy, frauds, and gain sought from every crime,  
And money gotten by the sword, or by poison?  
For GOOD MEN ARE SCARCE: they are hardly as many in  
number

As the gates of Thebes, or the mouths of the rich Nile.  
An age is now passing, and worse ages than the times of

—*Levius sit patientia*  
*Quicquid corrigere est nefas.*

HOR. lib. i. ode xxiv. ad fin.  
Superanda omnia Fortuna ferendo  
est. VIRG. Æn. v. l. 710. See Jer.  
xxxi. 18.

—*Life being their mistress.*] Their  
teacher or instructor; i. e. who are  
instructed by what they meet with in  
common life, and profit by daily ex-  
perience.

—*To know*  
*That which before us lies in daily life*  
*Is the prime wisdom.* MILTON.

23. *What day.*] Festa dies signifies  
a day set apart for the observance of  
some festival, on which some sacri-  
fices or religious rites were performed;  
a holiday, as we call it.

Festus also signifies happy, joyful.  
Perhaps the poet means to say, what  
day is so happy as not to produce some  
mischief or other?

24. *Gain sought, &c.*] Every sort  
of wickedness practised for the sake  
of gain.

25. *Money gotten.*] Somebody or  
other murdered for their money, either

more openly by the sword, or more  
secretly by poison.

—*Poison.*] Pyxis signifies a little  
box; but here, by meton. poison,  
which used to be kept in such boxes,  
by way of concealment and easiness  
of conveyance.

27. *Thebes.*] A city of Boeotia, built  
by Cadmus, the son of Agenor; it  
was called Heptapylos, from having  
seven gates. There was another Thebes  
in Egypt, built by Busiris, king of  
Egypt, which was called Heliopolis,  
famous for an hundred gates. The  
first is meant here.

—*Mouths of the rich Nile.*] Which  
were seven. The Nile is called rich,  
because it made Egypt fruitful by its  
overflowing, thus enriching all the  
country within its reach.

28. *An age, &c.*] i. e. The present  
age in which we live, now passing on  
in the course of time. The verb ago,  
when applied to age or life, has this  
signification: hence agere vitam, to  
live. Si octogesimum agerent annum:  
if they were eighty years old. CIC.  
—*Worse ages.*] The word sæculum,



Temporibus: quorum sceleri non invenit ipsa  
 Nomen, et a nullo posuit natura metallo. 30  
 Nos hominum Divûmque fidem clamore ciemus,  
 Quanto Fœsidium laudat vocalis agentem  
 Sportula. Dic senior bullâ dignissime, nescis  
 Quas habeat Veneres aliena pecunia? nescis  
 Quem tua simplicitas risum vulgo moveat, cum 35  
 Exigis a quoquam ne pejeret, et putet ullis  
 Esse aliquod aumen templis, aræque rubenti?  
 Quondam hoc indigenæ vivebant more, prius quam  
 Sumeret agrestem posito diademate falcem  
 Saturnus fugiens: tunc, cum virguncula Juno, 40  
 Et privatus adhuc Idæis Jupiter antris.  
 Nulla super nubes convivia Cœlicolarum,  
 Nec puer Iliacus, formosa nec Herculis uxor

like ætas, means an age; a period of an hundred years. Here the poet would represent the age in which he wrote as worse than any that had gone before.

28-9. *The times of iron.*] The last of the four ages into which the world was supposed to be divided, and which was worse than the three preceding. See Ov. Met. lib. i.

29. *Nature itself, &c.*] The wickedness of the present age is so great, that nothing in nature can furnish us with a proper name to call it by.

30. *Impaired, &c.*] Literally put it.—*q. d.* Nor has any name been affixed to it from any metal. The first age of the world was named Golden, from its resembling gold in purity; and after this came the Silver, the Brazen, the Iron Age; but now the age is so bad, that no metal can furnish it with a name which can properly describe the nature of it. *Nomen ponere* signifies to put or affix a name, *i. e.* to name. Nature herself can find no metal base enough to call it by.

31. *We invoke &c.*] *Pro Deûm atque hominûm fidem!* was a usual exclamation on any thing wonderful or surprising happening.—*q. d.* We can seem much amazed, and cry aloud against the vices of the age—we can call heaven and earth to witness our indignation.

32. *The vocal sportula.*] The dole-basket; the hope of sharing which opens the mouths of the people who

stand by Fœsidius while he is pleading at the bar, and makes them, with loud shouts, extol his eloquence: hence the poet calls it vocalis sportula. See an account of the sportula, sat. i. l. 81. Comp. x. l. 46.

HOR. lib. i. epist. xix. l. 37, 8.

*Nos ego ventosæ plebis suffragia venor*

*Impensis carnarum, et trita munere ventis.*

"I never hunt th' inconstant people's vote,

"With costly suppers, or a thread—  
 "bare coat." FRANCIS.

The name Fœsidius, or Fessidius, as some editions have it, may mean some vain pleader of the time, who courted the applause of the mob, by treating them with his sportula. Perhaps no particular person may be only meant, but such sort of people in general.

33. *Old man, worthy the bulla.*] The bulla was an ornament worn about the necks of Children, or at their breasts, made like an heart and hollow within; they wore it till seventeen years of age, and then hung it up to the household gods.—PERS. sat. v. l. 31. It was originally given as a mark of distinction to the children of those Sabine women who reconciled Romulus and Tatius.

The poet addresses himself to his old friend Calvinus, in a joking manner; as if he said, "Well old gentleman," (comp. l. 16, 17.) "was-

Iron: for the wickedness of which, nature itself has not  
 Found a name, nor imposed it from any metal. 30  
 We invoke the faith of gods and men with clamour,  
 With as much as the vocal sportula praises Fæsidius  
 Pleading. Say, old man, worthy the bulla, know you not  
 What charms the money of another has? know you not  
 What a laugh your simplicity may stir up in the vulgar, when  
 You require from any not to forswear, and that he should  
 think, that to any  
 Temples there is some deity, and to the reddening altar?  
 Formerly our natives lived in this manner, before  
 Saturn, flying, took the rustic sickle, his diadem  
 Laid down: then, when Juno was a little girl, 40  
 And Jupiter as yet private in the Idæan caves.  
 No feasts of the gods above the clouds,  
 Nor Iliacan boy, nor handsome wife of Hercules

"thy again to wear your childish  
 "baubles, are you, at sixty years  
 "old, such a child, as not to know"—

34. *What charms, &c.*] *i. e.* As to  
 be ignorant how great the temptation  
 is when a knave has other people's  
 money in his power?

35. *What a laugh, &c.*] How the  
 whole town will laugh at your sim-  
 plicity.

35-6. *When you require, &c.*] *q. d.*  
 If you expect that people will not for-  
 swear themselves, when perjury is so  
 common.

36. *Should think, &c.*] *i. e.* And require  
 that they should think, &c.

37. *Some deity, &c.*] Should believe  
 that religion is not all a farce, but  
 that really there is not any of the  
 temples without some deity which  
 notices the actions and behaviour of  
 men, so as to punish perjury and  
 breach of faith.

—*The reddening altar.*] *i. e.* Red  
 with the blood of the sacrifices, or  
 with the fire upon it. *q. d.* How child-  
 ish would you appear, and what a  
 laughter would be raised against you,  
 if you professed to expect either re-  
 ligion or morals in the present age?

38. *Natives.*] Indigenæ. The first  
 natives and inhabitants of Italy, our  
 homebred ancestors.

—*Lived in this manner.*] Avoiding  
 perjury and fraud, and believing the  
 presence of the gods in their temples,  
 and at their altars.

39. *Saturn flying.*] Saturn was ex-  
 pelled from Crete by his son Jupiter,  
 and fled into Italy, where he hid him-  
 self, which from thence was called  
 Latium, a latendo, and the people  
 Latins. See VIRG. *Æn.* viii. l. 319,  
 20. The poet means the Golden Age,  
 which the poets place during the reign  
 of Saturn.

—*Rustic sickle.*] Or scythe, which  
 Saturn is said to have invented, and  
 to have taught the people husbandry;  
 after his expulsion from his kingdom;  
 for during the Golden Age, the earth  
 brought forth every thing without cul-  
 ture. See OVID, *Met.* lib. fab. iii.

—*His diadem, &c.*] His kingdom  
 being seized by his son Jupiter—and  
 he being driven out of it.

40. *When Juno, &c.*] The daugh-  
 ter of Saturn, sister and wife to Jupi-  
 ter—a little girl—*i. e.* before she was  
 grown up, and marriageable.

41. *Idæan caves.*] Jupiter, when  
 born, was carried to mount Ida, in  
 Crete, where he was concealed, and  
 bred up, lest his father Saturn should  
 devour him. See AINSW. *Saturnus*.

42. *No feasts, &c.*] No carousing,  
 as in after times there was supposed  
 to be. *Comp.* l. 45.

43. *Iliacan boy.*] Ganymede, the  
 son of Tros, king of Troy, or Illium,  
 whom Jupiter, in the form of an  
 eagle, snatched up from mount Ida,  
 and, displacing Hebe, made cup-  
 bearer at the feasts of the gods.

Ad cyathos: et jam siccato nectare, tergens  
 Brachia Vulcanus Liparæâ nigra tabernâ. 45  
 Prandebat sibi quisque Deus, nec turba Deorum  
 Talis, (ut est hodie,) contentaque sidera paucis  
 Numinibus, miserum urgebant Atlanta minori  
 Pondere. Nondum aliquis sortitus triste profundum  
 Imperium, aut Siculâ torvus cum conjuge Pluto. 50  
 Nec rota, nec Furis, nec saxum, aut vulturis atri  
 Poena: sed infernis hilares sine regibus umbræ.  
 Improbitas illo fuit admirabilis ævo.  
 Credebant hoc grande nefas, et morte piamdum,  
 Si juvenis vetulo non assurrexerat; et si 55  
 Barbato cuicunque puer: licet ipse videret  
 Plura domi fraga, et majores glandis acervos.  
 Tam venerabile erat præcedere quatuor annis,  
 Primaque par adeo sacræ lanugo senectæ.  
 Nunc, si depositum non inficietur amicus, 60

43. *Wife of Hercules.*] Hebe, the daughter of Juno, and cup-bearer to Jupiter; she happened to make a slip at a banquet of the gods, so was turned out of her place, and Ganymede put into it: she was afterwards married to Hercules.

44. *The nectar, &c.*] Nectar, a pleasant liquor, feigned to be the drink of the gods. Siccato nectare, the nectar being all drunk up, the feast now over, Vulcan retired to his forge. Or Vulcan on account of his lameness did not arrive until the feast was over. Siccato nectare; although he had not even taken time to wash his hands. *ELA.* All this happened after the Golden Age, but not during the continuance of it.

45. *Wiping his arms.*] From the soot and dirt contracted in his filthy shop.

—*Liparæan.*] Near Sicily were several islands, called the Lipary Islands; in one of which, called Vulcania, Vulcan's forge was fabled to be. See *VIRG.* viii. 416, et seq. This was in the neighbourhood of mount Ætna. See sat. i. l. 8.

46. *Every god dined by himself.*] The poet here, and in the whole of this passage, seems to make very free with the theology of his country, and, indeed, to satirize the gods of Rome as freely as as he does the people.

—*Crowd of gods.*] The number of

gods which the Romans worshipped might well be called turba deorum, for they amounted to above thirty thousand.

47. *This day.*] The Roman polytheism and idolatry went hand in hand with the wickedness of the times; they had a god for every vice, both natural and unnatural. The awful origin of all this, as well as its consequences, is set down by St. Paul, *Rom.* i. 21—32.

—*The stars.*] The heavens, per metonym.

48. *Urged miserable Atlas.*] A high hill in Mauritania, feigned by the poets to bear up the heavens. See sat. viii. 32. note.

49. *Shared the same empire, &c.*] The world as yet was not divided by lot among the three sons of Saturn, by which Neptune shared the dominion of the sea—Jupiter heaven—and Pluto the infernal regions.

50. *His Sicilian wife.*] Proserpine, the daughter of Ceres, whom Pluto ravished out of Sicily, and made her his wife.

51. *A wheel.*] Alluding to the story of Ixion, the father of the Centaurs; Jupiter took him up into heaven, where he would have ravished Juno, but Jupiter formed a cloud in her shape, on which he begat the Centaurs. He was cast down to hell, for boasting that he had lain with Juno,

At the cups; and now the nectar being drunk up, Vulcan  
 Wiping his arms black with the Liparæan shop. 45  
 Every god dined by himself, nor was the crowd of gods  
 Such, (as it is at this day,) and the stars content with a few  
 Deities urged miserable Atlas with a less  
 Weight. Nobody as yet shared the sad empire  
 Of the deep, or fierce Pluto with his Sicilian wife. 50  
 Nor a wheel, nor furies, nor a stone, or the punishment of  
 the black  
 Vulture: but the shades happy without infernal kings.  
 Improbability was in that age to be wondered at.  
 They believed this a great crime, and to be punish'd by death,  
 If a youth had not risen up to an old man, and if 55  
 A boy to any who had a beard: tho' he might see  
 At home more strawberries, and greater heaps of acorn.  
 So venerable was it to precede by four years,  
 And the first down was so equal to sacred old age.  
 Now, if a friend should not deny a deposit, 60

where he was tied to a wheel, and surrounded with serpents.

—*Furies.*] Of which there were three. Alecto, Megæra, Tisiphone. These were sisters, the daughters of Acheron and Nox; they are described with torches in their hands, and snakes instead of hair, on their heads.

51. *A stone.*] Alluding to Sisyphus, the son of Æolus; he greatly infested Attica with his robberies, but being slain by Theseus, he was sent to hell, and condemned to roll a great stone up an hill, which stone, when he had got it to the top, rolled back again, so that his labour was to be constantly renewed.

51-2. *Black vulture.*] Prometheus was chained to mount Caucasus for stealing fire from heaven, where a black vulture was continually preying on his liver, which grew as fast as it was devoured.

52. *But the shades.*] The ghosts of the departed—were

—*Happy without infernal kings.*] For there being, at that time, no crimes, there wanted no laws nor kings to enforce them; of course no punishments.

53. *Improbability, &c.*] Villainy of all kinds was scarcely known; any crime would have been a wonder.

55. *If a youth, &c.*] In those days of purity and innocence, the highest

subordination was maintained. It was a capital crime for a young man even to have sat down in the presence of an old one, or if sitting, not to have risen up on his approach. Comp. Job xxix. 8.

So for a boy not to have done the same in the presence of a youth, now arrived at the age of puberty, which was indicated by having a beard.

56. *Tho' he might see, &c.*] Strawberries, acorns, and such-like are here supposed to be the first food of mankind in the Golden Age. The poet's meaning here is, that superiority in age always challenged the respect above mentioned, from the younger to the elder, though the former might be richer, in the possessions of those days, than the latter.

58. *So venerable, &c.*] So observant were they of the deference paid to age, that even a difference of four years was to create respect, inasmuch that the first appearance of down upon the chin was to be venerated by younger persons, as the venerable beard of old age was by those grown to manhood; so there was an equal and proportionate subordination throughout.

60. *Now.*] In our day.

—*Should not deny.*] Either deny that he received it, or should not refuse to deliver it.

Si reddat veterem cum totâ ærugine follem,  
 Prodigiousa fides, et Thuscis digna libellis:  
 Quæque coronatâ lustrari debeat agnâ.  
 Egregium sanctumque virum si cerno, bimembri  
 Hoc monstrum puero, vel mirandis sub aratro 65  
 Piscibus inventis, et foetæ comparo mulæ;  
 Sollicitus tanquam lapides effuderit imber,  
 Examenque apium longâ consederit uvâ  
 Culmine delubri, tanquam in mare fluxerit amnis  
 Gurgitibus miris, et lactis vortice torrens. 70  
 Intercepta decem quereris sestertia fraude  
 Sacrilegâ? quid si bis centum perdidit alter  
 Hoc arcana modo? majorem tertius illâ  
 Summam, quam patulæ vix ceperat angulus arcæ?  
 Tam facile et pronum est Superos contemnere testes, 75

—*A deposit.*] Something committed to his trust.

61. *With all the rust.*] i. e. The coin, which has lain by so long as to have contracted a rust, not having been used. Meton.

62. *Prodigious faithfulness.*] Such a thing would be looked upon, in these times, as a prodigy of honesty.

A like sentiment occurs in TER. Phorm. act i. sc. ii. where Davus returns to Geta some money which he had borrowed.

DAV. *Accipe hem;*  
*Lectum est, conveniet numerus;*  
*quantum debui.*

GET. *Amo te, et non neglexisse*  
*habeo gratiam.*

DAV. *Præsertim ut nunc sunt*  
*mores: adcores reddit,*

*Si quis quid reddit, magna ha-*  
*benda est gratia.*

62. *Worthy the Tuscan books!*]—To be recorded there among other prodigies. It is said, that the art of soothsaying first came from the Tuscans, which consisted in foretelling future events from prodigies; these were recorded in books, and were consulted on occasion of any thing happening of the marvellous kind, as authorities for the determination of the auspices, or soothsayers, there-upon.

63. *Expiated, &c.*] When any prodigy happened, the custom of the Tuscans was to make an expiation

by sacrifice, in order to avert the consequences of ill omens, which were gathered from prodigies. This the Romans followed.

—*A crowned she-lamb.*] They put garlands of flowers, or ribbands, on the heads of the victims. A she-lamb was the offering on such an occasion.

64. *An excellent.*] Egregium—ex toto grege lectum—i. e. as we say, one taken out of the common herd of mankind—choice—singular for great and good qualities.

65. *A boy of two parts.*] A monstrous birth, as prodigious as a child born with parts of two different species; hence the Centaurs were called bimembres.

—*Wonderful fishes, &c.*] A wonderful shoal of fish unexpectedly turned up in plowing the ground.

66. *A mule with foal.*] Which was never known to happen. Though Appian, lib. i. says, that, before the coming of Sylla, a mule brought forth in the city. This must be looked on as fabulous.

67. *Anxious.*] Solicitous for the event.

—*As if a shower, &c.*] As if the clouds rained showers of stones.

68. *A swarm, &c.*] It was accounted ominous if a swarm of bees settled on a house, or on a temple.

—*Long bunch.*] When bees swarm and settle any where, they all cling

If he should restore an old purse with all the rust ;  
 Prodigious faithfulness ! and worthy the Tuscan books !  
 And which ought to be expiated by a crowned she-  
 lamb.

If I perceive an excellent and upright man, I compare  
 This monster to a boy of two parts, or to wonderful  
 fishes 65

Found under a plough, or to a mule with foal.  
 Anxious as if a shower had poured forth stones,  
 And a swarm of bees had settled, in a long bunch,  
 On the top of a temple, as if a river had flowed into the  
 sea

With wonderous gulfs, and rushing with a whirlpool of  
 milk. 70

Do you complain that ten sestertiums are intercepted by  
 Impious fraud ? what if another has lost two hundred  
 secret

Sestertiums in this manner ? a third a larger sum than  
 that,

Which the corner of his wide chest had scarce received ?  
 So easy and ready it is, to condemn the gods who are wit-  
 nesses, 75

to one another, and hang down, a considerable length, in the form of a bunch of grapes. Hence VIRG. Georg. iv. 557-8.

—*Jamque arbore summâ  
 Confluere, et lentis uvam demittere  
 ramis.*

69. *A river, &c.* All rivers run into the sea, and many with great violence ; therefore the poet cannot mean that there is any wonder in this ; but in flowing with unusual and portentous appearances, such as being mixed with blood, which Livy speaks of, lib. xxiv. c. 10. or the like.

70. *Rushing.* Torrens—violent, headlong, running in full stream, like the rushing of a land-flood, with dreadful violence, eddying in whirlpools of milk. When we consider what has been said in the last seven lines, what an idea does it give us of the state of morals at Rome in the time of Juvenal !

71. *Ten sestertiums.* About 80l. 14s. 7d. of our money.

—*Intercepted.* i. e. Prevented from coming to your hands.

72. *What if another, &c.* The poet endeavours to comfort his friend under his loss, and to keep him from indulging too great a concern about it, by wishing him to consider that he is not so great a sufferer as many others perhaps might be by a like fraud.

—*Secret, &c.* Arcana—q. d. bis centum sestertia arcana—i. e. delivered or lent secretly, when no witnesses were by, as had been the case of Juvenal's friend Calvinus.

74. *Which the corner, &c.* Another, says he, may have lost so large a sum of money, as even to be greater than could be easily contained in a large chest, though stuffed at every corner, in which he had stowed it.

75. *So easy and ready, &c.* So prone are men to despise the gods, who are witnesses to all their factions, that if they can but hide them from the eyes of men, they make themselves quite easy under the commission of the greatest frauds.

Si mortalis idem nemo sciat. Aspice quantâ  
 Voce neget; quæ sit ficti constantia vultûs.  
 Per solis radios, Tarpeiaque fulmina jurat,  
 Et Martis frameam, et Cîrrhæi spicula vatis;  
 Per calamos venatricis, pharetramque puellæ, 80  
 Perque tuum, pater Ægæi Neptune, tridentem:  
 Addit et Herculeos arcus, hastamque Minervæ,  
 Quicquid habent telorum armamentaria cœli.  
 Si vero et pater est, comedam, inquit, flebile gnati  
 Sinciput elixi, Pharioque madentis aceto. 85  
 Sunt, in Fortunæ qui casibus omnia ponunt,  
 Et nullo credunt mundum rectore moveri,  
 Naturâ volvente vices et lycis, et anni,  
 Atque ideo intrepidi quæcunque altaria tangunt.  
 Est alius, metuens ne crimen pœna sequatur: 90

76. *Behold with how great, &c.*—This contempt of the gods is carried so far, that men will not only defraud, but, with a loud unfaltering voice, and the most unembarrassed countenance, deny every thing that is laid to their charge; and this by the grossest perjury.

77. *Frigned countenance.* Putting on, in his looks, a semblance of truth and honesty.

78. *By the rays of the sun.* This was an usual oath. See *Æn.* iii. 599–600. and note. Delph. edit.

—*Tarpeian thunderbolts.* i. e. The thunder of Jupiter, who had a temple of the Tarpeian rock.

79. *Cyrrhæan prophet.* Apollo, who had an oracle at Delphos, near Cîrrha, a city of Phocis, where he was worshipped.

80. *Virgin-huntress.* Puellæ venatricis. Diana, the fabled goddess of hunting; she, out of chastity, avoided all company of men, retired into the woods, and there exercised herself in hunting.

81. *Trident.* Neptune's trident was a sort of spear with three prongs at the end, and denoted his being king of the sea, which surrounded the three then known parts of the world. With this instrument he is usually represented, and with this he was supposed to govern the sea, and even to shake the earth itself; so that there is no wonder that the superstitious heathen should swear by it, as Nep-

tune was so considerable an object of their veneration and worship. See *VIRG. Æn.* i. 142–149. et al.

—*Father of Ægeus.* Ægeus was the son of Neptune, the father of Theseus. He reigned at Athens—he threw himself into the Ægean sea, which was so named after him.

82. *Herculean bows.* Perhaps the poet particularly here alludes to those fatal bows and arrows of Hercules, which he gave to Philoctetes, the son of Pæas, king of Melibæa, a city of Thessaly, at the foot of mount Ossa; and which weapons, unless Philoctetes had carried to Troy, it was fated that the city could not have been taken. See *VIRG. Æn.* iii. 402. and note, Delph.

83. *Armories of heaven.* Juvenal held the Roman mythology in great contempt; he certainly means here to deride the folly of imagining that the gods had arsenals or repositories of arms.

84. *A father, &c.* Here is an allusion to the story of Thyestes, the brother of Atreus, who, having committed adultery with the wife of Atreus, Atreus in revenge killed and dressed the child born of her, and served him up to his brother at his own table.

The defrauder is represented as perjuring himself by many oaths; and now he wishes, that the fate of Thyestes may be his, that he may have his son dressed and served up

If that same thing no mortal can know. Behold, with how  
 great  
 A voice he denies it, what steadiness there is of feigned  
 countenance.  
 By the rays of the sun, and the Tarpeian thunderbolts he  
 swears;  
 And the javelin of Mars, and the darts of the Cyrrhæan  
 prophet;  
 By the shafts, and the quiver of the virgin-huntress, 80  
 And by thy trident, O Neptune, father of Ægeus:  
 He adds also the Herculean bows, and the spear of Mi-  
 nerva,

Whatever the armories of heaven have of weapons;  
 And truly if he be a father, I would eat, says he, a doleful  
 Part of the head of my boiled son, and wet with Pharian  
 vinegar. 85

There are who place all things in the chances of Fortune,  
 And believe the world to be moved by no governor,  
 Nature turning about the changes both of the light and year,  
 And therefore intrepid they touch any altars whatsoever.

Another is fearing lest punishment may follow a crime :

to table for him to eat, if he be guilty  
 of the fraud which is laid to his charge.

85. *Part of the head.*] Sinciput  
 signifies the forehead, or, perhaps,  
 one half of the head, when divided  
 downwards. See AINSW. *Quasi se-  
 micaput*—or, ascending, from whence  
 sinciput.

—*Pharian vinegar.*] Pharos was  
 an island of Egypt, from whence  
 came the best vinegar, of which were  
 made sauces and seasonings for vic-  
 tuals of various kinds. The poet  
 does not add this without an ironical  
 sting at the luxury of his day.

86. *There are, &c.*] *i. e.* There  
 are some so atheistically inclined, as  
 to attribute all events to mere chance.

87. *The world to be moved, &c.*]—  
 Epicurus and his followers acknow-  
 ledged that there were gods, but that  
 they took no care of human affairs,  
 nor interfered in the management of  
 the world. So HOR. sat. v. lib. i. l.  
 101-3.

*Deos didici securum agere arum,  
 Nec, si quid miri fuciat natura,  
 Deos id*

*Tristes ex alto celi demittere tecto.*

88. *Nature, &c.*] A blind princi-  
 ple, which they call nature, bringing  
 about the revolutions of days and  
 years—(lucis et anni)—acting merely  
 mechanically, and without design.

89. *Intrepid they touch, &c.*]—  
 When a man would put another to  
 his solemn oath, he brought him to a  
 temple, and there made him swear,  
 laying his hand upon the altar. But  
 what constraint could this have on the  
 consciences of those who did not be-  
 lieve in the interference of the gods  
 —what altars could they be afraid to  
 touch, and to swear by in the most  
 solemn manner, if they thought that  
 perjury was not noticed?

90. *Another, &c.*] The poet, hav-  
 ing before mentioned atheists, who  
 thought the world governed by mere  
 chance, or, though they might allow  
 that there were gods, yet that these  
 did not concern themselves in the or-  
 dering of human affairs, now comes  
 to another sort, who did really allow,  
 not only the existence, but also the  
 providence of the gods, and their at-  
 tention to what passed among mor-  
 tals, and yet such persons having a



Hic putat esse Deos, et pejerat, atque ita secum ;  
 Decernat quodcunque volet de corpore nostro  
 Isis, et irato feriat mea lumina sistro,  
 Dummodo vel cæcus teneam, quos abnego, nummos.  
 Et phthisis, et vomicæ putres, et dimidium crus 95  
 Sunt tanti ? pauper locupletem optare podagram  
 Ne dubitet Ladas, si non eget Anticyrâ, nec  
 Archigene : quid enim velocis gloria plantæ  
 Præstat, et esuriens Pisææ ramus olivæ ?  
 UT SIT MAGNA, TAMEN CERTE LENTA IRA DEORUM EST.  
 Si curant igitur cunctos punire nocentes, 101  
 Quando ad me venient ? sed et exorabile numen  
 Fortasse experiar : solet his ignoscere Multi  
 Committunt eadem diverso crimina fato.  
 Ille crucem pretium sceleris tulit, hic diadema. 105

salvo, to console themselves under the commission of crimes, which he well describes in the following lines.

91. *Thus with himself.*] *i. e.* Thus argues with himself, allowing and fearing that he will be punished.

92. "*Let Isis,*" &c.] Isis was originally an Egyptian goddess ; but the Romans having adopted her among their deities, they built her a temple at Rome, where they worshipped her. She was supposed to be much concerned in inflicting diseases and maladies on mankind, and particularly on the perjured.

93. *Strike my eyes.*] Strike me blind.

—*Angry sistrum.*] The sistrum was a musical instrument ; it is variously described, but generally thought to be a sort of timbrel, of an oval, or a triangular form, with loose rings on the edges, which, being struck with a small iron rod, yielded a shrill sound. The Egyptians used it in battle instead of a trumpet. It was also used by the priests of Isis at her sacrifices, and the goddess herself was described as holding one in her right hand.

Her angry sistrum—per hypallagen—for the angry goddess with her sistrum.

94. *Keep the money,* &c.] Juvenal here describes one, who, having money intrusted to him, refuses to deliver it up when called upon, and who is daring enough, not only to

deny his ever having received it, but to defy all punishment, and its consequences, so that he may but succeed in his perjury and fraud, and still keep the money in his possession.

95. *A phthisic.*] (From Gr. φθίσις, a φθίω, to corrupt.) A consumption of the lungs.

—*Putrid sores.*] Vomicæ—imposthumes of a very malignant kind.

95. *Half a leg.*] The other half being amputated, on account of incurable sores, which threatened mortification.

96. *Of such consequence*] Tanti—of so much consequence—*i. e.* as to counterbalance the joy of possessing a large sum of money.

—*Ladas.*] The name of a famous runner, who won the prize at the Olympic games.

97. *The rich gout.*] So called, because it usually attacks the rich and luxurious.

—*If he does not want Anticyra.*]—*i. e.* If he be not mad. Anticyra, an island of the Archipelago, was famous for producing great quantities of the best hellebore, which the ancients esteemed good to purge the head in cases of madness. Whence naviga Anticyram, was so much as to say—you are mad. See HON. lib. ii. sat. iii. l. 166.

98. *Archigene.*] Some famous physician, remarkable, perhaps, for curing madness.

He thinks there are gods, and forswears, and thus with himself— 91

"Let Isis decree whatever she will concerning this body

"Of mine, and strike my eyes with her angry sistrum,

"So that, even blind, I may keep the money which I deny.

"Are a phthisic, or putrid sores, or half a leg 95

"Of such consequence? let not poor Ladas doubt to wish  
"for

"The rich gout, if he does want Anticyra, nor

"Archigenes: for what does the glory of a swift foot

"Avail him, and the hungry branch of the Pisæan olive?"

"THOUGH THE ANGER OF THE GODS BE GREAT, YET CERTAINLY IT IS SLOW. 100

"If they take care therefore to punish all the guilty,

"When will they come to me?—But, perhaps too, the  
"deity

"Exorable I may experience: he useth to forgive these  
"things.

"Many commit the same crimes with a different fate.

"One has borne the cross as a reward of wickedness, another a diadem." 105

—*The glory of a swift foot, &c.*] What good does the applause got by his swiftness do him? it will not fill his belly.

99. *Hungry branch of the Pisæan olive.*] Pisa was a district of Elis, in Peloponnesus, in which was Olympia, where the Olympian games were celebrated: the victors in which were crowned with chaplets made of olive branches, hence called Pisæan.

The hungry branch—i. e. that will afford no food to the gainers of it.—See note on l. 93, ad fin.

The speaker here means, that to be sick and rich, is better than to be healthy and poor; that the famous Ladas, unless he were mad, would sooner choose to be laid up with the gout and be rich, than to enjoy all the glory of the Olympic games and be poor.

100. *Tho' the anger, &c.*] Another flatters himself, that, though punishment may be heavily inflicted some time or other, yet the evil day may be a great way off. See Eccl. viii. 11.

101. *If they take care, &c.*] q. d. If they do observe the actions of men, and attend to what they do, so as to take order for the punishment of guilt, wherever they find it, yet it may be a great while before it comes to my turn to be punished.

103. *Exorable, &c.*] It may be I shall escape all punishment; for perhaps I may obtain forgiveness, and find the Deity easy to be entreated.

—*He useth, &c.*] i. e. Crimes of this sort, which are not committed out of contempt of the Deity, but merely to get a little money, he usually forgives.

104. *Different fate.*] Another subterfuge of a guilty conscience is, that though, in some instances, wrong doers are punished grievously, yet in others they succeed so happily as to obtain rewards; so that the event of wickedness is very different to different people.

105. *Borne the cross, &c.*] The same species of wickedness that has brought one man to the gallows, has exalted another to a throne.

Sic animum diræ trepidum formidine culpæ  
 Confirmant. Tunc te sacra ad delubra vocantem  
 Præcedit, trahere imo ultro, ac vexare paratus.  
 Nam cum magna malæ superest audacia causæ,  
 Creditur a multis fiducia: minimum agit ille, 110  
 Urbani qualem fugitivus scurra Catulli.  
 Tu miser exclamas, ut Stentora vincere possis,  
 Vel potius quantum Gradivus Homericus: audis,  
 Jupiter, hæc? nec labra moves, cum mittere vocem  
 Debueras, vel marmoreus, vel aheneus? aut cur 115  
 In carbone tuo chartâ pia thura solutâ  
 Ponimus, et sectum vituli jecur, albaque porci  
 Omenta? ut video, nullum discrimen habendum est  
 Effigies inter vestras, statuamque Bathylli.  
 Accipe, quæ contra valeat solatia ferre, 120  
 Et qui nec Cynicos, nec Stoica dogmata legit

106-7. *Thus they confirm.*] By all these specious and deceitful reasonings, they cheat themselves into the commission of crimes, and endeavour to silence the remonstrances and terrors of a guilty conscience.

108. *He precedes, &c.*] Thus confident, the wretch whom you summon to the temple, in order to swear to his innocence, leads the way before you, as if in the utmost haste to purge himself by oath.

—*Ready to draw, &c.*] He is ready to drag you along by force, and to harass and tease you to get on faster, in order to bring him to his oath.

109. *When great impudence, &c.*] When a man is impudent enough, however guilty, to set a good face upon the matter, this is mistaken by many for a sign of honest confidence, arising from innocence.

110. *He acts the farce, &c.*] Alluding to a play written by one Lucius Catullus, called the *Phasma*, or *Vision*, (see sat. viii. 185-6.) in which there was a character of a buffoon, who ran away from his master, after having cheated him, and then vexed, and even provoked him, that he might be brought to swear himself off, cheerfully proposing thus to be perjured. This play is lost by time, so that nothing certain can be said concerning this allusion; but what is here said (after Holyday) seems probable.

111. *Witty Catullus.*] Some expound urbani, here, as the cognomen of this Catullus.

112. *You miserable exclaim.*] You, half mad with vexation at finding yourself thus treated, and in amazement at the impudence of such a perjury, break forth aloud.

112. *Stentor.*] A Grecian mentioned by Homer, Il. i. l. 785-6. to have a voice as loud as fifty people together.

113. *Homerican Gradivus.*] Homer says, Il. i. 860-2.) that when Mars was wounded by Diomedes, he roared so loud that he frightened the Grecians and Trojans, and made a noise as loud as 10,000 men together.

In some such manner as this, wouldst thou, my friend, Calvinus, exclaim, and call out to Jupiter.

114. *Nor move your lips.*] Canst thou be a silent hearer, O Jupiter, of such perjuries as these? wilt thou not so much as utter a word against such things, when one should think thou oughtest to threaten vengeance, wert thou even made of marble or brass, like thine images which are among us?

115. *Or why.*] Where is the use—to what purpose is it?

116-17. *From the loss'd paper.*]—Some think that the officers used to bring their incense wrapped up in paper, and, coming to that altar, they

Thus the mind trembling with the fear of dire guilt  
 They confirm: then you, calling him to the sacred shrines,  
 He precedes, even ready of his own accord to draw you,  
 and to teaze you.

For when great impudence remains to a bad cause,  
 It is believed confidence by many: he acts a farce, 110  
 Such as the fugitive buffoon of the witty Catullus.

You miserable exclaim, so as that you might overcome  
 Stentor,

Or rather as much as the Homeric Gradivus: "Do you  
 "hear,

"O Jupiter, those things? nor move your lips, when you  
 "ought

"To send forth your voice, whether you are of marble or  
 "of brass? or why, 115

"On thy coal, put we the pious frankincense from the  
 "loosed

"Paper, and the cut liver of a calf, and of an hog

"The white caul? as I see, there is no difference to be  
 "reckoned,

"Between your images, and the statue of Bathyllus."

Hear, what consolations on the other hand one may bring,  
 And who neither hath read the Cynics, nor the Stoic doc-  
 trines, differing 121

opened the paper, and poured the incense out of it upon the fire.

But others, by *charta soluta* (abl. absol.) understand a reference to the custom, mentioned sat. x. 55. (see note there,) of fastening pieces of paper, containing vows, upon the images of the gods, and taking them off when their prayers were granted, after which they offered what they had vowed.

117. "*The cut liver*," &c.] The liver cut out of a calf, and the caul which covered the inwards of an hog, were usual offerings.

119. "*The statue of Bathyllus*."] A fiddler and a player, whose statue was erected in the temple of Juno, at Samos, by the tyrant Polycrates.—*q. d.* At this rate, I do not see that there is any difference between thy images, O Jupiter, and those that may be erected in honour of a fiddler.

In this expostulatory exclamation to Jupiter, which the poet makes his

friend utter with so much vehemence, there is very keen raillery against the folly and superstition that prevailed at Rome, which Juvenal held in the highest contempt. This almost reminds one of that fine sarcasm of the prophet Elijah—I Kings xviii. 27.

120. *Hear, &c.*] The poet is now taking another ground to console his friend, by representing to him the frequency not only of the same, but of much greater injuries than what he has suffered; and that he, in being ill used, is only sharing the common lot of mankind, from which he is not to think himself exempt.

120. *Hear.*] *Accipe*—auribus understood.

121. *Neither hath read*] Never hath made these his study.

—*The Cynics.*] The followers of Diogenes.

—*Stoic doctrines.*] The doctrines of Zeno and his followers, who were

A Cynicis tunicâ distantia ; non Epicurum  
 Suspicit exigui lætum plantaribus horti.  
 Curentur dubii medicis majoribus ægri,  
 Tu venam vel discipulo committe Philippi. 125  
 Si nullum in terris tam detestabile factum  
 Ostendis, taceo ; nec pugnâ cædere pectus  
 Te veto, nec planâ faciem contundere palmâ ;  
 Quandoquidem accepto claudenda est janua damno,  
 Et majore domûs gemitu, majore tumultu 130  
 Planguntur nummi, quam funera : nemo dolorem  
 Fingit in hoc casu, vestem diducere summam  
 Contentus, vexare oculos humore coacto :  
 Ploratur lachrymis amissa pecunia veris.  
 Sed si cuncta vides simili fora plena querelâ : 135  
 Si decies lectis diversâ parte tabellis,

called Stoics, from *stoa*, a porch, where they taught.

—*Differing, &c.*] The people differed from each other in their dress, the Cynics wearing no tunic (a sort of waistcoat) under their cloaks, as the Stoics did ; but both agreed in teaching the contempt of money, and of the change of fortune.

122. *Epicurus.*] A philosopher of Athens, a temperate and sober man, who lived on bread and water and herbs : he placed man's chief happiness in the pleasure and tranquillity of the mind. He died of the stone at Athens, aged seventy-two. His scholars afterwards sadly perverted his doctrines, by making the pleasures of the body the chief good, and ran into those excesses which brought a great scandal on the sect. Suspicit—*It.* looks up to.

124. *Dubious sick, &c.*] Those who are so ill, that their recovery is doubtful, should be committed to the care of very experienced and able physicians.

So, those who are afflicted with heavy misfortunes, stand in need of the most grave and learned advice.

125. *Commit your vein, &c.*] A person whose cause of illness is but slight, may trust himself in the hands of a young beginner.

So you, Calvinus, whose loss is but comparatively slight, have no need of Stoics, or Cynics, or of such a one as Epicurus, to console you ; I

am sufficient for the purpose, though I do not read or study such great philosophers.

—*Philipp.*] Some surgeon of no great credit or reputation ; but even his apprentice might be trusted to advise bleeding, or not, in a slight disorder. So you may safely trust to my advice in your present circumstances, though I am no deep philosopher ; a little common sense will serve the turn.

The whole of these two last lines is allegorical ; the ideas are taken from bodily disorder, but are to be transferred to the mind.

126. *If you shew, &c.*] Could you shew no act in all the world so vile as this which has been done towards you, I would say no more—I would freely abandon you to your sorrows, as a most singularly unhappy man.

127. *Nor do I, &c.*] *i. e.* Go on, like a man frantic with grief—beat your breast—slap your face till it be black and blue.

129. *Since, &c.*] In a time of mourning for any great loss, it was usual to shut the doors and windows.

—*Loss being received.*] A loss of money incurred.—He is here rallying his friend Calvinus.—*g. d.* Inasmuch as the loss of money is looked upon as the most serious of all losses, doubtless you ought to bewail your misfortune, with every circumstance of the most unfeigned sorrow.

130. *Mourning of the house, &c.*]

From the Cynics by a tunic : nor admires Epicurus

Happy in the plants of a small garden.

The dubious sick may be taken care of by greater physicians,

Do you commit your vein even to the disciple of Philip.

If you shew no fact in all the earth so detestable, 126

I am silent : nor do I forbid you to beat your breast

With your fists, not to bruise your face with your open palm ;

Since, loss being received, the gate is to be shut,

And with greater mourning of the house, with a greater tumult, 130

Money is bewailed than funerals : nobody feigns grief

In this case, content to sever the top of the garment,

To vex the eyes with constrained moisture :

Lost money is deplored with true tears. 134

But if you see all the courts filled with the like complaint,

If, tablets being read over ten times, by the different party,

i. e. Of the family—for, to be sure, the loss of money is a greater subject of grief, and more lamented than the deaths of relations.

131. *Nobody feigns, &c.*] The grief for loss of money is very sincere, however feigned it usually is at funerals.

132. *Content to sever, &c.*] Nobody contents himself with the mere outward show of grief—such as rending the upper edge of a garment, which was an usual sign of grief.

133. *Vex the eyes, &c.*] To rub the eyes, in order to squeeze out a few forced tears.

See *TERENT. Eun. act. i. sc. i.* where Parmeno is, describing the feigned grief of Phædria's mistress, and where this circumstance of dissimulation is finely touched :

*Hec verba unâ mcherle falsâ lacrimulâ,*

*Quam, oculos terendo misere, vis vi expresserit*

*Rending, &c.*

So *VING. Æn. ii. l. 196.*

*Captique dolis lachrymisque coacti.*

134. *Lost money is deplored, &c.*] When we see a man deploring the loss of money, we may believe the sincerity of his tears.

The poet in this, and the preceding lines on this subject, finely satirizes the avarice and selfishness of mankind, as well as their hypocrisy, and all want of real feelings, where self is not immediately concerned.

135. *If you see, &c.*] *q. d.* However I might permit you to indulge in sorrow, if no instance of such fraud and villainy had happened to any body but yourself, yet if it be every day's experience, if the courts of justice are filled with complaints of the same kind, why should you give yourself up to grief, as singularly wretched, when what has happened to you is the frequent lot of others ?

136. *If tablets, &c.*] i. e. Deeds or obligations written on tablets.

—*Read over, &c.*] i. e. Often read over in the hearing of witnesses, as well as of the parties.

—*By the different party.*] This expression is very obscure, and does not appear to me to have been satisfactorily elucidated by commentators.—Some read *diversas in parte*, and explain it to mean, that the deeds had been read over in different places—*variis in locis*, says the Delphin interpretation. However, after much consideration, I rather approve of

Vana supervacui dicunt chirographa ligni,  
 Arguit ipsorum quos litera, gemmaque princeps  
 Sardonyches, oculis quæ custoditur eburnis :  
 'Ten', ô delicias, extra communia censes 140  
 Ponendum ? Quî tu gallinæ filius albæ,  
 Nos viles pulli nati infelicibus ovis ?  
 Rem pateris modicam, et mediocri bile ferendam,  
 Si flectas oculos majora ad crimina : Confer  
 Conductum latronem, incendia sulphure cœpta, 145  
 Atque dolo, primos cum janua colligit ignes :  
 Confer et hos, veteris qui tollunt grandia templi  
 Pocula adorandæ rubiginis, et populorum  
 Dona, vel antiquo positas a rege coronas.  
 Hæc ibi si non sunt, minor extat sacrilegus, qui 150  
 Radat inaurati femur Herculis, et faciem ipsam

reading diversa parte, by the different (i. e. the opposite) party. Para means, sometimes, a side or party in contention. ANSW. In this view, it exaggerates the impudence and villainy of a man who denied his deed or obligation, seeing that his adversary, the creditor, having frequently read over the deed, could not be mistaken as to its contents, any more than the debtor, who had signified and sealed it, as well as heard it read over.

137. *They say.*] i. e. The fraudulent debtors say, that the hand-writings contained in the bonds are false and void.

Supervacuis means superfluous—serving to no purpose or use.—Supervacui ligni, i. e. of the inscribed wooden tablets, which are of no use, though the obligation be written on them.

g. d. Notwithstanding the hand-writing appears against them, signed and sealed by themselves, and that before witnesses, yet they declare that it is all false, a mere deceit, and of no obligation whatsoever—they plead, non est factum, as we say.

138. *Whom their own letter convicts.*] Whose own hand-writing proves it to be their own deed.

—*A principal gem, &c.*] Their seal cut upon a sardonyx of great value, with which they sealed the deed.

139. *Which is kept, &c.*] Kept in splendid cases of ivory, perhaps one

within another, for its greater security. By this circumstance, the poet seems to hint, that the vile practice which he mentions was by no means confined to the lower sort of people, but had made its way among the rich and great.

140. *O sweet Sir,*] Delicias—hominis understood. An ironical apostrophe to his friend.

Deliciæ is often used to denote a darling, a minion, in which a person delights: here delicias might be rendered choice, favourite, i. e. of fortune—as if exempted from the common accidents of life—as if put or placed out of their reach.

141. *How.*] Why—by what means—how can you make it out?

—*The offspring of a white hen.*]—The colour of white was deemed lucky. This expression appears to have been proverbial in Juvenal's time to denote a man that is born to be happy and fortunate.

Some suppose the original of this saying to be the story told by Suetonius in his life of Galba, where he mentions an eagle, which soaring over the head of Livia, a little after her marriage with Augustus, let fall into her lap a white hen, with a laurel branch in her mouth; which hen, being preserved, became so fruitful, that the place where this happened was called Villa ad Gallinus.

But the poet saying nothing of fruitfulness, but of the colour only,

They say the hand-writings of the useless wood are vain,  
 Whom their own letter convicts, and a principal gem  
 Of a sardonyx, which is kept in ivory boxes.  
 Think you, O sweet Sir, that out of common things 140  
 You are to be put? How are you the offspring of a white hen,  
 We, vile chickens hatched from unfortunate eggs?  
 You suffer a moderate matter, and to be borne with moderate  
 cholera,  
 If you bend your eyes to greater crimes: compare  
 The hired thief, burnings begun with sulphur, 145  
 And by deceit, when the gate collects the first fires;  
 Compare also these, who take away the large cups  
 Of an old temple, of venerable rust, and the gifts  
 Of the people, or crowns placed by an ancient king.  
 If these are not there, there stands forth one less sacrilegi-  
 ous, who 150  
 May scrape the thigh of a gilt Hercules, and the very  
 face of

it is rather to be supposed that Erasmus is right in attributing this proverb to the notion which the Romans had of a white colour, that it denoted luck or happiness, as *dies albi*, and *albo lapillo notati*, and the like.

142. *Unfortunate eggs.*] The *infelicitus ovis*, put here in opposition to the white hen, seems to imply the eggs of some birds of unhappy omen, as crows, ravens, &c. figuratively to denote those who are born to be unfortunate.

*Sape sinistra cavâ prædixit ab illice Corniz.*

VIRG. *eccl.* i. 18; and ix. 15.

143. *With moderate cholera, &c.*] i. e. Moderate wrath, anger, resentment, when you consider how much greater injuries others suffer from greater crimes.

144. *Compare.*] Consider in a comparative view.

145. *Hired thief.*] Or cut-throat, who is hired for the horrid purpose of assassination.

—*Burnings begun with sulphur.*] Which is here put, by synec. for all sort of combustible matter with which incendiaries fire houses.

146. *By deceit.*] In a secret manner, by artfully laying the destructive materials, so as not to be discovered

till too late to prevent the mischief.

—*Collects the first fires.*] So as to prevent those who are in the house from getting out, and those who are without from getting in, to afford any assistance. It is not improbable that the poet here glances at the monstrous act of Nero, who set Rome on fire.

147. *Large cups, &c.*] Who are guilty of sacrilege, in stealing the sacred vessels which have been for ages in some antique temple, and which are venerable from the rust which they have contracted by time.

148-9. *The gifts of the people.*]—Rich and magnificent offerings, given to some shrine by a whole people together, in honour of the god that presided there.

149. *Crowns placed, &c.*] As by Romulus and other kings, whose crowns, in honour of their memory, were hung up in the temples of the gods.

150. *If these are not there.*] If it so happen that there be no such valuable relics as these now mentioned, yet some petty sacrilegious thief will deface and rob the statues of the gods.

151. *Scrape the thigh, &c.*] To get a little gold from it.



Neptuni, qui bracteolam de Castore ducat.  
 An dubitet, solitus totum conflare Tonantem ?  
 Confer et artifices, mercatoremque veneni,  
 Et deducendum corio bovis in mare, cum quo 155  
 Clauditur adversis innoxia simia fatis.  
 Hæc quota pars scelerum, quæ custos Gallicus urbis  
 Usque a Lucifero, donec lux occidat, audit ?  
 Humani generis mores tibi nôsse volenti  
 Sufficit una domus ; paucos consume dies, et 160  
 Dicere te miserum, postquam illinc veneris, aude.  
 Quis tumidum guttur miratur in Alpibus ? aut quis  
 In Meroë crasso majorem infante mamillam ?  
 Cæcula quis stupuit Germani lumina, flavam  
 Cæsariem, et madido torquentem cornua cirro ? 165  
 Nempe quod hæc illis natura est omnibus una.  
 Ad subitas Thracum volucres, nubemque sonoram

151-2. *Face of Neptune.*] Some image of Neptune, the beard whereof was of gold.

152. *Draw off the leaf-gold, &c.*] Peel it off, in order to steal it, from the image of Castor ; there were great treasures in his temple. See sat. xiv. l. 260.

153. *Will he hesitate.*] At such comparatively small matters as these, who could steal a whole statue of Jupiter, and then melt it down ; and who can make a practice of such a thing ? A man who accustoms himself to greater crimes, cannot be supposed to hesitate about committing less.

154. *Contrivers, and the merchant of poison.*] Those who make and those who sell poisonous compositions, for the purposes of sorcery and witchcraft, or for killing persons in a secret and clandestine manner. See HON. sat. ix. lib. i. 31 ; and epod. ix. l. 61.

155. *Launched into the sea, &c.*] Parricides were put into a sack made of an ox's hide, together with an ape, a cock, a serpent, and a dog, and thrown into the sea. See sat. viii. 214. The fate of these poor innocent animals is very cruel, they having done no wrong. Deducendum. Met. See VIRG. G. i. 255.

157. *Keeper of the city.*] Rutilius

Gallicus was appointed, under Domitian, præfectus urbis, who had cognizance of capital offences, and sat every day on criminal causes.—There is great force in the word *custos* here, it means a jailer, and denotes that Rome at this time resembled a prison, the chief magistrate of which was no better than a jailer.

158. *From the morning.*] Lucifero. The planet Venus, when seen at day-break, is called Lucifer—i. e. the bringer of light. See sat. viii. 12.

*Nascere præque diem veniens age Lucifer alnum.*

VIRG. ecl. viii. l. 17.

*Lucifer ortus erat.*—

Ov. Met. iv. 664.

It is not to be supposed that the præfectus urbis literally sat from morning to night every day, but that he was continually, as the phrase among us imports, hearing causes, in which the most atrocious crimes were discovered and punished.

160. *One house suffices, q. d.*] If you desire to be let into a true history of human wickedness, an attendance at the house of Gallicus alone will be sufficient for your purpose.

—*Spend a few days, &c.*] Attend there for a few days, and when you come away, dare, if you can, to call yourself unhappy, after hearing what you have heard at the house of Gallicus. Domus is a very general word,

Neptune, who may draw off the leaf-gold from Castor.  
 Will he hesitate, who is used to melt a whole Thunderer?  
 Compare also the contrivers, and the merchant of poison,  
 And him to be launched into the sea in the hide of an ox,  
 With whom an harmless ape, by adverse fates, is shut  
 up. 156

How small a part this of the crimes, which Gallicus, the  
 keeper of the city,  
 Hears from the morning, until the light goes down?  
 To you who are willing to know the manners of the human  
 race

One house suffices; spend a few days, and dare 160  
 To call yourself miserable, after you come from thence.

Who wonders at a swoln throat in the Alps? or who  
 In Meroë at a breast bigger than a fat infant?  
 Who has been amazed at the blue eyes of a German, his  
 yellow

Hair, and twisting his curls with a wet lock? 165  
 Because indeed this one nature is to them all.

At the sudden birds of the Thracians, and the sonorous  
 cloud,

and need not be restricted here to signify the private house of the judge, but may be understood of the court or place where he sat to hear causes.

162. *Swoln throat, &c.*] The inhabitants about the Alps have generally great swellings about their throats, occasioned, as some suppose, by drinking snow water. The French call these protuberances on the outside of the throat, goitres.

163. *Meroë.*] An island surrounded by the Nile. The women of this island are said to have breasts of an enormous size. Our poet is hardly to be understood literally.

164. *Blue eyes, &c.*] Tacit. de Mor. Germ. says, that the Germans have truces et cæruleos oculos, et comas rutilas—serce and blue eyes, and red hair.

165. *Twisting his curls.*] Cornu—lit. an horn; but is used in many senses to express things that bear a resemblance to an horn—as here, the Germans twisted their hair in such a manner, as that the curls stood up and looked like horns.

—*A wet lock.*] Cirrus signifies a

curled lock of hair. The Germans used to wet their locks with ointment of some kind, perhaps that they might the more easily take, and remain in, the shape in which the fashion was to put them; something like our use of pomatum; or the ointment which they used might be some perfume. Comp. Hor. lib. ii. ode vii. l. 7-8.

166. *Because, &c.*] Nobody would be surprised at seeing a German as above mentioned, and for this reason, because all the Germans do the same, it is the one universal fashion among them. Natura sometimes signifies, a way or method.

167. *Sudden birds, &c.*] A flight of cranes coming unexpectedly from Strymon, a river of Thrace.

*Strymonæ græcæ.*

See VIRG. G. l. 120; ÆN. x. 265.

—*Sonorous cloud.*] The cranes are birds of passage, and fly in great numbers when they change their climate, which they were supposed to do when the winter set in in Thrace; they made a great noise as they flew.

See ÆN. x. 265-6.

Pygmæus parvis currit bellator in armis :  
 Mox impar hosti, raptusque per aëra curvis  
 Unguibus a sævâ fertur grue : si videas hoc 170  
 Gentibus in nostris, risu quaterere : sed illic,  
 Quanquam eadem assidue spectentur prœlia, ridet  
 Nemo, ubi tota cohors pede non est altior uno.  
 Nullane perjuri capitis, fraudisque nefandæ  
 Pœna erit ? abreptum crede hunc graviore catenâ 175  
 Protinus, et nostro (quid plus velit ira ?) necari  
 Arbitrio : manet illa tamen jactura, nec unquam  
 Depositum tibi sospes erit : sed corpore trunco  
 Invidiosa dabit minimus solatia sanguis :  
 At vindicta bonum vitæ jucundius ipsâ. 180  
 Nempe hoc indocti, quorum præcordia nullis  
 Interdum, aut levibus videas flagrantia causis :  
 Quantulacunque adeo est occasio, sufficit iræ.  
 Chrysippus non dicet idem, nec mite Thaletis  
 Ingenium, dulcique senex vicinus Hymetto, 185

168. *Pygmean warrior, &c.* The Pygmies (from πυγμαίη, the fist, or a measure of space from the elbow to the hand, a cubit) were a race of people in Thrace, which were said to be only three inches high. *ANSW.* Juvenal says, a foot, L. 173. They were said always to be at war with the cranes.

—*Little arms.* His diminutive weapons.

169. *The enemy.* The cranes.

171. *In our nations, &c.* In our part of the world, if an instance of this sort were to happen, it would appear highly ridiculous ; to see a little man fighting a crane, and then flown away with in the talons of the bird, would make you shake your sides with laughter, from the singularity of such a sight.

172. *The same battles, &c.* In that part of the world, there being no singularity or novelty in the matter, though the same thing happens constantly, nobody is seen to laugh, however ridiculous it may be to see an army of people, not one of which is above a foot high.

The poet means to infer from all this, that it is the singularity and novelty of events which make them wondered at : hence his friend Calvinus is so amazed and grieved that he

should be defrauded, looking upon it as peculiar to him ; whereas, if he would look at what is going forward in the world, particularly in courts of civil and criminal judicature, he would see nothing to be surprised at, with respect to his own case, any more than he would be surprised, if he went among the Germans, to see blue eyes, and red hair, or locks curled and wetted with some ointment, seeing they all appear alike. Or if he were to go among the Pygmies, he would see nobody laugh at their battles with the cranes, which are constantly happening, and at the diminutive size of the Pygmy warriors, which is alike in all.

174. “*No punishment.*” &c.] Well but, says Calvinus, though you observe that I am not to be surprised at what I have met with, because it is so frequent, is such a matter to be entirely unnoticed, and such an offender not to be punished ?

—“*A perjured head.*”] A perjured person. Capitis, per synec. stands here for the whole man.

So *HOM.* lib. i. ode xxiv. l. 2.

*Tam chari capitis.*

175. “*Wicked fraud.*”] In taking my money to keep for me, and then denying that he ever had it.

—“*Suppose,*” &c.] Juvenal answers,

The Pygmæan warrior runs in his little arms,  
Soon unequal to the enemy, and seized, through the air,  
with crooked

Talons, he is carried by a cruel crane: if you could see this  
In our nations, you would be shook with laughter: but  
there, 171

Though the same battles may be seen constantly, nobody  
Laughs, when the whole cohort is not higher than one foot.

"Shall there be no punishment of a perjured head,  
"And of wicked fraud?" "Suppose this man dragged

"away with 175

"A weightier chain immediately, and to be killed (what  
"would anger have more?)

"At our will: yet that loss remains, nor will ever

"The deposit be safe to you:" "But from his maimed  
"body

"The least blood will give an enviable consolation.

"But revenge is a good more pleasant than life itself." 180

Truly this is of the unlearned, whose breasts you may see

Burning, sometimes from none, or from slight causes:

However small the occasion may be, it is sufficient for  
anger.

Chrysippus will not say the same, nor the mild disposition  
Of Thales, and the old man neighbour to sweet Hymettus,

Suppose the man who has injured you  
hurried instantly away to prison, and  
loaded with fetters heavier than ordi-  
nary—*graviore catena*.

176. "*Be kill'd*," &c.] Be put to  
death by all the tortures we could in-  
vent—(and the most bitter anger could  
desire no more)—what then?

177. "*That loss*" i. e. Which you  
complain of.

—"Remains." Is still the same.

178. "*The deposit*," &c.] The mo-  
ney which you deposited in his hands  
would not be the safer—i. e. at all  
the more secure.

179. "*The least blood*," &c.] True,  
replies Calvinus, but I should enjoy  
my revenge; the least drop of blood  
from his mangled body would give me  
such comfort as to be enviable; for  
revenge affords a pleasure sweeter  
than life itself.

181. *Truly this*, &c.] Truly, says  
Juvenal, ignorant and foolish people  
think so. *g. d.* This is the sentiment

of one who is void of all knowledge  
of true philosophy—*indocti*.

—*Whose breasts*, &c.] *Præcordia*  
signifies, literally, the parts about  
the heart, which is supposed to be the  
seat of the passions and affections;  
here it may stand for the passions  
themselves, which, says the poet, are  
set on fire, sometimes for no cause at  
all, sometimes from the most trivial  
causes, in silly people.

183. *However small*, &c.] Any trif-  
ling thing is sufficient to put them in-  
to a passion—but it is not so with the  
wise.

184. *Chrysippus will not say*, &c.]  
A famous Stoic philosopher, scholar  
to Zeno, who taught the government  
of the passions to be a chief good.

185. *Thales*.] A Milesian, one of  
the seven wise men of Greece. He  
held that injuries were to be contem-  
ned, and was not himself easily pro-  
voked to anger.

—*The old man*.] Socrates.

Qui partem acceptæ sæva inter vincula cicutæ  
 Accusatori nollet dare. Plurima felix  
 Paulatim vitia, atque errores exiit omnes,  
 Prima docens rectum Sapiëntia: quippe MINUTI  
 SEMPER ET INFIRMI EST ANIMI EXIGUIQUE VOLUPTAS 190  
 ULTIO. Continuo sic collige, quod vindictâ  
 Nemo magis gaudet, quam fœmina. Cur tamen hos tu  
 Evasisse putes, quos diri conscia facti  
 Mens habet attonitos, et surdo verbere cœdit,  
 Occultum quatiente animo tortore flagellum? 195  
 Pœna autem vehemens, ac multo sævior illis,  
 Quas et Cæditius gravis invenit aut Rhadamanthus,  
 Nocte dieque suum gestare in pectore testem.  
 Spartano cuidam respondit Pythia vates,  
 Haud impunitum quondam fore, quod dubitaret 200  
 Depositum retinere, et fraudum jure tueri

185. *Neighbour to sweet Hymettus.*] Hymettus, a mountain in Attica, famous for excellent honey, hence called dulcis Hymettus. See HOR. lib. ii. ode vi. l. 14, 15. This mountain was not far from Athens, where Socrates lived, and where he was put to death.

186. *Who would not, &c.*] It was a maxim of Socrates, that he who did an injury was more to be pitied than he who suffered it. He was accused of contemning the gods of Athens, and for this, was condemned to die, by drinking the juice of hemlock; which he did with circumstances of calmness and fortitude as well as of forgiveness of his accusers, that brought tears from all that were present with him in the prison during the sad scene.

An old scholiast has observed on this passage, as indeed some others have done, that one of his accusers, Melitus, was cast into prison with him; and asking Socrates to give him some of the poison, that he might drink it, Socrates refused it.

187. *Received hemlock.*] Which he had received from the executioner, and then held in his hand. For an account of his death, see ANT. Univ. Hist. vol. vi. p. 407, note z, translated from Plato.

—*Happy wisdom.*] The poet here means the teachings of the moral

philosophers, some of which held, that, even in torments, a wise man was happy.

189. *First teaching what is right, &c.*] To know what is right is first necessary, in order to do it—this, therefore, is the foundation of moral philosophy, in order to strip the mind of error, and the life of vicious actions.

Vitæ philosophia dux, virtutis indagatrix, expultrixque vitiorum. CIC. Tusc. v. ii.

“Philosophy is the guide of life, the searcher-out of virtue, the expeller of vice.”

191. *Thus conclude.*] i. e. Conclude, without any farther reasoning, that the above observation, viz. that revenge is the pleasure of weak minds, is true, because it is so often found to be so in the weaker sex.

Persius uses the verb colligo in the sense of conclude, or infer—mendose colligis, you conclude falsely,

193. *To have escaped, &c.*] Though no outward punishment should await these evil-doers, and you may suppose them to have escaped quite free, yet their very sordid, conscious of dreadful crimes, are all astonishment—their guilty conscience smiting them with silent, but severe, reproof.

195. *The conscience.*] i. e. Their conscience, the executioner, shak-

Who would not, amidst cruel chains, give a part of 186  
 The received hemlock to his accuser. Happy wisdom,  
 By degrees puts off most vices, and all errors,  
 First teaching what is right: FOR REVENGE  
 IS ALWAYS THE PLEASURE OF A MINUTE, WEAK, AND  
 LITTLE 190

MIND. Immediately thus conclude, because in revenge  
 Nobody rejoices more than a woman. But why should you  
 Think these to have escaped, whose mind, conscious of a  
 dire

Fact, keeps them astonished, and smites with a dumb stripe,  
 Their conscience the tormentor shaking a secret whip?  
 But it is a vehement punishment, and much more cruel,  
 than those 196

Which either severe Cæditius invented, or Rhadamanthus,  
 Night and day to carry their own witness in their breast.

The Pythian prophetess answered a certain Spartan,  
 That in time to come he should not be unpunished, be-  
 cause he doubted 200

To retain a deposit, and defend the fraud by swearing:

ing its secret scourge with terror over  
 them.

A metaphor, taken from the whipping of criminals, whose terrors are excited at seeing the executioner's scourge lifted up and shaken over them.

Public whipping was a common punishment among the Romans for the lower sort of people. See *HOM.* *epod.* iv. l. 11.

196. *Vehement punishment, &c.*—The poet here means, that the torments of a wounded conscience are less tolerable than those of bodily punishment. Comp. *Prov.* xviii. 14.

197. *Severe Cæditius.*] A very cruel judge in the days of Vitellius; or, according to some, in the days of Nero.

—*Rhadamanthus.*] One of the judges of hell. See *sat.* i. l. 10. note.

198. *Their own witness, &c.*] Continually bearing about with them the testimony of an evil conscience.

199. *Pythian prophetess.*] The priestess of Apollo, (called Pythius, from his slaying the serpent Python,) by whom Apollo gave answers at his oracle of Delphos.

The story alluded to is told by

Herodotus, of one Glaucus, a Spartan, with whom a Milesian, in confidence of his honesty, had left a sum of money in trust. Glaucus afterwards denied having received the money, when it was demanded by the sons of the Milesian, and sent them away without it: yet he was not quite satisfied in himself, and went to the oracle, to know whether he should persist in denying it or not. He was answered, that if he forswore the money, he might escape, for a time; but for his vile intention, he and all his family should be destroyed. Upon this, Glaucus sent for the Milesians, and paid the whole sum. But what the oracle foretold came to pass, for he and all his kindred were afterwards extirpated.

200. *Time to come.*] Though he might escape from the present, yet, at a future time, he should not go without punishment.

—*Because he doubted.*] Could suffer himself even to entertain a doubt in such a case as this.

201. *A deposit.*] Of money committed to his trust.

—*By swearing.*] By perjury—jure jurando. *Timesis.*

Jurando : quærebat enim quæ numinis esset  
 Mens ; et an hoc illi facinus suaderet Apollo.  
 Reddidit ergo metu, non moribus ; et tamen omnem  
 Vocem adyti dignam templo, veramque probavit, 205  
 Extinctus totâ pariter cum prole domoque,  
 Et quamvis longâ deductis gente propinquis.  
 Has patitur pœnas peccandi sola voluntas.  
 Nam scelus intra se tacitum qui cogitat ullum,  
 FACTI CRIMEN HABET : cedo, si conata peregit ? 210  
 Perpetua anxietas : nec mensæ tempore cessat ;  
 Faucibus ut morbo siccis, interque molares  
 Difficili crescente cibo. Sed vina misellus  
 Exspuit : Albani veteris pretiosa senectus  
 Displicet : ostendas melius, densissima ruga 215  
 Cogitur in frontem, velut acri ducta Falerno.

202. *He asked, &c.* In hopes that he might get such an answer as would quiet his mind, and determine him to keep the money.

203. *Would advise, &c.* Would persuade him to the fact—i. e. to retain the deposit, &c.

204. *From fear, not, &c.* More from a principle of fear of the consequences of keeping it, than an honest desire of doing right.

205. *The voice of the shrine.*—Aduym signifies the most secret and sacred place of the temple, from whence the oracles were supposed to be delivered.

—*Worthy the temple, &c.* It was reckoned highly for the reputation of the temple, when the things there foretold came to pass ; on account of which, these oracles were usually delivered in equivocal terms, so that they might be supposed to tell truth, on whichever side the event turned out.

207. *Deduced from a long race.*—Longa gente, from a long train of ancestors—all that were related to him, however distantly, were cut off.

208. *These punishments, &c.* Thus was the mere intention of doing ill most justly punished.

210. *Hath the guilt, &c.* Is as really guilty as if he had accomplished it. In this, and in many other passages, one would almost think Juvenal was acquainted with some-

thing above heathenism. Comp. Prov. xxiv. 8-9 ; and Matt. v. 28.

—“ *Tell me,*” &c.] A question asked by Calvinus, on hearing what Juvenal had said before. Tell me, says Calvinus, if what you say be true, that the very design to do evil makes a person guilty of what he designed to do, what would be the case of his actually accomplishing what he intended, as my false friend has done ?

211. “ *Perpetual anxiety.*” Juvenal answers the question by setting forth, in very striking colours, the anguish of a wounded conscience. First, he would be under continual anxiety.

—“ *The time of the table.*” Even at his meals—his convivial hours.

212. “ *With jaws dry,*” &c.] His mouth hot and parched, like one in a fever.

213. “ *Difficult food increasing.*”—This circumstance is very natural—the uneasiness of this wretch’s mind occasions the symptoms of a fever ; one of which is a dryness in the mouth and throat, owing to the want of a due secretion of the saliva, by the glands appropriated for that purpose. The great use of this secretion, which we call saliva, or spittle, is in masticating and diluting the food, and making the first digestion thereof ; also to lubricate the throat and œsophagus, or gullet, in order to facilitate deglutition, which, by these

For he asked what was the mind of the Deity,  
 And whether Apollo would advise this deed to him.  
 He therefore restored it from fear, not from morals, and  
     yet all  
 The voice of the shrine, he proved worthy the temple, and  
     true, 205  
 Being extinguished together with all his offspring, and  
     family,  
 And with his relations, tho' deduced from a long race.  
 These punishments does the single will of offending  
     suffer.

FOR HE WHO WITHIN HIMSELF DEVISES ANY SECRET WICK-  
     EDNESS,  
 HATH THE GUILT OF THE FACT.—“ Tell me, if he accom-  
     plish'd his attempts ?” 210  
 “ Perpetual anxiety : nor does it cease at the time of the  
     “ table,  
 “ With jaws dry as by disease, and between his grinders  
 “ The difficult food increasing. But the wretch spits  
     “ out  
 “ His wine : the precious old age of old Albanian 214  
 “ Will displease : if you shew him better, the thickest  
     “ wrinkle  
 “ Is gathered on his forehead, as drawn by sour Fa-  
     “ lernan.

means, in healthy persons, is attended with ease and pleasure.

But the direct contrary is the case, where the mouth and throat are quite dry, as in fevers—the food is chewed with difficulty and disgust, and cannot be swallowed without uneasiness and loathing, and may well be called *difficilis cibus* in both these respects. Wanting also the saliva to moisten it, and make it into a sort of paste for deglutition, it breaks into pieces between the teeth, and taking up more room than when in one mass, it fills the mouth as if it had increased in quantity, and is attended with a nausea, or loathing, which still increases the uneasiness of the sensation.

213-14. “ *Spits out his wine.*”]—He cannot relish it, his mouth being out of taste, and therefore spits it out as something nauseous.

214. “ *Albanian.*”] This was reck-

oned the finest and best wine in all Italy, especially when old. See *HOM.* lib. iv. ode xi. l. 1-2.

215. “ *Shew him better.*”] If you could set even better wine than this before him, he could not relish it.

—“ *The thickest wrinkle,*” &c.]—His forehead would contract into wrinkles without end, as if they were occasioned by his being offered sour Falernan wine.

*Densissima* is here used, as in sat. i. 105. to denote a vast number ; as we say, a thick crowd, where vast numbers of people are collected together.

Falernan wine was in high repute among the Romans when it was of the best sort ; but there was a kind of coarse, sour wine, which came from Falernus, a mountain of Campania, which, when drunk, would occasion sickness and vomiting.



Nocte brevem si forte indulsit cura soporem,  
 Et toto versata toro jam membra quiescunt,  
 Continuo templum, et violati numinis aras,  
 Et (quod præcipuis mentem sudoribus urget) 220  
 Te videt in somnis: tua sacra et major imago  
 Humanâ turbat pavidum, cogitque fateri.  
 Hi sunt qui trepidant, et ad omnia fulgura pallent,  
 Cum tonat; exanimes primo quoque murmure cœli:  
 Non quasi fortuitus, nec ventorum rabie, sed 225  
 Iratus cadat in terras, et vindicet ignis.  
 Illa nihil nocuit, curâ graviore timetur  
 Proxima tempestas; velut hoc dilata sereno.  
 Præterea læteris vigili cum febre dolorem  
 Si cœpêre pati, missum ad sua corpora morbum 230  
 Infesto credunt a numine: saxa Deorum

218. "*His limbs tumbled over,*" &c.] Tumbling and tossing from one side of the bed to the other, through the uneasiness of his mind. See sat. iii. 280, and note; and *Ainsw. Verso*, No. 2.

219. "*The temple—the altars,*" &c.] He is haunted with dreadful dreams, and seems to see the temple in which, and the altar upon which, he perjured himself, and thus profaned and violated the majesty of the Deity.

220. "*What urges his mind,*" &c.] But that which occasions him more misery than all the rest (see *Ainsw. Sudor*; and sat. i. 153.) is, that he fancies he beholds the man whom he has injured, appearing (as aggrandized by his fears) greater than a human form. The ancients had much superstition on the subject of apparitions, and always held them sacred; and (as fear magnifies its objects) they always were supposed to appear greater than the life. Hence Juvenal says, *sacra et major imago*. *Comp. Virg. Æn. ii. l. 772-3.*

222. "*Compels him to confess,*" i. e. The villainy which he has been guilty of—a confession of this is wrung from him by the terrors which he undergoes; he can no longer keep the secret within his breast.

223. "*All lightnings,*" &c.] The poet proceeds in his description of the miserable state of the wicked, and

here represents them as filled with horror by thunder and lightning, and dreading the consequences.

224. "*First murmur,*" &c.]—They are almost dead with fear, on hearing the first rumbling in the sky.

225. "*Not as if,*" &c.] They do not look upon it as happening fortuitously, by mere chance or accident, without any direction or intervention of the gods, like the Epicureans.—See *HOR. sat. v. lib. i. l. 101-3.*

—"Rage of winds."] Or from the violence of the winds, occasioning a collision of the clouds, and so producing the lightning, as the philosophers thought, who treated on the physical causes of lightning, as Pliny and Seneca.

226. "*Fire may fall,*" &c.] The wretch thinks that the flashes which he sees and dreads will not confine their fury to the skies, but, armed with divine vengeance, may fall upon the earth, and destroy the guilty.

227. "*That did no harm,*" i. e. That last tempest did no mischief; it is now over and harmless: "So far is well," thinks the unhappy wretch.

—"The next tempest," &c.]—Though they escape the first storm, yet they dread the next still more, imagining that they have only had a respite from punishment, and therefore that the next will certainly destroy them.

- " In the night, if haply care hath indulged a short  
 " sleep,  
 " And his limbs tumbled over the whole bed now are  
 " quiet,  
 " Immediately the temple, and the altars of the violated  
 " Deity,  
 " And (what urges his mind with especial pains) 220  
 " Thee he sees in his sleep: thy sacred image, and  
 " bigger  
 " Than human, disturbs him fearful, and compels him to  
 " confess."  
 " There are they who tremble, and turn pale at all light-  
 " nings  
 " When it thunders: also lifeless at the first murmur of  
 " the heavens:  
 " Not as if accidental, nor by rage of winds, but 225  
 " Fire may fall on the earth enraged, and may avenge."  
 " That did no harm"—" the next tempest is fear'd  
 " With heavier concern, as if deferred by this fair  
 " weather.  
 " Moreover a pain of the side with a watchful fever,  
 " If they have begun to suffer, they believe the disease  
 " sent 230  
 " To their bodies by some hostile deity: they think these  
 " things

228. "*As if deferr'd,*" &c.] As if delayed by one fair day, on purpose, afterwards, to fall the heavier. This passage of Juvenal reminds one of that wonderfully fine speech, on a similar subject, which our great and inimitable poet, Shakespeare, has put into the mouth of king Lear, when turned out by his cruel and ungrateful daughters, and, on a desolate and barren heath, is in the midst of a storm of thunder and lightning.

LEAR. "*Let the great gods  
 " That keep this dreadful pother  
 " o'er our heads,  
 " Find out their enemies now.  
 " Tremble thou wretch  
 " That hast within thee undivulged  
 " crimes,  
 " Unwhipt of justice: hide thee,  
 " thou bloody hand;  
 " Thou perjur'd and thou simular  
 " man of virtue*"

" *That art incestuous: Caitiff, to  
 " pieces shake  
 " That under covert and convenient  
 " seeming  
 " Hast practis'd on man's life!  
 " Close pent-up guills,  
 " Rive your concealing continents,  
 " and cry  
 " These dreadful summoners grace!"*

LEAR, act iii. sc. 1.

229. "*Pain of this side,*" &c.]—The poet seems here to mean a pleurisy, or pleuritic fever, a painful and dangerous distemper.

—" *A watchful fever.*" ] i. e. A fever which will not let them sleep, or take their rest.

230. "*Begun to suffer,*" &c.]—On the first attack of such a disorder, they believe themselves doomed to suffer the wrath of an offended Deity, of which their illness seems to them an earnest.

Hæc, et tela putant : pecudem spondere sacello  
 Balantem, et Laribus cristam promittere galli  
 Non audent. Quid enim sperare nocentibus ægris  
 Concessum ? vel quæ non dignior hostia vitâ ? 235  
 Mobilis et varia est ferme natura malorum.  
 Cum scelus admittunt, superest constantia : quid fas,  
 Atque nefas, tandem incipiunt sentire, peractis  
 Criminibus. Tamen ad mores natura recurrit  
 Damnatos, fixa et mutari nescia. Nam quis 240  
 Peccandi finem posuit sibi ? quando recepit  
 Ejectum semel attritâ de fronte ruborem ?  
 Quisnam hominum est, quem tu contentum videris uno  
 Flagitio ? dabit in laqueum vestigia noster  
 Perfidus, et nigri patietur carceris uncum, 245  
 Aut maris Ægæi rupem, scopulosque frequentes

232. "*Stones and darts.*" These were weapons of war among the ancients ; when they attacked a place, they threw, from engines for that purpose, huge stones to batter down the wall, and darts to annoy the besieged.

Here the poet uses the words in a metaphorical sense, to denote the apprehension of a sick criminal, who thinks himself, as it were, besieged by an offended Deity, who employs the pleurisy and fever, as his artillery, to destroy the guilty wretch.

—" *To engage a bleating sheep,*" &c.] Or lamb—*pecus* may signify either. It was usual for persons in danger, or in sickness, to engage by vow some offering to the gods, on their deliverance, or recovery ; but the guilty wretches here mentioned are supposed to be in a state of utter despair, so that they dare not so much as hope for recovery, and therefore have no courage to address any vows to the gods.

233. "*Comb of a cock,*" &c.]—So far from promising a cock to Æsculapius, they have not the courage to vow even a cock's comb, as a sacrifice to their household gods.

234. "*Allowed the guilty,*" &c.] Such guilty wretches can be allowed no hope whatever—their own consciences tell them as much.

235. "*Is not more worthy,*" &c.] i. e. Does not more deserve to live than they.

236. "*Fickle and changeable,*"—i. e. Wavering and uncertain, at first ; before they commit crimes, they are irresolute, and doubting whether they shall or not, and often change the mind, which is in a fluctuating state.

237. "*Remains constancy,*"—When they have once engaged in evil actions, they become resolute.

—" *What is right,*" &c.] After the crime is perpetrated, they begin to reflect on what they have done—they are forcibly stricken with the difference between right and wrong, insomuch that they feel, for a while, a remorse of conscience ; but notwithstanding this—

239. "*Nature recurs,*" &c.]—Their evil nature will return to its corrupt principles, and silence all remorse ; fixed and unchangeable in this respect, it may be said, *Naturam expellas furca tamen usque recurrit.* HOR. lib. i. epist. x. l. 24.

241. "*Hath laid down to himself,*" &c.] What wicked man ever contented himself with one crime, or could say to his propensity to wickedness, "*hitherto shalt thou come, and no farther,*" when every crime he commits hardens him the more, and plunges him still deeper ?

—" *When recovered,*" &c.] No man ever yet recovered a sense of shame, who had once lost it.

242. "*Worn forehead,*" &c.]—*Attritus* signifies rubbed or worn

- " The stones and darts of the gods : to engage a bleating  
   " sheep  
 " To the little temple, and to promise the comb of a cock  
   " to the Lares  
 " They dare not ; for what is allowed the guilty sick  
 " To hope for ? or what victim is not more worthy of life ?  
 " The nature of wicked men is, for the most part, fickle,  
   " and changeable ; 236  
 " When they commit wickedness, there remains constancy :  
   " what is right  
 " And what wrong, at length they begin to perceive, their  
   " crimes  
 " Being finish'd : but nature recurs to its damned  
 " Morals, fix'd, and not knowing to be changed. For  
   " who 240  
 " Hath laid down to himself an end of sinning ? when re-  
   " cover'd  
 " Modesty once cast off from his worn forehead ?  
 " Who is there of men, whom you have seen content with  
   " one  
 " Base action ? our perfidious wretch will get his feet into  
 " A snare, and will suffer the hook of a dark prison, 245  
 " Or a rock of the Ægean sea, and the rocks abounding

away, as marble, or metals, where an hard and polished surface remains ; so a wicked man, by frequent and continual crimes, grows hardened against all impressions of shame, of which the forehead is often represented as the seat. See Jer. iii. 3. latter part.

243. "*Who is there,*" &c.] Who ever contented himself with sinning but once, and stopped at the first fact ?

244. "*Our perfidious wretch,*" &c.] Noster perfidus, says Juvenal, meaning the villain who had cheated Calvinus, and then perjured himself. As if the poet had said, Do not be so uneasy, Calvinus, at the loss of your money, or so anxious about revenging yourself upon the wretch who has perjured you ; have a little patience, he will not stop here, he will go on from bad to worse, till you will find him sufficiently punished, and yourself amply avenged.

244-5. "*Into a snare.*" He will do something or other which will

send him to gaol, and load him with fetters. Or, he will walk into a snare (Comp. Job xviii. 8-10.) and be entangled in his own devices.

245. "*Suffer the hook,*" &c.] The uncus was a drag, or hook, by which the bodies of malefactors were dragged about the streets after execution. See sat. x. l. 66.

But, by this line, it should seem as if some instrument of this sort was made use of, either for torture, or closer confinement in the dungeon.

246. "*Rock of the Ægean sea.*" Or, if he should escape the gallows, that he will be banished to some rocky, barren island in the Ægean sea, where he will lead a miserable life. Perhaps the island Seriphos is here meant.

—" *The rocks frequent,*" &c.]—The rocky islands of the Cyclades, to which numbers were banished, and frequently, either by the tyranny of the emperor, or through their own crimes, persons of high rank.

Exulibus magnis. Pœnâ gaudebis amarâ  
 Nominis inuisi : tandemque fatebere lætus  
 Nec surdum, nec Tiresiam quæquam esse Deorum.

247. "You will rejoice," &c.]— You, Calvinus, will at last triumph over the villain that has wronged you, when you see the bitter sufferings which await him, fall upon him. will not be mentioned, but with the utmost detestation and abhorrence. —"At length—comes." ] However, in time past, you may have doubted of it, you will in the and joyfully own—

248. "His hated name." ] Which

- " With great exiles. You will rejoice in the bitter punish-  
" ment  
" Of his hated name, and, at length, glad will confess,  
" that no one of  
" The gods is either deaf, or a Tiresias."

248-9. "*That no one of the gods,*"  
[c.] Whose province it is to punish  
crimes, is either deaf, so as not to  
hear such perjury, or blind, so as not  
to see every circumstance of such a  
transaction, and to punish it accord-  
ingly. Comp. l. 112-19.

249. "*Tiresias.*" A blind sooth-  
sayer of Thebes, fabled to be stricken  
blind by Juno, for his decision in  
a dispute between her and her hus-  
band, in favour of the latter, who  
in requital gave him the gift of pro-  
phesy.

## Satira Quartadecima.

### ARGUMENT.

*This Satire is levelled at the bad examples which parents set their children, and shews the serious consequences of such examples, in helping to contaminate the morals of the rising generation, as we are apt, by nature, rather to receive ill impressions than good, and are, besides,*

PLURIMA sunt, Fuscine, et famâ digna sinistra,  
Et nitidis maculam hæsuram figentia rebus,  
Quæ monstrant ipsi pueris traduntque parentes.  
Si damnosa senem juvat alea, ludit et hæres  
Bullatus, parvoque eadem movet arma fritillo : 5  
Nec de se melius cuiquam seperare propinquo  
Concedet juvenis, qui radere tubera terræ,  
Boletum condire, et eodem jure natantes  
Mergere ficedulas didicit, nebulone parente,

*Line 1. Fuscinus.* A friend of Juvenal's, to whom this Satire is addressed.

*—Worthy of unfavourable report.* Which deserve to be ill spoken of, to be esteemed scandalous.

The word sinistra here is metaphorical, taken from the Roman superstition, with regard to any thing of the ominous kind, which appeared on the left hand; they reckoned it unlucky and unfavourable. See sat. x. l. 129, where the word is applied, as here, in a metaphorical sense.

*2. Fixing a stain, &c.]* A metaphor, taken from the idea of clean and neat garments being soiled, or spotted, with filth thrown upon them, the marks of which are not easily got out. So these things of evil report fix a spot, or stain, on the most splendid character, rank, or fortune—all which, probably, the poet means by *nitidis rebus*.

*3. Which parents, &c.]* The things worthy of evil report, which are afterwards particularized, are matters which parents exhibit to their children by example, and deliver to them by precept. Comp. l. 9.

*4. If the destructive die please, &c.]* If the father be fond of playing at dice.

*—Wearing the bulla, &c.]* His son, when a mere child, will imitate his example.—For the bulla, see sat. xiii. l. 33. note.

*5. The same weapons, &c.]* Arma, literally, denotes all kind of warlike arms and armour, and, by met. all manner of tools and implements, for all arts, mysteries, occupations, and diversions. ANSW. The word is peculiarly proper to express dice, and other implements of gaming, where with the gamesters attack each other, each with an intent to ruin and destroy the opponent. See sat. i. 78. note.

## Fourteenth Satire.

### ARGUMENT.

*more pliant in our younger than in our riper years. From hence he descends to a Satire on avarice, which he esteems to be of worse example than any other of the vices which he mentions before; and concludes with limiting our desires within reasonable bounds.*

THERE are many things, Fuscinus, worthy of unfavourable report,  
And fixing a stain which will stick upon splendid things,  
Which parents themselves shew, and deliver to their children.  
If the destructive die pleases the old man, the heir wearing  
the bulla  
Will play too, and moves the same weapons in his little  
dice-box. 5  
Nor does the youth allow any relation to hope better of him,  
Who has learnt to peel the fungi of the earth,  
To season a mushroom, and, swimming in the same sauce,  
To immerse beccaficos, a prodigal parent,

5. *Little dice-box.*] Master, being too young to play with a large dice-box, not being able to shake and manage it, has a small one made for him, that he may begin the science as early as possible. See AINSW. *Fritillus*.

6. *Nor does the youth allow, &c.*] The poet, having mentioned the bringing up children to be gamesters, here proceeds to those who are early initiated into the science of gluttony. Such give very little room to their family to hope that they will turn out better than the former.

7. *To peel the fungi of the earth.*] Tuber (from *tumeo*, to swell or puff up) signifies what we call a puff, which grows in the ground like

a mushroom—a toadstool. But I apprehend that any of the fungous productions of the earth may be signified by tuber; and, in this place, we are to understand, perhaps, truffles, or some other food of the kind, which were reckoned delicious.

—*To peel.*] Or scrape off the coat, or skin, with which they are covered.

8. *A mushroom.*] The *boletus* was reckoned the best sort of mushroom. See AINSW. *Condio*.

9. *Beccaficos.*] *Ficedulas*—little birds which feed on figs, now called beccaficos, or fig-peckers; they are to this day esteemed a great dainty.

It was reckoned a piece of high luxury to have these birds dressed,



Et canâ monstrante gulâ. Cum septimus annus. 10  
 Transierit puero, nondum omni dente renato,  
 Barbatos licet admoveas mille inde magistros,  
 Hinc totidem, cupiet lauto cœnare paratu  
 Semper, et a magnâ non degenerare culinâ.  
 Mitem animum, et mores, modicis erroribus æquos 15  
 Præcipit, atque animas servorum, et corpora nostrâ  
 Materiâ constare putat, paribusque elementis?  
 An sævire docet Rutilus? qui gaudet acerho  
 Plagarum strepitu, et nullam Sirena flagellis  
 Comparat, Antiphates trepidi laris, ac Polyphemus, 20  
 Tum felix, quoties aliquis tortore vocato  
 Uritur ardenti duò propter lintea ferro?  
 Quid suadet juveni lætus stridore catenæ,  
 Quem mire afficiunt inscripta ergastula, carcer

and served up to table, in the same sauce, or pickle, with fungi of various kinds.

9. *A prodigal parent.*] *Nebulo* signifies an unthrift, a vain prodigal; and is most probably used here in this sense. See *Antisth. Nebulo*, No. 2.

10. *A grey throat, &c.*] *Gula* is, literally, the throat or gullet; but, by met. may signify a glutton, who thinks of nothing but his gullet. So *γαστήρ*, the belly, is used to denote a glutton; and the apostle's quotation from the Cretan poet, Tit. i. 12. *γαστήρ, ἀργυρί*, instead of slow bellies, which is nonsense, should be rendered lazy gluttons, which is the undoubted sense of the phrase.

*Canâ gula* here, then, may be rendered an hoary glutton—i. e. the old epicure, his father setting the example, and shewing him the arts of luxurious cookery.

10. *The seventh year, &c.*] When he is turned of seven years of age, a time when the second set of teeth, after shedding the first, is not completed, and a time of life the most flexible and docile.

12. *Tho' you should place, &c.*]—Though a thousand of the gravest and most learned tutors were placed on each side of him, so as to pour their instructions into both his ears at the same time, yet they would avail nothing at all towards reclaiming him.

—*g. d.* The boy having got such an early taste for gluttony, will never get rid of it, by any pains which can be taken with him for that purpose.

The philosophers and learned teachers wore beards; and were therefore called *barbati*. They thought it suited best with the gravity of their appearance. See *HOR.* lib. ii. sat. iii. l. 33. and note.

13. *He would desire, &c.*] He would never get rid of his inclination to gluttony.

13-14. *With a sumptuous preparation.*] With a number of the most delicious provisions, dressed most luxuriously, and served up in the most sumptuous manner.

14. *Not to degenerate, &c.*] Either in principle or practice, from the profuse luxury of his father's ample kitchen.

So true is that of *HOR.* *Epist.* lib. i. *Epist.* ii. l. 68-9.

*Quo semel imbuta est recens servabit odorem Testa diu.*

15. *Rutilus.*] The name of some master, who was of a very cruel disposition towards his servants.

—*Kind to small errors.*] Making allowance for, and excusing, small faults.

16. *And the souls of slaves, &c.*]—Does he think that the bodies of slaves consist of the same materials, and that their souls are made up of the

And a grey throat shewing him. When the seventh year  
Has passed over the boy, all his teeth not as yet renewed,  
Though you should place a thousand bearded masters  
there,

Here as many, he would desire always to sup with a  
Sumptuous preparation, and not to degenerate from a great  
kitchen.

Does Rutilus teach a meek mind and manners, kind to  
small errors, 15

And the souls of slaves, and their bodies, does he think  
To consist of our matter, and of equal elements?—  
Or does he teach to be cruel, who delights in the bitter  
Sound of stripes, and compares no Siren to whips,  
The Antiphates and Polyphemus of his trembling house-  
hold— 20

Then happy, as often as any one, the tormentor being  
called,

Is burnt with an hot iron on account of two napkins?  
What can he who is glad at the noise of a chain advise to  
a youth,

Whom branded slaves, a rustic prison, wonderfully

same elements as ours, who are their  
masters? Does he suppose them to  
be of the same flesh and blood, and  
to have reasonable souls as well as  
himself?

18. *Or does he teach to be cruel.*—  
Instead of setting an example of  
meekness, gentleness, and forbear-  
ance, does he not teach his children  
to be savage and cruel, by the treat-  
ment which he gives his slaves?

18-19. *In the bitter sound of  
stripes.* He takes a pleasure in hear-  
ing the sound of those bitter stripes,  
with which he punishes his slaves.

19. *Compares no Siren, &c.* The  
song of a Siren, would not, in his  
opinion, be so delightful to his ears,  
as the crack of the whips on his  
slaves' backs.

20. *The Antiphates and Polyph-  
emus, &c.* Antiphates was a king of  
a savage people near Formise, in Italy,  
who were eaters of man's flesh.

Polyphemus the Cyclops lived on  
the same diet. See VIRG. *Æn.* iii.  
620. et seq.

Rutilus is here likened to these two  
monsters of cruelty, inasmuch as that  
he was the terror of his whole fa-

mily, which is the sense of *lariis* in  
this place.

21. *Then happy.* It was a matter  
of joy to him.

—*As often as any one.* i. e. Of his  
slaves.

22. *Is burnt, &c.* Burnt with an  
hot iron on his flesh, for some petty  
theft, as of two towels or napkins.  
These the Romans wiped with after  
bathing.

23. *What can he advise, &c.* What  
can a man, who is himself so barba-  
rous, as to be affected with the highest  
pleasure at hearing the rattling of  
fettors, when put on the legs or bod-  
ies of his slaves—what can such a  
father persuade his son to, whom he  
has taught so ill by his example?

24. *Branded slaves—a rustic pri-  
son.* Ergastulum—lit. signifies a  
workhouse, a house of correction,  
where they confined and punished  
their slaves, and made them work.  
Sometimes (as here it means a slave.)  
*Inscriptus-a-um*, signifies marked,  
branded; *inscripta ergastula*, brand-  
ed slaves; comp. l. 22. note. *q. d.*  
Whom the sight of slaves branded  
with hot irons, kept in a workhouse

Rusticus? Expectas, ut non sit adultera Largæ 25  
 Filia, quæ nunquam maternos dicere mœchos  
 Tam cito nec tanto poterit contexere cursu,  
 Ut non ter decies respiret? conscia matri  
 Virgo fuit: ceras nunc hâc dictante pusillas  
 Implet, et ad mœchum dat eisdem ferre ministris. 30  
 Sic natura jubet: velocius et citius nos  
 Corrumpunt vitiorum exempla domestica, magnis  
 Cum subeunt animos authoribus. Unus et alter  
 Forsitan hæc spernant juvenes, quibus arte benignâ,  
 Et meliore luto finxit præcordia Titan. 35  
 Sed reliquos fugienda patrum vestigia ducunt;  
 Et monstrata diu veteris trahit orbita culpæ.  
 Abstineas igitur damnandis: hujus enim vel  
 Una potens ratio est, ne crimina nostra sequantur  
 Ex nobis geniti; quoniam dociles imitandis 40  
 Turpibus et pravis omnes sumus; et Catilinam  
 Quocunque in populo videas, quocunque sub axe:

in the country, where they are in fetters, (l. 23.) and which is therefore to be looked on as a country-gaol, affects with wonderful delight. We may suppose the *ergastula* something like our bridewells.

25. *Largæ*.] Some famous lady of that day; here put for all such characters.

25. *Should not be, &c.*] When she has the constant bad example of her mother before her eyes.

26. *Who never, &c.*] Who could never repeat the names of all her mother's gallants, though she uttered them as fast as possibly she could, without often taking breath before she got to the end of the list, so great was the number.

28. *Privy, &c.*] She was a witness of all her mother's lewd proceedings, and was privy to them; which is the meaning of *conscia* in this place. See sat. iii. l. 49.

29. *Now*.] *i. e.* Now she is grown something bigger, she does as her mother did.

—*She dictating*.] The mother instructing, and dictating what she shall say.

—*Little tablets*.] *Cera* signifies wax, but as they wrote on thin wooden tablets smeared over with wax, *ceras*,

per met. means the tablets or letters themselves. See sat. i. l. 50.

Some understand by *ceras pusillas*, small tablets, as best adapted to the size of her hand, and more proper for her age, than large ones. As the boy (l. 5.) had a little dice-box to teach him gaming, so this girl begins with a little tablet, in order to initiate her into the science of intrigue. But, perhaps, by *pusillas ceras* the poet means what the French would call *petits billets-doux*.

30. *She fills*.] *i. e.* Fills with writing. The daughter employs the same messengers that her mother did, to carry her little love-letters.

31. *So nature commands, &c.*]—Thus nature orders it, and therefore it naturally happens, that examples of vice, set by those of our own family, corrupt the soonest.

22. *When they possess minds, &c.*] When they insinuate themselves into the mind, under the influence of those who have a right to exercise authority over us. See AINSW. *Auctor*, No. 6.

33. *One or two*.] *Unus et alter*—here and there one, as we say, may be found as exceptions, and who may reject, with due contempt, their parent's vices, but then they must

Delight?—Do you expect that the daughter of Larga  
 should not be 25  
 An adulteress, who never could say over her mother's  
 gallants,  
 So quickly, nor could join them together with so much  
 speed,  
 As that she must not take breath thirty times? privy to her  
 mother  
 Was the virgin: now, she dictating, little tablets  
 She fills, and gives them to the same servants to carry to  
 the gallant. 30  
 So nature commands; more swiftly and speedily do domestic  
 Examples of vices corrupt us, when they possess minds  
 From those that have great influence. Perhaps one or two  
 Young men may despise these things, for whom, by a be-  
 nign art  
 And with better clay, Titan has formed their breasts. 35  
 But the footsteps of their fathers which are to be avoided,  
 lead the rest,  
 And the path of old wickedness, long shewn, draws them.  
 Abstain therefore from things which are to be condemned:  
 for of this at least  
 There is one powerful reason, lest those who are begotten  
 by us  
 Should follow our crimes; for in imitating base and wicked  
 Things we are all docile; and a Catiline 41  
 You may see among every people, in every clime:

be differently formed from the gene-  
 rality.

34. *By a benign art, &c.*] Prometheus, one of the Titans, was feigned, by the poets, to have formed men of clay, and put life into them by fire stolen from heaven.

The poet here says, that, if one or two young men are found who reject their father's bad example, it must be owing to the peculiar favour of Prometheus, who, by a kind exertion of his art, formed their bodies, and particularly the parts about the heart (*præcordia*) of better materials than those which he employed in the formation of others.

36. *Footsteps, &c.*] As for the common run of young men, they are led, by the bad example of their fathers, to tread in their fathers' steps, which ought to be avoided.

37. *Path of old wickedness, &c.*] And the beaten track of wickedness, constantly before their eyes, draws them into the same crimes.

38. *Abstain therefore, &c.*] Refrain therefore from ill actions; at least we should do this, if not for our own sakes, yet for the sake of our children, that they may not be led to follow our vicious examples, and to commit the same crimes which they have seen in us.

40. *In imitating, &c.*] Such is the condition of human nature, that we are all more prone to evil than to good, and, for this reason, we are easily taught to imitate the vices of others.

41. *A Catiline, &c.*] See sat. viii.

231. Vicious characters are easily to be met with, go where you may.

Sed nec Brutus erit, Bruti nec avunculus usquam.  
 Nil dictu fœdum, visuque hæc limina tangat,  
 Intra quæ puer est. Procul hinc, procul inde puellæ 45  
 Lenonum, et cantus pernoctantis parasiti.  
 Maxima debetur puero reverentia. Si quid  
 Turpe paras, ne tu pueri contempseris annos:  
 Sed peccaturo obsistat tibi filius infans.  
 Nam si quid dignum Censoris fecerit irâ, 50  
 (Quandoquidem similem tibi se non corpore tantum,  
 Nec vultu dederit, morum quoque filius,) et cum  
 Omnia deterius tua per vestigia peccet,  
 Corripies nimirum, et castigabis acerbo  
 Clamore, ac post hæc tabulas mutare parabis. 55  
 Unde tibi frontem, libertatemque parentis,  
 Cum facias pejora senex? vacuumque cerebro  
 Jampridem caput hoc ventosa cucurbita quærat?

43. *Brutus.*] M. Brutus, one of the most virtuous of the Romans, and the great assertor of public liberty.

—*Uncle of Brutus.*] Cato of Utica, who was the brother of Servilia, the mother of Brutus, a man of severe virtue.

So prone is human nature to evil, so inclined to follow bad example, that a virtuous character, like Brutus or Cato, is hardly to be found any where, while profligate and debauched characters, like Catiline, abound all the world over; this would not be so much the case, if parents were more careful about the examples which they set their children.

44. *Filthy.*] Indecent, obscene.

—*Should touch, &c.*] Should approach those doors, where there are children, lest they be corrupted. Therefore—

45. *Far from hence, &c.*] Hence far away, begone; a form of speech made use of at religious solemnities, in order to hinder the approach of the profane. So HORACE, lib. iii. ode i. l. 1. when he calls himself musarum sacerdos, says, Odi profanum vulgus et arceo.

VIRG. Æn. vi. 238-9. makes the Sibyl say:

—*Procul, O procul este profani*

—*Totoque abstistite luco.*

46-6. *Girls of bawdy.*] The com-

mon prostitutes, who are kept by common panders, or pimps, for lewd purposes.

46. *The nightly parasite.*] Pernotans signifies tarrying, or sitting up all night. The parasites, who frequently attended at the table of great men, used to divert them with lewd and obscene songs, and for this purpose would sit up all night long.

47. *Greatest reverence, &c.*] People should keep the strictest guard over their words and actions, in the presence of boys; they cannot be under too much awe, nor shew too great a reverence for decency, when in their presence.

48. *You go about, &c.*] If you intend, or purpose, or set about, to do what is wrong, do not say, "There is nobody here but my young son," "I don't mind him, and he is too young to mind me."—Rather say, "My little boy is here, I will not hurt his mind by making him a witness of what I purposed to do, therefore I will not do it before him."

50. *Of the censor.*] The censor of good manners, or morum judex, was an officer of considerable power in Rome, before whom offenders against the peace and good manners were carried and censured. Sat. iv. l. 11.

g. d. Now, if, in after times, your son should be taken before the censor,

But neither will Brutus, nor uncle of Brutus, be any where.  
Nothing filthy, to be said, or seen, should touch these  
thresholds.

- Within which is a boy. Far from hence, from thence the  
girls 45

Of bawds, and the songs of the nightly parasite:  
The greatest reverence is due to a boy. If any base thing  
You go about, do not despise the years of a boy,  
But let your infant son hinder you about to sin.  
For if he shall do any thing worthy the anger of the  
censor, 50

(Since he, like to you not in body only, nor in countenance,  
Will shew himself, the son also of your morals,) and when  
He may offend the worse, by all your footsteps,  
You will, forsooth, chide, and chastise with harsh  
Clamour, and after these, will prepare to change your will.  
Whence assume you the front, and liberty of a parent, 56  
When, an old man, you can do worse things, and this  
head,  
Void of brain, long since, the ventose cupping-glass may  
seek ?

for some crime cognizable and punishable by him.

52. *Shew himself, &c.*] (For he will exhibit a likeness to his father, not in person, or face only, but in his moral behaviour and conduct; therefore, if you set him a bad example, you must not wonder that he follows it, and appears his father's own son in mind as well as in body.)

53. *Offend the worse, &c.*] And it is most probable, that following your steps has made him do worse than he otherwise would.

54. *You will, &c.*] You will call him to a severe account. *Nimtrum* here is to be understood like our English—*forsooth*.

—*And chastise, &c.*] You will be very loud and bitter in your reproaches of his bad conduct, and even have thoughts of disinheriting him, by changing your last will.

56. *Whence, &c.*] With what confidence can you assume the countenance and authority of a father, so as freely to use the liberty of parental reproof? We may suppose *sumas* to be understood in this line.

57. *When, &c.*] When you, at

an advanced age, do worse than the youth with whom you are so angry.

—*This head, &c.*] When that brainless head of yours may, for some time, have wanted the cupping-glass to set it right—*i. e.* when you have for a long time been acting as if you were mad.

58. *Ventose cupping-glass.*] *Cucurbita* signifies a gourd, which, when divided in half, and scooped hollow, might, perhaps, among the ancients, be used as a cupping instrument. In after times they made their cupping instruments of brass, or horn, (as now they are made of glass,) and applied them to the head to relieve pains there, but particularly to mad people. The epithet *ventosa*, which signifies windy, full of wind, alludes to the nature of their operation, which is performed by rarifying the air which is within them, by the application of fire, on which the blood is forced from the scarified skin into the cupping-glass, by the pressure of the outward air; so that the air may be called the chief agent in this operation. The operation of cupping on the head is phrenitis is very ancient.

Hospite venturo, cessabit nemo tuorum :  
 Verre pavementum, nitidas ostende columnas, 60  
 Arida cum totâ descendat aranea telâ :  
 Hic læve argentum, vasa aspera tergeat alter :  
 Vox domini fremit instantis, virgamque tenentis.  
 Ergo miser trepidas, ne stercore fœda canino  
 Atria displiceant oculis venientis amici ? 65  
 Ne perfusa luto sit porticus : et tamen uno  
 Semodio scobis hæc emundet servulus unus :  
 Illud non agitas, ut sanctam filius omni  
 Aspiciat sine labe domum, vitioque carentem ?  
 Gratum est, quod patriæ civem populoque dedisti, 70  
 Si facis, ut patriæ sit idoneus, utilis agris,  
 Utilis et bellorum, et pacis rebus agendis :  
 Plurimum enim intererit, quibus artibus, et quibus hunc tu

59. *A guest, &c.*] When you expect a friend to make you a visit, you set all hands to work, in order to prepare your house for his reception.

60. "*Sweep the pavement,*" &c.] "Sweep" (say you to your servant) "the floors clean—wipe the dust from all the pillars."

The Roman floors were either laid with stone, or made with a sort of mortar, or stucco, composed of shells reduced to powder, and mixed in a due consistency with water; this, when dry, was very hard and smooth. Hence, Britannicus observes, pavementum was called ostraceum, or testaceum. These floors are common in Italy to this day.

The Romans were very fond of pillars in their buildings, particularly in their rooms of state and entertainment. See sat. vii. 182–3. The architraves, and other ornamental parts of pillars, are very apt to gather dust.

61. "*Dry spider,*" &c.] The spiders, which have been there so long as to be dead and dried up, sweep them, and all their cobwebs, down.

62. "*Smooth silver,*" &c.] The unwrought plate, which is polished and smooth.

—"The rough vessels." The wrought plate, which is rough and uneven, by reason of the embossed figures upon it, which stand out on its surface. See sat. i. 63.—So *Æn.* xl. 263.

*Bina dabo argento perfecta atque aspera signis*

*Pocula.*—

63. *Holding a rod.*] To keep them all to their work, on pain of being scourged.

—*Blusters.*] He is very loud and earnest in his directions to get things in order.

64. *Therefore, &c.*] Canst thou, wretch that thou art, be so solicitous to prevent all displeasure to thy guest, by his seeing what may be offensive about thine house, either within or without, and, for this purpose, art thou so over anxious and earnest, when a very little trouble might suffice for this, and, at the same time, take no pains to prevent any moral filth or turpitude from being seen in your house by your own son? This is the substance of the poet's argument.

65. *Thy courts.*] Atrium signifies a court-yard, a court before an house, a hall, a place where they used to dine. *Ans.* All these may be meant, in this place, by the plur. atria; for, to all these places their favourite dogs might have access, and, of course, might daub them.

56. *The porch, &c.*] A sort of gallery, with pillars, at the door (ad portam) of the house; or a place where they used to walk, and so liable to be dirty.

—*Servant boy.*] Servulus (dim of servus) a servant lad.

A guest being to come, none of your people will be idle.

"Sweep the pavement, shew the columns clean, 60

"Let the dry spider descend with all her web :

"Let one wipe the smooth silver, another the rough  
"vessels :"

The voice of the master, earnest, and holding a rod,  
blusters.

Therefore, wretch, dost thou tremble, lest, foul with canine  
dung,

Thy courts should displease the eyes of a coming friend ?

Lest the porch should be overspread with mud ? and yet  
one servant boy,

With one half bushel of saw-dust, can cleanse these :

Dost thou not manage it, that thy son should see

Thine house, sacred without all spot, and having no  
vice ?

It is acceptable, that you have given a citizen to your  
country and people, 70

If you make him, that he may be meet for his country,  
useful in the fields,

Useful in managing affairs both of war and peace :

For it will be of the greatest consequence, in what arts, and  
with what morals 73

67. *Saw-dust &c.*] Scobs signifies any manner of powder, or dust, that cometh of sawing, filing, or boring. Probably the Romans sprinkled over the floors of their porticos with saw-dust, as we do our kitchens and lower parts of the house with sand, to give them a clean appearance, and to hinder the dirt of people's shoes from sticking to the floor. See HOLYDAY, note 3, on this Satire, who observes, that Heliogabalus was said to strew his porticus, or gallery, with the dust of gold and silver.

68. *Manage it, &c.*] viz. To keep your house sacred to virtue and good example, and free from all vicious practices, that your son may not be corrupted by seeing them.

70. *Acceptable, &c.*] i. e. To the public; that, by begetting a son, you have added to the country a subject, and to Rome a citizen.

71. *If you make him, &c.*] If you

so educate and form him, that he may be an useful member of society.

—*In the fields.*] Well skilled in agriculture.

72. *In managing affairs, &c.*] Capable of transacting the business of a soldier, or that of a lawyer or senator. The opposition of *belli et pacis*, like *arma et togæ*, in *cedant arma togæ*, seems to carry this meaning.

So HOLYD.—the helmet or the gown.

The old Romans were careful so to breed up their sons, that afterwards they might be useful to their country in peace or war, or ploughing the ground. J. DRYDEN, jun.

73. *In what arts, &c.*] So as to make him useful to the public.

—*What morals, &c.*] So as to regulate his conduct, not only as to his private behaviour, but as to his demeanour in any public office which he may be called to.



Moribus instituas. Serpente ciconia pullos  
 Nutrit, et inventâ per devia rura lacertâ : 75  
 Illi eadem sumptis quærunt animalia pennis.  
 Vultur jumento, et canibus, crucibusque relictis,  
 Ad fœtus properat, partemque cadaveris affert.  
 Hinc est ergo cibus magni quoque vulturis, et se  
 Pascentis, propriâ cum jam facit arbore nidos. 80  
 Sed leporem, aut capream, famulæ Jovis, et generosæ  
 In saltu venantur aves : hinc præda cubili  
 Ponitur : inde autem, cum se matura levârit  
 Progenies stimulante fame, festinat ad illam,  
 Quam primum rupto prædam gustaverat ovo. 85  
 Ædificator erat Centronius et modo curvo  
 Littore Cajetæ, summâ nunc Tiburis arce,  
 Nunc Prænестinis in montibus, alta parabat  
 Culmina villarum, Græcis, longeque petitis  
 Marmoribus, vincens Fortunæ atque Herculis ædem ; 90  
 Ut spado vincebat Capitolia nostra Posides.  
 Dum sic ergo habitat Centronius, imminuit rem,  
 Fregit opes, nec parva tamen mensura relictæ

74. *A stork nourishes, &c.] i. e.* Feeds her young ones with snakes and lizards.

75. *Devious fields.] Devius* (ex de and via—quasi a recta via remotum) signifies out of the way, or road.

*Devia rura* may be understood of the remote parts of the country, where serpents and lizards are usually found.

76. *Take their wings.] i. e.* The young storks when able to fly and provide for themselves, will seek the same animals for food, with which they were fed by the old ones in the nest.

77. *Cattle, &c.] Jumento, canibus, crucibus,* are all ablatives absolute.

—*Having left crosses.] i. e.* The remains of the bodies of malefactors that were exposed on crosses, or gibbets, she brings part of the carcase to her nest—l. 78.

79. *Hence, &c.]* From thus being supplied with such sort of food by the old one, the young vulture, when she is grown up to be a great bird, feeds upon the same.

80. *When now, &c.]* She feeds herself and her young in the same

manner, whenever she has a nest of her own, in some tree which she appropriates for building in.

81. *Handmaids of Jove.]* Eagles. See HOR. lib. iv. ode iv. l. 1. et seq. where the eagle is called *ministrum fulminis alitem*, because supposed to carry Jove's thunder. See FRANCIS, note there.

81-2. *Noble birds, &c.]* Not only eagles, but the falcons of various kinds, hunt hares and kids, and having caught them, carry them to their nests to feed their young with.

83. *Thence, &c.] i. e.* From being fed with such sort of food when young.

—*The mature progeny.]* The young ones, when grown up, and full fledged.

84. *Raised itself, &c.]* Upon its wings, and takes its flight.

—*Hunger stimulating.]* When sharpened by hunger.

84-5. *Hastens to that prey.]* To the same sort of food.

85. *Which it had first tasted, &c.]* Which it had been used to from the time it was first hatched—*rupto ovo*, from the broken egg—from its very egg-shell, as we say.

You may train him up. With a serpent a stork nourishes  
 Her young, and with a lizard found in the devious fields ;  
 They, when they take their wings, seek the same animals.  
 The vulture cattle, and dogs, and crosses, being left,  
 Hastens to her young, and brings part of a dead body.  
 Hence is the food also of a great vulture, and of one feeding  
 Herself, when now she makes nests in her own tree. 80  
 But the hare or the kid, the handmaids of Jove, and the  
 noble

Birds, hunt in the forest : hence prey is put  
 In their nest : but, thence, the mature progeny, when  
 It has raised itself, hunger stimulating, hastens to that  
 Prey, which it has first tasted the egg being broken.

Centronius was a builder, and now on the crooked  
 Shore of Caieta, now on the highest summit of Tibur,  
 Now in the Prænestine mountains, was preparing the  
 high

Tops of villas, with Grecian, and with marble sought  
 Afar off, exceeding the temple of Fortune and of Hercules:  
 As the eunuch Posides out-did our capitols. 91

While thus, therefore, Centronius dwells, he diminished  
 his estate,  
 He impaired his wealth, nor yet was the measure of the re-  
 maining

86. *Centronius.*] A famous extra-  
 vagant architect, who, with his son,  
 (who took after him,) built away all  
 his estate, and had so many palaces  
 at last, that he was too poor to live  
 in any of them.

87. *Caieta.*] A sea-port in Cam-  
 pania, not far from Baiæ, built in  
 memory of Caieta, nurse to Æneas.  
 See *Æn.* vii. l. 1-4. The shore was  
 here remarkably sinuous and crooked.

—*Summit of Tibur.*] See sat. iii.  
 191. note.

88. *Prænestine mountains.*] On the  
 mountains near Præneste, a city of  
 Italy, about twenty miles from Rome.

—*Was preparing.*] Planning and  
 building, thus preparing them for ha-  
 bitation.

88-9. *The high tops, &c.*] Magni-  
 ficent and lofty country-houses.

89. *With Grecian, &c.*] Finished  
 in the most superb taste with Grecian  
 and other kinds of foreign marble.

90. *Temple of Fortune.*] There was  
 one at Rome built of the finest mar-

ble by Nero ; but here is meant that  
 at Præneste.

—*Of Hercules.*] At Tibur, where  
 there was a very great library.

91. *Eunuch Posides, &c.*] A freed-  
 man and favourite of Claudius Cæsar,  
 who was possessed of immense  
 riches ; he built on the shore at  
 Baiæ some baths which were very  
 magnificent, and called, after him,  
 Posidianæ.

—*Our capitols.*] Of which there  
 were several, besides that at Rome,  
 as at Capua, Pompeia, and other  
 places. But the poet means particu-  
 larly the capitol at Rome, which,  
 after having been burnt, was rebuilt  
 and beautified most magnificently by  
 Domitian.

92. *While thus, &c.*] While he  
 thus builds and inhabits such expen-  
 sive and magnificent houses, he out-  
 runs his income.

93. *Nor yet, &c.*] Nevertheless,  
 though he lessened his fortune, yet  
 there was no small part of it left.

Partis erat : totam hanc turbavit filius amens,  
 Dum meliore novas attollit marmore villas. 95  
 Quidam sortiti metuentem Sabbata patrem,  
 Nil præter nubes, et cœli numen adorant ;  
 Nec distare putant humanâ carne suillam,  
 Quâ pater abstinuit ; mox et præputia ponunt :  
 Romanas autem soliti contemnere leges, 100  
 Judaicum ediscunt, et servant, ac metuunt jus,  
 Tradidit arcano quodcunque volumine Moses :  
 Non monstrare vias, eadem nisi sacra colenti ;  
 Quæsitum ad fontem solos deducere verpos.  
 Sed pater in causâ, cui septima quæque fuit lux 105  
 Ignava, et partem vitæ non attigit ullam.

94. *His mad son, &c.*] His son, who, from the example of his father, had contracted a sort of madness for expensive building, consumed the remaining part of his father's fortune, when it came to him, after his father's death.

95. *Raised up new villas, &c.*] Endeavouring to excel his father, and to build at a still greater expence, with more costly materials.

This instance of Centronius and his son is here given as a proof of the poet's argument, that children will follow the vices and follies of parents, and perhaps even exceed them (comp. l. 53.) ; therefore parents should be very careful of the example which they set their children.

96. *Some chance, &c.*] Sortiti—i. e. it falls to the lot of some.

—*Fears the sabbaths.*] Not only reverences the seventh day, but the other Jewish feasts, which were called Sabbaths.

The poet having shewn, that children follow the example of their parents in vice and folly, here shews, that in religious matters also children are led by their parents' example.

97. *Beside the clouds.*] Because the Jews did not worship images, but looked toward heaven when they prayed, they were charged with worshipping the clouds, the heathen having no notion but of worshipping some visible object.

—*The Deity of heaven.*] Juvenal, though he was wise enough to laugh at his own country gods, yet had not

any notion of the ONE TRUE GOD, which makes him ridicule the Jewish worship.

However, I doubt much, whether, by numen cœli, in this place, we are not to suppose Juvenal as representing the Jews to worship the material heaven, "the blue ætherial sky," (as Mr. Addison phrases it in his translation of the 19th Psalm,) imagining that they made a deity of it, as he supposed they did of the clouds ; this I think the rather, as it stands here joined with nubes, and was likewise a visible object. See TACIT. Hist. v. initio.

As for the God of Heaven, he was to Juvenal, as to the Athenians, *αἰθέρος θεός*, (See Acts xviii. 23.) utterly unknown ; and therefore the poet could not mean him by numen cœli. "After the wisdom of God, the world by wisdom knew not God." 1 Cor. i. 21.

98. *Swine's flesh to be different from human.*] They think it as abominable to eat the one as the other. Here he ignorantly ridicules their observance of that law, Lev. xi. 7, &c.

99. *The father, &c.*] He treats it as a matter of mere tradition, as if the son only did it because his father did it before him.

—*Soon they lay aside, &c.*] Here he ridicules the right of circumcision, which was performed on the eighth day after their birth, according to Gen. xviii. 10. et seq.

100. *Used to despise, &c.*] It being

Part small: his mad son confounded all this,  
While he raised up new villas with better marble. 95

Some chance to have a father who fears the Sabbaths,  
They adore nothing beside the clouds, and the Deity of  
heaven:

Nor do they think swine's flesh to be different from human,  
From which the father abstained; and soon they lay aside  
their foreskins:

But used to despise the Roman laws, 100  
They learn, and keep, and fear the Jewish law,  
Whatsoever Moses hath delivered in the secret volume:  
Not to shew the ways, unless to one observing the same  
rites,

To lead the circumcised only to a sought-for fountain;  
But the father is in fault, to whom every seventh day was  
Idle, and he did not meddle with any part of life. 106

their wonted custom and practice to hold the laws of Rome, relative to the worship of the gods in particular, in the highest contempt. See Exod. xxiii. 24.

101. *They learn.*] From their childhood. Ediscunt—learn by heart.

—*And keep.*] Observe.

—*And fear.*] And reverence—

102. *Whatsoever Moses, &c.*] *l. c.* Whatsoever it be that Moses, &c. From this passage it appears, that Moses was known and acknowledged by the heathen, to be the lawgiver of the Jews.

—*Secret volume.*] By this is meant the Pentateuch, (so called from *πεντε*, five, and *τυχος*, a book or volume,) or five books of Moses. A copy of this was kept, as it is to this day, in every synagogue, locked up in a press, or chest (*arca*), and never exposed to sight, unless when brought out to be read at the time of worship in the synagogue, and then (as now) it was returned to its place, and again locked up. This is probably alluded to by Juvenal's epithet of *arcano*, from *arca*—as *Romanus*, from *Roma*. See *AINSW.* *Arcanus-a-um*. Volumine, from *volvo*, to roll, denotes that the book of the law was rolled, not folded up. See sat. x. 126. note.

103. *Not to shew the ways, &c.*]—They were forbidden certain connections with the heathen; but when

the poet represents them so monstrously uncharitable, as not to shew a stranger the way to a place which he was inquiring after, unless he were a Jew, he may be supposed to speak from prejudice and misinformation. So in the next line—

104. *To lead, &c.*] He supposes, that if a man, who was not a Jew, were ever so thirsty, and asked the way to some spring to quench his thirst, they would sooner let him perish than direct him to it. But no such thing was taught by Moses. See Exod. xxii. 21; and ch. xxiii. 9.

*Verpos*, like Horace's *apella*, is a word of contempt.

105. *The father, &c.*] Who, as the poet would be understood, set them the example.

—*Every seventh day, &c.*] Throughout the year this was observed as a day of rest, the other sabbaths at their stated times. The poet ignorantly imputes this merely to an idle practice, which was handed down from father to son, not knowing the design and importance of the divine command.

106. *Meddle, &c.*] *l. c.* He refrained from all business, even such as related to the necessities of common life. The Jews carried this to a superstitious height; they even condemned works of necessity and charity, if done on the sabbath. See

Sponte tamen juvenes imitantur cætera : solam  
 Inviti quoque avaritiam exercere jubentur.  
 Fallit enim vitium specie virtutis, et umbrâ,  
 Cum sit triste habitu, vultuque et veste severum. 110  
 Nec dubie tanquam frugi laudatur avarus,  
 Tanquam parcus homo, et rerum tutela suarum  
 Certa magis, quam si fortunas servet easdem  
 Hesperidum serpens, aut Ponticus : adde quod hunc, de  
 Quo loquor, egregium populus putat, atque verendum 115  
 Artificem : quippe his crescunt patrimonia fabris.  
 Sed crescunt quocunque modo, mājoraque fiunt  
 Incude assiduâ, semperque ardente camino.  
 Et pater ergo animi felices credit avaros,

John vii. 23. They also declared self-defence to be unlawful on the Sabbath-day. See ANT. Univ. Hist. vol. x. p. 272.

107. *Young men, &c.*] The poet now begins on the subject of avarice, in order to shew how this also is communicated from father to son; but here he makes a distinction. As to other vices, says he, youth want no force to be put upon them to incline them to imitation; whereas, this of avarice, being rather against their natural bent towards prodigality, requires some pains to be taken, in order to instil it into their minds.

—*The rest.*] The other vices which have been mentioned.

108. *Commanded, &c.*] They have much pains taken with them to force them, as it were, into it, against their natural inclinations.

109. *Vice deceives, &c.*] They are deceived at first, by being taught to look upon that as virtuous, from its appearance, which in truth, in its real nature and design, is vicious. Nothing is more common than for vice to be concealed under the garb of virtue, as in the instance which the poet is about to mention. In this sense it may be said—*Decipimur specie recti*. HON. DE ART. l. 25.

110. *Sad in habit, &c.*] The poet, in this line, in which he is describing vice, wearing the garb, and putting on the semblance, of wisdom and virtue, has probably in his eye the hypocrites, whom he so severely lashes at the beginning of the second Satire.

Habitu here means outward carriage, demeanour, manner. Sed—triste—grave, pensive, demure.

—*Severe in countenance, &c.*] A severity of countenance, and a negligence in dress, were supposed characteristic of wisdom and virtue, and were therefore in high esteem among the philosophers, and those who would be thought wiser and better than others. Hence, in order to deceive, these were assumed by vicious people. See MATT. vi. 16.

111. *Doubtfully praised, &c.*] Nobody doubts his sincerity, or that he is other than his appearance bespeaks him, viz. a frugal man, and careful of his affairs, which is certainly a laudable character.

*Sic timidus et cautum vocat, sordidus parcum.* SEN.

113. *More certain, &c.*] At the same time he is acting from no better principle, than that of the most sordid avarice, and takes care to hoard up and secure his money-bags in such a manner, as that they are safer than if guarded by the dragon which watched the garden of the Hesperides, the daughters of Atlas, from whence, notwithstanding, Hercules stole the golden apples; or by the dragon, which guarded the golden fleece at Colchis, in Pontus, from whence, notwithstanding, it was stolen by Jason.

114. *Add.*] We may also add to this account of the character here spoken of, that he is in high estimation with the generality of people,

Young men, nevertheless, imitate the rest of their own  
accord; only  
Avarice they are commanded to exercise against their  
wills;  
For vice deceives under the appearance and shadow of  
virtue,  
When it is sad in habit, and severe in countenance and  
dress. 110  
Nor is the miser doubtfully praised as frugal,  
As a thrifty man, and a safeguard of his own affairs,  
More certain, than if, those same fortunes, the serpent  
Of the Hesperides or of Pontus should keep. Add, that  
This man, of whom I speak, the people think an excellent,  
and venerable 115  
Artist, for to these workmen patrimonies increase:  
But they increase by whatsoever means, and become greater  
By the assiduous anvil, and the forge always burning.  
And the father therefore believes the covetous happy of  
mind,

who always judge of a man by what  
he is worth.

*At bona pars hominum, decepta cupidine falsâ,  
Nil satis est, inquit, quia tanti  
quantum habeas, vis.*

HOR. lib. i. sat. i. l. 61-2.

"Some self-deceiv'd, who think  
"their lust of gold

"Is but a love of fame, this maxim  
"hold—

"No fortune's large enough, since  
"others rate

"Our worth proportion'd to a large  
"estate."

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115. *The people think, &c.*] They reckon this man, who has been the fabricator of his own fortune to so large an amount, an excellent workman in his way, and to be highly revered.

116. *To these workmen, &c.*] *Fabris* here is metaphorical, and is applied to these fabricators of wealth for themselves, because those who coined or made money for the public were called *fabri*, or *monetæ fabricatores*. *Faber* usually denotes a smith—i. e. a workman in iron and other hard materials, a forger, a hammerer: so these misers, who were continually at work to increase their wealth,

might be said to forge and hammer out a fortune for themselves, and in this sense might be called *fabri*. To such as these, says the poet, riches increase.

117. *By whatsoever means.*] They were not very scrupulous or nice, as to the means of increasing their store, whether by right or wrong.

118. *By the assiduous anvil, and the forge, &c.*] The poet still continues his metaphor. As smiths, by continually beating their iron on the anvil, and having the forge always heated, fabricate and complete a great deal of work; so these misers are always forging and fashioning something or other to increase their wealth. Their incessant toil and labour may be compared to working at the anvil, and the burning desire of their minds to the lighted forge. *Camino* here is to be understood of the forge or furnace in which the iron is heated.

119. *The father therefore, &c.*]—Seeing these men abound in wealth, and not recollecting what pains it cost them, both of body and mind, to acquire it, thinking the rich are the only happy people, and that a poor man must be miserable.—

Qui miratur opes, qui nulla exempla beati 120  
 Pauperis esse putat; juvenes hortatur, ut illam  
 Ire viam pergant, et eidem incumbere sectæ.  
 Sunt quædam vitiorum elementa: his protinus illos  
 Imbuo, et cogit minimas ediscere sordes.  
 Mox acquirendi docet insatiabile votum: 125  
 Servorum ventres modio castigat iniquo,  
 Ipse quoque esuriens: neque enim omnia sustinet unquam  
 Mucida cœrulei panis consumere frusta,  
 Hesternum solitus medio servare minutal  
 Septembri; nec non differre in tempora cœnæ 130  
 Alterius, conchen æstivi cum parte lacerti  
 Signatam, vel dimidio putrique siluro,  
 Filaque sectivi numerata includere porri:

121. *Exhorts his young men.*] His sons that are growing up.

122. *To go that way.*] To tread in the steps of these money-getting people.

—*Apply earnestly, &c.*] Incumbō signifies to apply with earnestness and diligence to any thing. The father here recommends it to his sons, to apply themselves diligently to the practices of these people, whom the poet humourously styles a sect, as if they were a sect of philosophers, to which the word properly belongs. Those who joined in following the doctrines of Plato, were said to be of the Platonic sect—so secta Socratica. Secta comes from sequor, to follow.

123. *Certain elements, &c.*] Certain rudiments or beginnings. The father does not all at once bid his sons to be covetous, but insinuates into their minds, by little and little, sordid principles. This he does as soon as they are capable of receiving them, which I take to be the meaning of protinus here. Imbuo signifies to season meat, or the like; so, by metaphor, to season the mind; also to furnish, or store.

124. *Compels them to learn, &c.*] From his example, little paltry acts of meanness and avarice—minimas sordes.

125. *By-and-by.*] As they grow up, he opens his grand plan to them; and as they have been taught to be mean and stingy in lesser matters, he

now instructs them how to thrive, by applying the same principles to the science of getting money by low and illiberal means.

—*Insatiable wish.*] A desire that can never be satisfied—such is the inordinate love of money. Amor habendi. VIRG. ÆN. viii. l. 387.

126. *He chastises, &c.*] The poet in this, and in some of the following lines, particularizes certain instances of those minimæ sordes, which he had hinted at, l. 124. and which the father is supposed to set an example of to his sons, in order to season and prepare their minds for greater acts of sordidness and avarice.

First, Juvenal takes notice of the way in which the father treats his servants. He pinches their bellies, by withholding from them their due allowance of food, by giving them short measure, which is implied by iniquo modio. The Romans measured out the food which they gave their slaves; this was so much a month, and therefore called demensum, from mensis—or rather, perhaps, from demetior—whence part. demensus-a-um.

We find this word in TER. Phorm. act. i. sc. i. l. 9. where Davus is representing Geta, as having saved something out of his allowance, as a present for the bride of his master's son.

Quod ille unciatim vix de demensu  
 sua,  
 Suum defraudans genium, compar-  
 sit miser.

Who admires wealth, who thinks that there are no ex-  
 amples 120  
 Of an happy poor man; he exhorts his young men, that  
 they  
 May persist to go that way, and apply earnestly to the same  
 sect.  
 There are certain elements of vices; with these he immedi-  
 ately seasons  
 Them, and compels them to learn the most trifling stinging-  
 ness.  
 By-and-by he teaches an insatiable wish of acquiring: 125  
 He chastises the bellies of the servants with an unjust  
 measure,  
 He also hungering: for neither does he ever bear  
 To consume all the musty pieces of blue bread,  
 Who is used to keep the hash of yesterday in the midst of  
 September; also to defer, to the time of another supper,  
 The bean, sealed up with a part of a summer 131  
 Fish, or with half a stinking shad,  
 And to shut up the numbered threads of a sective leek.

Geta had saved of his corn, of which the slaves had so many measures every month, and turned it into money. Modium was a measure of about a peck and an half. AINSW.

127. *He also hung'ring.*] Half starving himself at the same time.

—*Neither does he, &c.*] He does not suffer, or permit, all the pieces of bread, which are so stale as to be blue with mouldiness, and musty with being hoarded up, to be eaten up at once, but makes them serve again and again.

129. *The hash, &c.*] Minutal, a dish made with herbs and meat, and other things chopped together; from minuo, to diminish, or make a thing less.

—*Of yesterday.*] Which had been dressed the day before, and now served up again. This he will still keep, though in the month of September, a time of year when, from the autumnal damps, victuals soon grow putrid. The blasts of the south-wind at that time were particularly insalubrious.

130. *Also to defer, &c.*] Who accustoms himself to keep for a second meal.

131. *The bean.*] Conchia.—See sat. iii. 281. note.

—*Sealed up.*] Put into some vessel, the cover or mouth of which was sealed up close with the master's seal, to prevent the servants getting at it. Or perhaps into some cupboard, the door of which had the master's seal upon it.

131-2. *Part of a summer fish.*]—*Lacerti æstivi.*—What fish the lacertus was, I do not any where find with certainty. Ainsworth calls it a kind of cheap fish usually salted.—This, mentioned here, is called a summer fish; I suppose, because caught in the summer time; and for this reason, no doubt, not very likely to keep long sweet.

132. *With half a stinking shad.*] See sat. iv. 32; and AINSW. *Silurus*. Lit. and with an half and putrid silurus.

133. *To shut up.*] *Includere*—i. e. to include in the same sealed vessel. The infinitive *includere*, like the *servare*, l. 129. and the *non differa*, l. 130. is governed by the *solitus*, l. 129.

—*Number'd threads, &c.*] *Sectivi porri.* In sat. iii. 281-2. Juvenal



Invitatus ad hæc aliquis de ponte negaret.  
 Sed quo divitias hæc per tormenta coactas ? 135  
 Cum furor haud dubius, cum sit manifesta phrenesis,  
 Ut locuples moriariis, egenti vivere fato ?  
 Interea pleno cum turgit sacculus ore,  
 CRESCIT AMOR NUMMI, QUANTUM IPSA PECUNIA CRESCIT ;  
 Et minus hanc optat, qui non habet. Ergo paratur 140  
 Altera villa tibi, cum rus non sufficit unum,  
 Et proferre libet fines ; majorque videtur,  
 Et melior vicina seges : mercaris et hanc, et  
 Arbusta, et densâ montem qui canet oliâ :  
 Quorum si pretio dominus non vincitur ullo, 145  
 Nocte boves macri, lassoque famelica collo  
 Armenta ad viridis hujus mittentur aristas ;  
 Nec prius inde domum, quam tota novalia sævos

calls it sectile porrum. See there. There were two different species of the leek ; one sort was called sectum, sectile, and sectivum ; the other capitatum ; the former of which was reckoned the worst. See PLIN. lib. xix. c. 6.

From the bottom of a leek there are fibres which hang downwards, when the leek is taken out of the ground, which the poet here calls fila, or threads, which they resemble. He here humourously represents a person so sordidly avaricious, as to count the threads, or fibres, at the bottom of a leek, that if one of these should be missing he might find it out.

The epithets, sectivum and sectile, are given to that sort of leek, from its being usual to cut or shred it into small pieces when mixed with victuals of any kind. See AINSW. *Sectivus*.

134. *Invited from a bridge.* See sat. iv. 114. The bridges about Rome were the usual places where beggars took their stand, in order to beg of the passengers.

The poet, to finish his description of the miser's hoard of victuals, here tells us, that if this wretch were to invite a common beggar to such provisions as he kept for himself and family, the beggar would refuse to come.

135. *But for what end, &c.* Some verb must be understood here, as

habes, or possides, or the like—otherwise the accusative case is without a verb to govern it. We may then read the line—

To what purpose do you possess riches, gathered together by these torments—*i. e.* with so much punishment and uneasiness to yourself? See sat. x. l. 12, 13.

136. *Undoubted madness, &c.* So HOR. sat. iii. lib. ii. l. 82.

*Danda est hellebori multo pars maxima avaris,*

*Nescio an Anticyram ratio illis destinet omnem.*

*Misers make whole Anticyra their own ;*

*Its hellebore reserved for them alone.*

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For Anticyra, see above, JUV. sat. xiii. l. 97, note.

137. *A needy fate, &c.* *i. e.* To share the fate of the poor ; to live as if destined to poverty and want, for the sake of being rich when you die, a time when your riches can avail you nothing, be they ever so great.

138. *When the bag swells, &c.*—And all this, for which you are tormenting yourselves at this rate, you find no satisfaction or contentment in ; for when your bags are filled up to the very mouth, still you want more. The getting of money and the love of money increase together ; the more you have, the more you want.

Any one invited from a bridge to these, would refuse.  
But for what end are riches gathered by these torments,  
Since it is an undoubted madness, since it is a manifest  
phrensy, 136

That you may die rich, to live with a needy fate?  
In the mean time, when the bag swells with a full mouth,  
THE LOVE OF MONEY INCREASES, AS MUCH AS MONEY IT-  
SELF INCREASES;

And he wishes for it less, who has it not. Therefore is pre-  
pared 140

Another villa for you, when one country seat is not suffi-  
cient;

And it likes you to extend your borders; and greater ap-  
pears

And better your neighbour's corn: you buy also this, and  
Groves of trees, and the mountain which is white with the  
thick olive: 144

With any price of which if the owner be not prevailed on,  
By night the lean oxen, and the famished herds, with tired  
Necks, will be sent to the green corn of this man.  
Nor may they depart home from thence, before the whole  
crop

*Crescit indulgens sibi dirus hydrops,*  
&c. See *HOM.* lib. ii. ode ii. and lib.  
iii. ode xvi. l. 17, 18.

*Crescentem sequitur cura pecuniam*  
*Majorumque fumes.*

140. *He wishes for it less, &c.]* A  
poor man looks no farther than for a  
supply of his present wants; he never  
thinks of any thing more.

—*Therefore.]* Because thou art  
insatiable in thy desires.

—*Is prepared, &c.]* Not content  
with one country-house, another is  
purchased, and gotten ready, prepared  
for thy reception, as one will not suf-  
fice.

142. *It likes you to extend, &c.]*—  
You think the present limits of your  
estate too confined, and therefore you  
want to enlarge them.

143. *Neighbour's corn.]* *Arista* is  
properly the beard of corn, and, by  
synec. the whole ear; and so the corn  
itself, as growing. You take it into  
your head that your neighbour's corn  
looks better than yours, therefore you  
determine to purchase, and to possess  
yourself of his estate.

144. *Groves of trees.]* *Arbustum*  
signifies a copse or grove of trees,  
pleasant for its shade.

—*Which is white, &c.]* The bloom  
of the olive is of a white or light grey  
colour. *Densa* here means a vast  
quantity. See sat. i. 105, note.

145. *With any price of which, &c.]*  
If you cannot tempt the owner to part  
with them for any price which you  
offer for the purchase, then you have  
recourse to stratagem to make him  
glad to get rid of them.

146. *By night the lean oxen, &c.]*  
In the night-time, when you are not  
likely to be discovered, you turn your  
oxen which are half-starved, and your  
other herds of grazing beasts, which  
are kept sharp for the purpose, into  
your poor neighbour's corn.

146-7. *Tired necks.]* That have  
been yoked, and at work all day, and  
therefore the more hungry.

147. *To the green corn, &c.]* In  
order to eat it up.

148. *Nor may they depart home,*  
&c.] They are not suffered to stir  
homeward, till they have eaten up the

In ventres abeant, ut credas falcibus actum.  
 Dicere vix possis, quam multi talia plorent, 150  
 Et quot venales injuria fecerit agros.  
 Sed qui sermones? quam foedæ buccina famæ?  
 Quid nocet hoc? inquit: tunicam mihi malo lupini,  
 Quam si me toto laudet vicinia pago  
 Exigui ruris paucissima farra secantem. 155  
 Scilicet et morbis et debilitate carebis,  
 Et luctum et curam effugies, et tempora vitæ  
 Longa tibi post hæc fato meliore dabuntur;  
 Si tantum culti solus possederis agri,  
 Quantum sub Tatio populus Romanus arabat. 160  
 Mox etiam fractis ætate, ac Punica passis  
 Prælia, vel Pyrrhum immanem, gladiosque Molossos,  
 Tandem pro multis vix jugera bina dabantur

whole crop, as clean as if it had been reaped.

—*The whole crop.*] *Tota novalia.* Novalis est, saith Pliny, quod alternis annis seritur.—“Land sown every “other year,” and therefore produces the more plentiful crops. Here, by met. novalia signifies the crops that grow on such land. See *VING. Geor.* i. l. 71.

151. *Injury, &c.*] Many have had reason to complain of such treatment, and have been forced to sell their land to avoid being ruined.

152. “*What speeches?*”] What does the world say of you, says the poet, for such proceedings?

—“*Trumpet of final fame*”—] The poet is interrupted before he has finished, by the eager answer of the person to whom he is supposed to be speaking, and with whom he is expostulating.

153. “*What does this hurt?*”—] Says the miser; what harm can what the world says do? See *HOR. sat. i.* l. 64–7.

—*Coat of a lupine.*] *Lupinus* signifies a kind of pulse, of a bitter and harsh taste, covered with a coat, husk, or shell. See *VING. G. i.* l. 75, 6. *Isidorus* says, that the best definition of *lupinus* is, ἀπο τῆς λυπνῆς, quod vultum gustantis amaritudine contristet. *Ainsworth* thinks that *lupinus* signifies what we call hops; and this seems likely, as we may gather

from the story in *Athenæus*, lib. ii. c. xiv. where he relates of *Zeno* the Stoic, that he was ill-tempered and harsh, till he had drunk a quantity of wine, and then he was pleasant and good-humoured. On *Zeno*’s being asked the reason of this change of temper, he said, that “the same “thing happened to him as to lupi- “nes; for lupines,” says he, “be- “fore they are soaked in water, are “very bitter; but when put into wa- “ter, and made soft by steeping, and “are well soaked, they are mild and “pleasant.” Hops grow with coats, or laminæ, one over another. But whatever be the exact meaning of *lupini*, the meaning of this hasty answer of the miser’s is as follows: “Do not talk to me of what speeches “are made about me, or what the “trumpet of fame may spread abroad, “to the disadvantage of my charac- “ter. I would not give a pin’s head “for all they can say against me, if “I do but get rich: but I would not “give the husk of a lupine for the “praise of all the town, if my farra “be small, and afford but a poor “crop.”

*g. d.* If I am rich, they cannot hurt me by their abuse; but if poor, their praise will do me no good.

155. *The very scanty produce.*]—*Paucissima farra.* *Far* denotes all manner of corn. *Paucissima* need not be taken literally in the superlative

Is gone into their cruel bellies, so that you would believe it done by sickles.

You can hardly say, how many may lament such things,  
And how many fields injury has made to be set to sale. 150

"But what speeches? how the trumpet of foul fame?"—

"What does this hurt?" says he: "I had rather have the  
"coat of a lupine,

"Than if the neighbourhood in the whole village should  
praise me

"Cutting the very scanty produce of a little farm." 155

I warrant you will want both disease and weakness,

And you will escape mourning and care; and a long space  
of life,

After these things, will be given you with a better fate;

If you alone possessed as much cultivated ground,

As, under Tatius, the Roman people ploughed. 160

Afterwards even to those broken with age, and who had  
suffered the Punic

Wars, or cruel Pyrrhus, and the Molossian swords,

At length hardly two acres were given for many

sense, but as intensive, and as meaning a very small, an exceeding scanty crop of corn. See note on *densissima lectica*, sat. i. l. 106, n. 2. The comparative and superlative degrees are often used by the Latin writers only in an intensive sense.

156. *I warrant, &c.*] Here the poet is speaking ironically, as if he had said to the miser—To be sure, Sir, people like you, who are above the praise or dispraise of the world, are doubtless exempted too from the calamities which the rest of the world suffer, such as sickness and infirmities. See sat. x. l. 216. You are also out of the reach of affliction and sorrow. See sat. x. l. 231–4. *Carebis*—you will be without—free from.

158. *After these things, &c.*] Add to all this, that you must live longer than others, and be attended with uncommon happiness—*meliore fato*—with a more prosperous and more favourable destiny.

159. *If you alone possess'd, &c.*]—Provided that you were so wealthy as to possess, and be the sole owner of as much arable land as the people of Rome cultivated, when the empire was in its infancy, under Romulus,

and Tatius the Sabine; who, for the sake of the *Indies* he brought with him, was received into the city, and consociated with Romulus in the government. However this might be considered as small, to be divided among all the people, yet, in the hands of one man, it would be a vast estate.

161. *Afterwards.*] In after times—*mox*—some while after.

—*Broken with age.*] Worn out with age and the fatigues of war. *Gravis annis miles*. HOR. sat. i. 5.

161–2. *Had suffered the Punic wars.*] Had undergone the toils and dangers of the three wars with the Carthaginians, which almost exhausted the Romans.

162. *Cruel Pyrrhus.*] The king of Epirus, who vexed the Romans with perpetual wars, but, at last, was defeated and driven out of Italy.

—*Molossian swords.*] The Molossi were a people of Epirus, who fought against the Romans in Pyrrhus's army.

163. *At length.*] *i. e.* After so many toils and dangers.

—*Hardly two acres.*] *Jugerum*—an acre, so called from *jugum boum*,

Vulneribus : merces ea sanguinis atque laboris  
Nullis visa unquam meritis minor, aut ingratae 165  
Curta fides patriæ : saturabat glebula talis  
Patrem ipsum, turbamque casæ, quâ fœta jacebat  
Uxor, et infantes ludebant quatuor, unus  
Vernula, tres domini : sed magnis fratribus horum  
A scrobe vel sulco redeuntibus, altera cœna 170  
Amplior, et grandes fumabant pultibus ollæ.  
Nunc modus hic agri nostro non sufficit horto.  
Inde fere scelerum causæ, nec plura venena  
Miscuit, aut ferro grassatur sæpius ullum  
Humanæ mentis vitium, quam sæva cupido 175  
Indomiti censûs ; nam dives qui fieri vult,  
Et cito vult fieri ; sed quæ reverentia legum ?  
Quis metus, aut pudor est unquam properantis avari ?  
Vivite contenti casulis et collibus istis,  
O pueri, Marsus dicebat et Hernicus olim, 180  
Vestinusque senex ; panem quæramus aratro,

being as much land as a yoke of oxen could plough in a day. Scarcely so much as two acres were given as a reward for many wounds in battle.

165. *Than no deserts, &c.*] And this portion of two acres, given to a soldier, as a reward for the blood which he had shed, and the toils he had undergone in the service of his country, was never found fault with as too little for his deserts, or as an instance of a breach of faith in his country towards him, by rewarding him less than he had reason to expect. Curtus means little, short, curtailed, imperfect, broken. Curta fides may be applied to express a man's coming short of his promise.

166. *Little glebe.*] Such a small piece of arable land.

166-7. *Satisfied the father.*] The poor soldier, who was the father of a numerous family.

167. *Rabble of his cottage.*] Consisting of his wife and many children, some small, others grown up.

167. *Big.*] i. e. Big, or great, with child.

169. *Bond-slave—three masters.*]—One of the four children that were playing together was a little bond-slave born of a free slave. The three others were children of the wife, and

therefore masters over the little slave, but all playing together, happy and content.

—*Great brothers.*] The elder children now big enough to go out to labour.

170. *Ditch or furrow, &c.*] Coming home from their day's work, at digging and ploughing.

171. *More ample.*] Their being grown up, and returning hungry from their labour, required a more copious meal, than the little ones who stayed at home.

—*Great pots.*] Pots proportionably large to the provision which was to be made.

—*Smoked with pottage.*] Boiling over the fire. Puls was a kind of pottage made of meal, water, honey, or cheese and eggs sodden together.

ANSW.

172. *Measure of ground.*] viz. Two acres, which, in ancient days, was thought a sufficient reward for an old valiant defender of his country, after all his dangers, toils, and wounds, and which provided for, and made him and all his family happy, is not, as times go, thought big enough for a pleasure-garden.

173. *Thence, &c.*] From covetousness. Comp. l. 175.

Wounds. That reward of blood, and of toil,  
 Than no deserts ever seemed less, or the faith small 165  
 Of an ungrateful country. Such a little glebe satisfied  
 The father himself, and the rabble of his cottage, where  
     big lay  
 The wife, and four infants were playing, one a little  
 Bond-slave, three masters: but for the great brothers of  
     these  
 From the ditch or furrow returning, another supper 170  
 More ample, and great pots smoked with pottage.  
 Now this measure of ground is not sufficient for our garden.  
 Thence are commonly the cause of villainies, nor more  
     poisons  
 Has any vice of the human mind mixed, or oftener  
 Attacked with the sword, than a cruel desire 175  
 Of an unbounded income; for he who would be rich,  
 Would be so quickly too. But what reverence of the laws?  
 What fear, or shame, is there ever of a hastening miser?—  
 “Live contented with those little cottages and hills,  
 “O youths,” said the Marsian and Hernician formerly. 180  
 And the old Vestinian, “let us seek bread by the plough,

—*Causes of villainies, &c.*] i. e. From this vile principle arise, as from their source, all manner of cruel and bad actions. See 1 Tim. vi. 10. former part.

—*More poisons, &c.*] Contrived more methods of destroying people in order to come at their property, either by poison or the sword. See James iv. 1-2.

175. *A cruel desire.*] Which thinks no act of cruelty too great, so that its end may be accomplished.

So VIRG. Æn. iii. l. 56-7.

*Quid non mortalia pectora cogis  
 Auri sacra fames?*

176. *Unbounded.*] Lit. untamed—i. e. that cannot be kept or restrained within any bounds. A metaphor taken from animals that are wild and untamed, which are ungovernable, and not to be restrained.

—*He who would be rich.*]—So the apostle, 1 Tim. vi. 9. οἱ βουλομένοι πλουτίζειν.

177. *Would be so quickly.*] And therefore takes the shortest way to carve for himself, through every obstacle.

—*Reverence of the laws.*] The laws

which are made to restrain all acts of murder, and violence, and fraud, are put totally out of the question; he treads them under his feet.

178. *Hastening miser.*] A covetous man who hastens to be rich has neither fear nor shame; he dreads not what the laws can do to him, nor what the world will say of him. See Prov. xxviii. 22.

179. “*Live contented,*” &c.] The poet here mentions what was the doctrine of ancient times, in the days of simplicity and frugality, by introducing the exhortation of some wise and thrifty father to his children.

180. “*O youths,*” &c.] Such was the language formerly of the fathers among the Marsi, the Hernici, and the Vestini, to their children, in order to teach them contentment, frugality, and industry.

—*Marsian.*] The Marsi were a laborious people, about fifteen miles distant from Rome.

—*Hernician.*] The Hernici, a people of New Latium.

181. *Vestinian.*] The Vestini were a people of Latium, bordering on the Sabines.

Qui satis est mensis : laudant hoc numina ruris,  
 Quorum ope et auxilio, gratæ post munus aristæ,  
 Contingunt homini veteris fastidia quercûs.  
 Nil vetitum fecisse volet, quem non pudet alto 185  
 Per glaciem perone tegi ; qui summovet Euros  
 Pellibus inversis : peregrina, ignotaque nobis  
 Ad scelus atque nefas, quodcunque est, purpura ducit.  
 Hæc illi veteres præcepta minoribus : at nunc  
 Post finem autumnû mediâ de nocte supinum 190  
 Clamosus juvenem pater excitat : accipe ceras,  
 Scribe, puer, vigila, causas age, perlege rubras  
 Majorum leges, aut vitem posce libello.  
 Sed caput intactum buxo, naresque pilosas  
 Annotet, et grandes miretur Lælius alas. 195  
 Dirue Maurorum attegias, castella Brigantûm,

181. "*Seck bread by the plough*," &c.] Let us provide our own bread by our industry, as much as will suffice for our support.

182. "*Deities of the country*."—The Romans had their rural gods, as Ceres, Bacchus, Flora, &c. which they particularly worshipped, as presiding over their lands, and as at first inventing the various parts of husbandry.

183. "*By whose help*," &c.] He means particularly Bacchus, who first found out the use of wine, and Ceres, who found out corn and tillage.

184. "*Loathing*," &c.] Since the invention of agriculture, and the production of corn, men disdain living upon acorns, as at first they did. See VIRG. G. i. l. 5-23. where may be seen an invocation to Bacchus and Ceres, and the other rural deities, as the inventors and patrons of agriculture.

185. "*Any thing forbidden*," &c.] Those who are bred up in poverty and hardship, are unacquainted with the temptations to vice, to which those who are in high life are liable.

186. "*Thro' ice to be cover'd*," &c.] Pero—a sort of high shoe, made of raw leather, worn by country people as a defence against snow and cold. ANSW.

187. "*Inverted skins*." The skins of beasts with the wool or hair turned inwards next the body, to defend it

from the cold winds, and to keep the wearer warm.

Thus shod and thus clothed were the hardy rustics of old time : they lived in happy ignorance of vice and luxury, and of all offences to the laws.

— "*Purple*," &c.] *q. d.* The Tyrian purple, with which the garments of the rich and great are dyed, is a foreign piece of luxury, and unknown to us. The introduction of this, as well as other articles of foreign luxury, is the forerunner of all manner of vice and wickedness : for when once people cast off a simplicity of dress and manners, and run into luxury and expence, they go all lengths to supply their vanity and extravagance. It cannot be said of any such—*nil velitum fecisse volet*. Quodcunque refers to scelus atque nefas—some copies read quæcunque, and refer it to purpura—*q. d.* this foreign purple whatsoever it is, &c.

189. *These precepts*, &c.] Such were the lessons which those rustic veterans taught their children, and delivered to the younger part of the community, for the benefit of posterity.

—*But now*.] *i. e.* As matters are now, fathers teach their children very different lessons.

190. *After the end of Autumn*.]—When the winter sets in, and the nights are long and cold.

—*From the middle of the night*.] As soon as midnight is turned,

" Which is enough for our tables: the deities of the  
 " country approve this,  
 " By whose help and assistance, after the gift of acceptable  
 " corn,  
 " There happen to man loathings of the old oak.  
 " He will not do any thing forbidden, who is not ashamed  
 " Through ice to be covered with an high shoe; who keeps  
 " off the east wind 186  
 " With inverted skins. Purple, foreign, and unknown  
 " to us,  
 " Leads to wickedness and villainy, whatsoever it may be."  
 These precepts those ancients gave to their posterity: but  
 now,  
 After the end of Autumn, from the middle of the night,  
 the noisy 190  
 Father rouses the supine youth: " Take the waxen tablets,  
 " Write, boy, watch, plead causes, read over the red  
 " Laws of our forefathers, or ask for a vine by a petition.  
 " But your head untouched with box, and your hairy  
 " nostrils,  
 " Lælius may take notice of, and admire your huge arms.  
 " Destroy the tents of the Moors, the castles of the Bri-  
 " gantes, 196

190-1. *The noisy father.*] Bawling to wake his son, who is lying along on his back (supinum) in his bed fast asleep.

191. "*The waxen tablets.*" See note on l. 30.

192. "*Write.*" I pen something that you may get money by.

—" *Watch.*" Sit up all night at study.

—" *Plead causes.*" Turn advocate—be called to the bar.

—" *Read over,*" &c.] Study the law.

192-3. "*The red laws.*" So called, because the titles and beginnings of the chapters were written in red letters. Hence the written law was called rubrica. See PERS. sat. v. l. 90.

193. "*Ask for a vine,*" &c.] For a centurion's post in the army—draw up a petition for this.

The centurion, or captain over an hundred men, carried, as an ensign of his office, a stick or baton in his hand, made out of a vine branch; as our captains do spontoons, and our

serjeants halberds. See sat. viii. l. 247, note.—If a man were to advise another to petition for an halberd, it would be equivalent to advising him to petition to be made a serjeant. So here, the father advising his son to petition for a vine, i. e. vine-branch, is equivalent to his petitioning to be made a centurion.

194. "*Untouched with box.*"—Your rough and martial appearance, owing to your hair lying loose, and not being combed. The Romans made their combs of box-wood.

—" *Hairy nostrils.*" Another mark of hardness; for effeminate and delicate people plucked off all superfluous hairs.

195. "*Lælius.*" Some great general in the army may notice these things, as bespeaking you fit for the army.

—" *Hug: arms.*" Probably rough with hair. See above, n. 2. on l. 194. Ala signifies the armpit, also the arm. See AINSW.

196. "*Destroy the tents of the*



Ut locupletem aquilam tibi sexagesimus annus  
 Afferat : aut longos castrorum ferre labores  
 Si piget, et trepido solvunt tibi cornua ventrem  
 Cum lituis audita, pares, quod vendere possis 200  
 Pluris dimidio, nec te fastidia mercis  
 Ullius subeant ablegandæ Tiberim ultra :  
 Nec credas ponendum aliquid discriminis inter  
 Unguenta, et corium : LUCRI BONUS EST ODOR EX RE  
 QUALIBET. Illa tuo sententia semper in ore 205  
 Versetur, Dis atque ipso Jove digna, poetæ :  
 UNDE HABEAS QUÆRIT NEMO : SED OPORTET HABERE.  
 Hoc monstrant vetulæ pueris poscentibus assem :  
 Hoc discunt omnes ante Alpha et Beta puellæ.  
 Talibus instantem monitis quemcunque parentem 210  
 Sic possem affari : dic, ô vanissime, quis te  
 Festinare jubet ? meliorem præsto magistro

*Moors.*] Go and do some great exploit—distinguish yourself in an expedition against the people of Mauritania. Attegiæ (from ad and tegere, to cover) signifies cottages, huts, cabins, tents, and the like, in which people shelter themselves from the weather.

—“*Castles of the Brigantes.*”] Of the inhabitants of Britain. The people of Lancashire, Yorkshire, and other northern parts of England, were called Brigantes; they had strong castles.

197. “*That a rich eagle,*” &c.]—The Roman ensign was the figure of an eagle, which was carried at the head of every regiment. The care of this standard was committed to the eldest captain of the regiment, and was a very rich post.

The father is here exhorting his son to go into the army; in order to which, first, he is to petition for the vine-rod, or centurion’s post; then he exhorts him to go into service, and distinguish himself against the enemy, that, at sixty years old, he may be the eldest captain, and enrich himself by having the care of the standard, which was very lucrative. Hence Juvenal calls it locupletem aquilam.

198. “*Or if to bear,*” &c.] If you dislike going into a military life.

199. “*The horns,*” &c.] If the cornets and trumpets throw you into

a panic at the sound of them, so that you are ready to befoul yourself when you hear martial music.

200. “*You may purchase,*” &c.] You may go into trade, and buy goods which you may sell for half as much more as they cost you.

201. “*Nor let the dislike,*” &c.]—Do not be nice about what you deal in, though ever so filthy, though such as must be manufactured on the other side of the Tiber.

202. “*Sent away beyond the Tiber.*”] Tanning, and other noisome trades, were carried on on the other side of the river, to preserve the city sweet and healthy.

203. “*Do not believe,*” &c.] Do not take it into your head that one thing, which you may get money by, is better than another. So as you do but enrich yourself, let it be the same thing to you, whether you deal in perfumed ointments, or stinking hides.

204. “*The smell of gain,*” &c.]—He alludes to the answer made by Vespasian to his son Titus, who was against raising money by a tax on urine.—Titus remonstrated with him on the meanness of such an imposition; but he, presenting to his son the first money that accrued to him from it, asked him whether the smell offended him. ANT. Univ. History, vol. xv. p. 26.

"That a rich eagle to thee the sixtieth year  
 "May bring: or if to bear the long labours of camps  
 "It grieves you, and the horns heard with the trumpets  
   "loosen  
 "Your belly, you may purchase, what you may sell 200  
 "For the half of more, nor let the dislike of any merchan-  
   "dise,  
 "Which is to be sent away beyond the Tiber, possess you.  
 "Do not believe there is any difference to be put between  
 "Ointments and an hide. *THE SMELL OF GAIN IS SWEET*  
 "FROM ANY THING WHATSOEVER. Let that sentence of  
   "the poet 205  
 "Be always in your mouth, worthy the gods, and of Jove  
   "himself:  
 "NOBODY ASKS FROM WHENCE YOU HAVE, BUT IT BE-  
   "HOVES YOU TO HAVE."  
 This, the old women shew to the boys asking three far-  
   things:  
 This, all the girls learn before their Alpha and Beta.  
 Whatsoever parent is instant with such admonitions, 210  
 I might thus speak to: "Say, (O most vain man,) who  
   "commands  
 "Thee to hasten? I warrant the scholar better than

205. "*Sentence of the poet*," &c.] i. e. Of the poet Ennius, quoted l. 207.

206. "*Be always in your mouth*." Be always at your tongue's end, as we say.

—"Worthy the gods," &c.] Juvenal very naturally represents this old covetous fellow as highly extolling a maxim so exactly suited to his sordid principles.

See MOLIÈRE'S *Avare*, act iii. sc. v. where the miser is so pleased with a saying which suits his principles, as to want it written in letters of gold.

207. "*Nobody asks*," &c.] *I have money is a necessary task, From whence 'tis got the world will never ask.*

J. DRYDEN, jun. And therefore only take care to be rich, nobody will inquire how you came so. The poet, in the next two lines, humourously observes the early implanting this doctrine in the minds of children.

208. *This, the old women*, &c.]—This maxim, old women, when their children ask them for a trifle to buy play-things, or some trash to eat, always take care to instill into their minds; they take this opportunity to preach up the value of money, and the necessity of having it, no matter how; nobody will trouble their head about that.

The Roman as was about three farthings of our money.

209. *This, all the girls*, &c.] In short, children of the other sex too are taught this before their A B C. No marvel then, that avarice is so general and so ruling a principle.

210. *Is instant*.] Takes pains to impress such maxims upon his children.

211. *Thus speak to*.] Thus address myself to.

212. "*To hasten*." Who bid thee be in such a hurry to teach your son such principles? why begin with him so young, and take so much pains?

—"I warrant." So presto

Discipulem : securus abi : vincêris, ut Ajax  
 Præteriit Telamonem, ut Pelea vicit Achilles.  
 Parcendum est teneris ; nondum implevêre medullas 215  
 Nativæ mala nequitix : cum pectere barbam  
 Cœperit, et longi mucronem admittere cultri,  
 Falsus erit testis, vendet perjuriam summâ  
 Exiguâ, Cereris tangens aramque pedemque.  
 Elatam jam crede nurum, si limina vestra 220  
 Mortiferâ cum dote subit : quibus illa premetur  
 Per somnum digitis ? nam quæ terraque marique  
 Acquirenda putes, brevior via conferet illi :  
 Nullus enim magni sceleris labor. Hæc ego nunquam  
 Mandavi, dices olim, nec talia suasi : 225  
 Mentis causa malæ tamen est, et origo penes te :  
 Nam quisquis magni censûs præcepit amorem,  
 Et lævo monitu pueros producit avaros ;

signifies here. See *AINSW. Præsto.* No. 8.

—" *The scholar better,*" &c.] A greater proficient than yourself in avarice, and in every other vice, in which you may instruct him.

213. "*Depart secure.*" ] Make yourself quite secure and easy upon this subject.

—" *As Ajax,*" &c.] Your son will outdo you in avarice, as much as Ajax surpassed his father Telamon, or as Achilles surpassed his father Peleus, in valour and warlike achievements.

215. "*You must spare,*" &c.]—You must make allowance for the tenderness of youth, and not hurry your son on too fast ; have patience with him, he will be bad enough by-and-by.

—" *Their marrows,*" &c.] The evil dispositions and propensities with which they were born (mala nativæ nequitix) have not had time to grow to maturity, and to occupy their whole minds, marrow fills the bones. The marrow, which is placed within the bones, like the bowels, which are placed within the body, is often figuratively, and by analogy, made use of to signify the inward mind.

Tully says *Fam. xv. 16.* *Mihi hæres in medullis*—I love you in my heart. And again, *Philip. i. 15.* *In medullis populi Romani, ac visceribus*

*hærebant*—they were very dear to the Roman people.

217. "*To comb his beard.*" ] *i. e.* When he is grown up to maturity.

—" *To admit the point,*" &c.] The edge of a razor—a periphrasis for being shaved. See *sat. i. 23.* and *sat. x. 215.*

218. "*Sell perjuries,*" &c.] He will forswear himself for a very small price.

219. "*Touching both the altar,*" &c.] It was the custom among the Romans, on occasions of solemn oaths, to go to a temple, and when they swore, to lay their hand upon the altar of the god. Here, to make his oath the more solemn, the miser's son is represented, not only as laying his hand upon the altar of Ceres, but also on the foot of her image. See *sat. iiii. l. 133.* and note.

—" *Of Ceres.*" ] The altar of Ceres was reckoned the most sacred, because, in the celebration of her worship, nothing was to be admitted that was not sacred and pure.

220. "*Your daughter-in-law.*" ]—Your son's wife—pronounce her dead, if she comes within your doors with a large fortune, for your son, her husband, will murder her, in order to get the sole possession of it.

—" *Carried forth.*" ] *i. e.* To be buried, or, as the manner then was,

- "The master: depart secure: you will be outdone, as  
 " Ajax  
 " Surpassed Telamon, as Achilles outdid Peleus.  
 " You must spare the tender ones: as yet their marrows  
 " the evils. 215  
 " Of native wickedness have not filled: when he has begun  
 " To comb his beard, and to admit the point of a long  
 " knife,  
 " He will be a false witness, he will sell perjuries for a small  
 " Sum, touching both the altar and foot of Ceres."  
 " Already believe your daughter-in-law carried forth, if  
 " your thresholds 220  
 " She enters with a deadly portion. By what fingers will  
 " she be pressed  
 " In her sleep?—for, what things you may suppose to be  
 " acquired  
 " By sea and land, a shorter way will confer upon him:  
 " For of great wickedness there is no labour. These things  
 " I never  
 " Commanded, may you some time say, nor persuaded such  
 " things, 225  
 " But the cause of a bad mind, nevertheless, and its origin,  
 " is in you:  
 " For whoever has taught the love of a great income,  
 " And, by foolish admonition, produces covetous boys,

to be burned on the funeral pile. See  
 TER. *Andria*. act i. sc. i. l. 90.

221. "*With a deadly portion.*"—  
 Mortifera cum dote—i. e. which is  
 sure to occasion her death, by the  
 hands of her covetous husband.

—"*By what fingers.*" &c.] How  
 eager will his fingers be to strangle  
 her in her sleep!

222. "*For, what things.*" &c.]—  
 What you may suppose others to get  
 by traversing land and sea, in order  
 to trade and acquire riches, your son  
 will find a shorter way to come at,  
 by murdering his wife.

224. "*There is no labour.*"—  
 There is very little trouble in such a  
 business as this, it is soon done.

224-5. "*I never commanded.*"  
 &c.] The time may come, when,  
 seeing your son what I have been de-  
 scribing, you will be for exculpating  
 yourself, and you may say, "I ne-  
 ver gave him any such orders;

"this was owing to no advice of  
 " mine."

226. "*But the cause.*" &c.] The  
 poet answers—No, you might not  
 specifically order him to do such or  
 such an action, but the principle  
 from which he acts such horrid scenes  
 of barbarity and villainy, is owing to  
 the example which you have set him,  
 and originates from the counsel which  
 you have given him to enrich him-  
 self by all means, no matter how;  
 therefore all this is penes te—lies at  
 your door.

227. "*Whoever has taught.*" &c.]  
 Whoever has given a son such pre-  
 cepts as you have given yours, in or-  
 der to instil into him an unbounded  
 love of wealth.

228. "*Foolish admonition.*" &c.]  
 So *Lævus* seems to be used, *Æn.* ii.  
 54; and *Eclog.* i. 16. *Si mens non*  
*læva fuisset.* See *AINSW.* *Lævus*,  
 No. 2. But perhaps it may mean

Et qui per fraudes patrimonia conduplicare  
 Dat libertatem, totas effundit habenas 230  
 Curriculo; quem si revoces, subsistere nescit,  
 Et te contempto rapitur, metisque relictis.  
 Nemo satis credit tantum delinquere, quantum  
 Permittas: adeo indulgent sibi latius ipsi.  
 Cum dicis juveni, stultum, qui donet amico, 235  
 Qui paupertatem levet, attollatque propinqui;  
 Et spoliare doces, et circumscribere, et omni  
 Crimine divitias acquirere, quarum amor in te est,  
 Quantus erat patriæ Deciorum in pectore, quantum  
 Dilexit Thebas, si Græcia vera, Menœceus, 240  
 In quarum sulcis legiones dentibus anguis  
 Cum clypeis nascuntur, et horrida bella capessunt  
 Continuo, tanquam et tubicen surrexerat una.  
 Ergo ignem, cujus scintillas ipse dedisti,  
 Flagrantem late, et rapientem cuncta videbis. 245  
 Nec tibi parceretur misero, trepidumque magistrum

unlucky, unfortunate, like sinistro. See this Satire, l. 1. and note.

Or lævo may be here understood, as we sometimes understand the word sinister, when we mean to say, that a man's designs are indirect, dishonest, unfair.

—"Produces covetous boys."—Brings up his children with covetous principles.

230. "Gives liberty," &c.] i. e. So far from checking such dispositions, gives them full liberty to exercise themselves, pleased to see the thriftiness of a son, who is defrauding all mankind, that he may double his own property.

—"Loosens all the reins," &c.] Gives full and ample loose to every kind of evil. A metaphor, taken from a charioteer, who by loosening the reins, by which he holds and guides the horses, too freely, they run away with the chariot, and when he wants to stop them he cannot.

231. "Which if you would recall," &c.] It is in vain to think of stopping or recalling such a one, who knows no restraint.

232. "You contemned." Having forfeited the authority of a father, all you can say, to stop his career, is hold in the utmost contempt.

—"The bounds being left." As the charioteer is run away with by his horses (see note above, l. 230.) beyond the bounds of the race; so your son, who has had the reins thrown upon the neck of his vices, can neither be stopped, nor kept within any bounds whatsoever in his wickedness, but is hurried on, rapitur, by his passions, without any power of control.

233. "Nobody thinks it enough," &c.] Nobody will ever draw a line, so as to stop just at a given point, and only sin as far as he is permitted, and no farther.

234. "So much do they indulge." So prone are they to indulge their propensity to evil, in a more extensive manner.

235. "When you say," &c.] When you tell your son, that giving money to help a distressed friend, or relation, is a folly.

236. "Who may lighten," &c.]—Alleviate his distress, and raise up his state of poverty into a state of plenty and comfort.

237. "You both teach him to rob." By thus seeking to destroy the principles of humanity and charity within him, you teach him, indirectly at least, to rob, to plunder other people.

" And he who to double patrimonies by frauds,  
 " Gives liberty, loosens all the reins to the chariot, 230  
 " Which if you would recall, it knows not to stop,  
 " And, you contemned, and the bounds being left, it is  
 " hurried on.  
 " Nobody thinks it enough to offend so much, as you may  
 " Permit, so much do they indulge themselves more widely.  
 " When you say to a youth, he is a fool who may give to  
 " a friend, 235  
 " Who may lighten, and raise up the poverty of a relation;  
 " You both teach him to rob, and to cheat, and by every  
 " crime  
 " To acquire riches, the love of which is in thee,  
 " As much as of their country was in the breast of the  
 " Decii, as much  
 " As Menœceus loved Thebes, if Greece be true, 240  
 " In the furrows of which, legions from the teeth of a  
 " snake  
 " With shields are born, and horrid wars undertake  
 " Immediately, as if a trumpeter too had risen with them.  
 " Therefore the fire, the sparks of which yourself have  
 " given,  
 " You will see burning wide, and carrying off all things.  
 " Nor will he spare your miserable self, and the trembling  
 " master 246

—" *To cheat.*" ] Circumscribere—  
to over-reach and circumvent, that  
he may enrich himself.

—" *By every crime,*" &c.] To  
scruple no villainy which can enrich  
him.

239. "*The Decii.*" ] The father,  
son, and grandson, who for the love  
they bare their country, devoted  
themselves to death for its service.  
See sat. viii. 254. note.

240. "*Menœceus.*" ] The son of  
Creon, king of Thebes, who, that he  
might preserve his country, when  
Thebes was besieged by the Argives,  
devoted himself to death; the oracle  
having declared, that Thebes would  
be safe, if the last of the race of  
Cadmus would willingly suffer death.

—" *If Greece be true.*" ] If the  
Grecian accounts speak truth.

241. "*In the furrows of which,*"  
&c.] He alludes to the story of Cad-  
mus, who having slain a large ser-

pent, took the teeth, and sowing  
them in the ground, there sprang up  
from each an armed man: these pre-  
sently fell to fighting, till all were  
slain except five, who escaped with  
their lives. See OVID, Met. lib. iii.  
fab. i. See AINSW. *Cadmus.*

243. "*Trumpeter too had risen.*" ]  
To set them together by the ears. See  
above, l. 199. note. The Romans  
had cornets and trumpets to give the  
signal for battle.

244. "*The fire,*" &c.] The prin-  
ciples which you first communicated  
to the mind of your son, you will see  
breaking out into action, violating all  
law and justice, and destroying all he  
has to do with; like a fire that first  
is kindled from little sparks, then  
spreads far and wide, till it devours  
and consumes every thing in its  
way.

246. "*Nor will he spare,*" &c.]—  
He will not even spare you that are

In caveâ magno fremitu leo tollet alumnus.  
 Nota Mathematicis genesis tua : sed grave tardas  
 Expectare colos : morieris stamine nondum  
 Abrupto : jam nunc obstas, et vota moraris ; 250  
 Jam torquet juvenem longa et cervina senectus.  
 Ocyus Archigenem quære, atque eme quod Mithridates  
 Composuit, si vis aliam decerpere ficum,  
 Atque alias tractare rosas : medicamen habendum est  
 Sorbere ante cibum quod debeat aut pater aut rex. 255  
 Monstro voluptatem egregiam, cui nulla theatra,  
 Nulla æquare queas Prætoris pulpita lauti,  
 Si spectes, quanto capitis discrimine constant  
 Incrementa domûs, æratâ multus in arcâ  
 Fiscus, et ad vigilem ponendi Castora nummi, 260  
 Ex quo Mars ultor galeam quoque perdidit, et res

his own wretched father, or scruple to take you off (i. e. murder you) to possess himself of your property.

247. "*The young lion*," &c.] Alluding to the story of a tame lion, which, in the time of Domitian, tore his keeper, that had brought him up, to pieces.

*Lacerat ingrato leo perfidus ore magistrum.*

MARTIAL, Spectac. ep. x.

248. "*Your nativity*," &c.] But, say you, the astrologers, who cast nativities, and who by their art can tell how long people are to live, have settled your nativity, and calculated that your life will be long.

—" *But it is grievous*." ] But, says Juvenal, it is a very irksome thing to your son.

249. "*To expect slow distaffs*." ]—To be waiting while the fates are slowly spinning out your thread of long life. See sat. iii. 27. note ; and sat. x. 241. note.

—" *You'll die*," &c.] You will be taken off by a premature death, not by the course of nature, like those who live till their thread of life is cut by their destinies. See the references in the last note above.

250. "*You even now hinder*," &c.] You already stand in your son's way, and delay the accomplishment of his daily wishes for your death, that he may possess what you have.

251. "*Stag-like old age*." ] The

ancients had a notion that stags, as well as ravens, were very long-lived.

Cic. Tuscul. iii. 69. says, that Theophrastus, the Peripatetic philosopher, when he was dying, accused nature for giving long life to ravens and stags, which was of no signification ; but to men, to whom it was of great importance, a short life. See sat. x. l. 236.

—" *Torments the youth*." ] Gives the young man, your son, daily uneasiness and vexation, and will, most likely, put him upon some means to get rid of you ; therefore take the best precautions you can.

252. "*Archigenes*." ] Some famous physician ; see sat. xiii. 98. to procure for him some antidote against poison.

253. "*If you are willing*," &c.]—If you wish to live to another autumn—the time when figs are ripe.

254. "*Other roses*." ] And to gather the roses of another spring.

—" *A medicine is to be had*," &c.] You must get such an antidote against poison, as tyrants, who fear their subjects, and as fathers, who dread their children, always ought to swallow before they eat, in order to secure them from being poisoned at their meals ; the tyrant, by some of his oppressed and discontented subjects—the father, by a son who wants to get his estate.

"The young lion in his cage, with great roaring, will take  
"off."

"Your nativity is known to astrologers."—"But it is  
"grievous

"To expect slow distaffs: you will die, your thread not yet

"Broken off: you even now hinder, and delay his wishes,

"Now a long and stag-like old age torments the youth.

"Seek Archigenes quickly, and buy what Mithridates 252

"Composed, if you are willing to pluck another fig,

"And to handle other roses: a medicine is to be had,

"Which either a father, or a king, ought to sup up before  
"meat." 255

I shew an extraordinary pleasure, to which no theatres,

No stages of the sumptuous prætor, you can equal,

If you behold, in how great danger of life may consist

The increase of an house, much treasure in a brazen

Chest, and money to be placed at watchful Castor, 260

Since Mars, the avenger, also lost his helmet, and his own

256. *I shew, &c.*] The poet is now about to expose the folly of avarice, inasmuch as the gratification of it is attended with cares, anxieties, and dangers, which its votaries incur, and for which they are truly ridiculous. Now, says he, monstro voluptuatum egregiam—I will exhibit an highly laughable scene, beyond all theatrical entertainments, &c.

256. *No theatres.*] Nothing upon the stage is half so ridiculous.

257. *No stages of the sumptuous prætor.*] It was the office of the prætor to preside, and have the direction at the public games. See sat. x. l. 36-41. notes.

The pulpitum was the higher part of the stage, where poets recited their verses in public.

It also signifies a scaffold, or raised place, on which the actors exhibited plays.

The prætor is here called lautus—sumptuous, noble, splendid, from the fine garments which he wore on those occasions, as well as from the great expence which he put himself to, in treating the people with magnificent exhibitions of plays and other sports.

258. *If you behold, &c.*] If you only observe what hazards and perils, even of their lives, those involve themselves in, who are increasing

and hoarding up wealth—so far from security, danger and riches frequently accompany each other, and the means of increasing wealth may consist in the exposing life itself to danger.

259. *Increase of an house.*] The enlargement and increase of family-property.

—*In a brazen chest.*] See sat. xiii. l. 74; and HOR. sat. i. lib. i. l. 67. The Romans locked up their money in chests.

260. *Placed at watchful Castor.*] i. e. At the temple of Castor. They used to lay up their chests of treasure in the temples, as places of safety, being committed to the care of the gods, who were supposed to watch over them. Sat. x. 25. note, and fin.

261. *Since Mars, &c.*] The wealthy used to send their chests of money to the temple of Mars; but some thieves having broken into it, and stolen the treasures, even stripping the helmet from the head of Mar's image, they now sent their treasures to the temple of Castor, where there was a constant guard; hence the poet says, vigilem Castora.

—*The avenger.*] When Augustus returned from his Asiatic expedition, which he accounted the most glorious of his whole reign, he caused a



Non potuit servare suas : ergo omnia Floræ  
 Et Cereris licet, et Cybeles aulæa relinquo,  
 Tanto majores humana negotia ludi.  
 An magis oblectant animum jactata petauro 265  
 Corpora, quique solent rectum descendere funem,  
 Quam tu, Coryciâ semper qui puppe moraris,  
 Atque habitas, Coro semper tollendus et Austro,  
 Perditus, ac vilis sacci mercator olentis ?  
 Qui gaudes pingue antiquæ de littore Cretæ 270  
 Passum, et municipes Jovis advexisse lagenas ?  
 Hic tamen ancipiti figens vestigia plantâ  
 Victum illâ mercede parat, brumamque famemque  
 Illa reste cavet : tu propter mille talenta,  
 Et centum villas tamerarius. Aspice portus, 275

temple to be built in the capitol to Mars the Avenger. See ART. Univ. Hist. vol. xiii. p. 507-8. and note f.

261-2. *His own affairs, &c.*] The poet takes an opportunity here, as usual, to laugh at the gods of his country. See sat. xiii. 39-52.

263. *The scenes.*] Aulæa were hangings, curtains, and other ornaments of the theatres; here, by synec. put for the theatres themselves.

You may leave, says the poet, the public theatres; you will not want the sports and plays which are exhibited at the feasts of Flora, Ceres, or Cybele, to divert you.

264. *By so much, &c.*] You may be better entertained, and meet with more diversion, in observing the ridiculous baseness of mankind.

265. *Bodies thrown from a machine, &c.*] The petaurum (from *πεταύρος*, *pertica*, a perch, a long staff or pole) was a machine, or engine, made of wood, hung up in an high place, out of which the petauristæ (the persons who exhibited such feats) were thrown into the air, and from thence flew to the ground. AINSW.

Others say, that the petaurus was a wooden circle, or hoop, through which the petauristæ threw themselves, so as to light with their feet upon the ground.

Holyday gives a plate of the petaurum, which is taken from Hieron. Mercurialis, whom he calls an excellent Italian antiquary, and represents

the petaurus like a swing, in which a person sits, and is drawn up by people who pull ropes, which go over a pole at top, placed horizontally, and thus raise the petaurista into the air, where probably he swang backwards and forwards, exhibiting feats of activity, and then threw himself to the ground upon his feet. See more on this subject, Delph. edit. in notis.

Whatever the petaurus might be, as to its form, it appears, from this passage of Juvenal, to have afforded an amusement to the spectators, something like our tumbling, vaulting, and the like.

266. *To descend a strait rope, &c.*] First climbing up, and then sliding down. Or if we take *rectum* here in the sense of *tensum*, stretched, we may suppose this a periphrasis for rope-dancing.

After all, taking the two lines together, I should doubt whether the poet does not mean rope-dancing in both, and whether the petaurum, according to the definition given by Ainsworth, signifies, here, any thing else than the long pole which is used by rope-dancers, in order to balance them as they dance, and throw their bodies into various attitudes on the rope. Comp. L. 272-4.

267. *Than thou.*] *q. d.* Art not thou as much an object of laughter—full as ridiculous?

—*Who always abidest.*] Who livest

Affairs he could not keep. Therefore you may leave  
 All the scenes of Flora, and of Ceres, and of Cybele,  
 By so much are human businesses greater sports.  
 Do bodies thrown from a machine more delight 265  
 The mind, and those who are used to descend a strait  
 rope,  
 Than thou, who always abidest in a Corycian ship,  
 And dwellest, always to be lifted up by the north-west  
 wind, and the south,  
 Wretched, the vile merchant of a stinking sack?  
 Who rejoicest, from the shore of ancient Crete, to have  
 brought 270  
 Thick sweet wine, and bottles the countrymen of Jove.  
 He nevertheless fixing his steps, with doubtful foot,  
 Procures a living by that recompence; and winter and  
 hunger  
 By that rope he avoids: you on account of a thousand  
 talents,  
 And an hundred villas are rash. Behold the ports, 275

on shipboard, and are tossed up and down by every gale of wind.

—*A Corycian ship.*] i. e. Trading to Corycium, a promontory in Crete, where Jupiter was born.

269. *Wretched.*] Perditus signifies desperate, past being reclaimed, lost to all sense of what is right.

—*A stinking sack.*] Olentis is capable of two senses, and may be understood either to signify that he dealt in filthy stinking goods, which were made up into bales, and packed in bags; or that he dealt in perfumes, which he brought from abroad; but by the epithet vilis, I should rather think the former.

271. *Thick sweet wine.*] Passum was a sweet wine made of withered grapes dried in the sun. Uva passa, a sort of grape hung up in the sun to wither, and afterwards scalded in a lixivium, to be preserved dry, or to make a sweet wine of. AINSW. The poet calls it pingue, from its thickness and lusciousness.

—*The countrymen of Jove.*] Made in Crete, where Jove was born. See sat. iv. l. 31.

272. *He nevertheless, &c.*] The ropedancer above mentioned, l. 265-6.

272. *Fixing his steps.*] Upon the narrow surface of the rope.

—*With doubtful foot.*] There being great danger of falling. Planta signifies the sole of the foot.

273. *By that recompence.*] Which he receives from the spectators for what he does.

—*Winter and hunger.*] Cold and hunger. See HOB. lib. I. sat. II. l. 6.

274. *He avoids.*] Cavet—takes care to provide against.

—*You on account, &c.*] The poor rope-dancer ventures his limbs to supply his necessary wants; you rashly expose yourself to much greater dangers, to get more than you want.

—*A thousand talents.*] Amounting to about 187,500*l.* of our money. See HOLYDAY, note 9, on this Satire.

275. *An hundred villas.*] Or country-houses, when one would satisfy any reasonable mind.

—*Are rash.*] Rashly run yourself into all the dangers of the sea.

—*Behold the ports.*] What numbers of ships are there sitting for sea.

Et plenum magnis trabibus mare : plus hominum est jam  
 In pelago : veniet classis, quocunque vocârît  
 Spes lucri ; nec Carpathium, Gætulaque tantum  
 Equora transiliet : sed longe Calpe relictâ,  
 Audiet Herculeo stridentem gurgite solem. — 280  
 Grande operæ pretium est, ut tenso folle reverti  
 Inde domum possis, tumidâque superbus alutâ,  
 Oceani monstra, et juvenes vidisse marinos.  
 Non unus mentes agitat furor : ille sororis  
 In manibus vultu Eumenidum terretur et igni. 285  
 Hic bove percusso mugire Agamemnona credit,  
 Aut Ithacum : parcat tunicis licet atque lacernis,  
 Curatoris eget, qui navem mercibus implet  
 Ad summum latus, et tabulâ distinguitur undâ ;  
 Cum sit causa mali tanti, et discriminis hujus, 290

276. *Large ships.*] The sea covered with ships. *Trabs* signifies a beam, any larger piece of timber. With these ships were built : but here, by meton. is meant the ships themselves. See VIRG. *Æn.* iii. 191.—*cava trabe currimus æquor.*

—*The majority, &c.*] Plus hominum—the greater part of the people. —*g. d.* There are more people now at sea than on land. This hyperbole (for we cannot take the words literally) is to be understood to express the multitudes who were venturing their lives at sea for gain. So with us, when any thing grows general, or gets into fashion, we say—every body follows it—all the world does it.

277. *The fleet will come.*] No matter how distant or perilous the voyage may be, in whatever part of the world money is to be gotten, the hope of gain will induce, not merely, here and there, a single ship, but a whole fleet at once to go in search of it.

278. *Carpathian and Getulian seas.*] The Carpathian sea lay between Rhodes and Egypt, and was so called from the island Carpathus.

By the Gætulian, we are to understand what now is called the Straits of Gibraltar.

279. *Calpe being far left, &c.*]—*Calpe*, a mountain or high rock on the Spanish coast (hud. Gibraltar),

and Abyla (now Ceuta) on the African coast, were called the pillars of Hercules. These pillars were generally believed, in Juvenal's time, to be the farthest west.

280. *The sun hissing.*] Alluding to the notion of the sun's arising out of the ocean in the east, and setting in the ocean in the west.

—*Herculean gulph.*] i. e. The Atlantic ocean, which, at the Straits, was called the Herculean gulph, because there Hercules is supposed to have finished his navigation, and on the two now opposite shores of Spain and Africa, which then united, (as is said,) to have built his pillars ; (see note above, l. 279.) If they sailed beyond these, they fancied they could, when the sun set, hear him hiss in the sea, like red-hot iron put into water. This was the notion of Posidonius the philosopher, and others.

281. *It is a great reward of labour.*] Grande operæ pretium—a labour exceedingly worth the while! Ironice.

—*A stretched purse.*] Filled full of money.

282. *A swelled bag.*] Aluta signifies tanned or tawed leather ; and, by metonym, any thing made thereof, as shoes, scrips, or bags of any kind—here it means a money-bag.

—*Swelled.*] Distended—puffed out—with money.

And the sea full with large ships—the majority of mankind  
are now

On the sea : the fleet will come wherever the hope of gain  
Shall call ; nor the Carpathian and Gætulian seas only  
Will it pass over, but, Calpe being far left,  
Will hear the sun hissing in the Herculean gulph. 280  
It is a great reward of labour, that with a stretched purse,  
You may return home from thence, and proud with a  
swelled bag,

To have seen monsters of the ocean, and marine youths.  
Not one madness agitates minds: he, in the hands of his sister,  
Is affrighted with the countenance, and fire of the Eume-  
nides. 285

This man, an ox being stricken, believes Agamemnon to  
roar,

Or Ithacus. Though he should spare his coats and cloaks,  
He wants a keeper, who fills with merchandise a ship  
To the topmast edge, and by a plank is divided from the  
water ;

When the cause of so great evil, and of this danger, 290

283. *Monsters, &c.*] Whales, or  
other large creatures of the deep.

—*Marine youths.*] Tritons, which  
were supposed to be half men, half  
fish. Mermaids also may be here  
meant, which are described with the  
bodies of young women, the rest like  
fishes.

*Destinat in piscem mulier formosa  
supernæ.*

HOR. de Art. Poet. l. 4.

284. *Not one madness, &c.*] *i. e.*  
Madness does not always shew itself  
in the same shape ; men are mad in  
different ways, and on different sub-  
jects.

—*He, in the hands of his sister,*  
*&c.*] Alluding to the story of Orestes,  
who, after he had slain his mother,  
was tormented by furies : his sister  
Electra embracing him, endeavoured  
to comfort him ; but he said to her,  
“ Let me alone, thou art one of the  
“ furies ; you only embrace me, that  
“ you may cast me into Tartarus.”  
EURIP. in Orest.

285. *Eumenides.*] The three furies,  
the daughters of Acheron and Nox—  
Alecto, Tisiphone, and Megæra.—  
They were called Eumenides, by an-  
tiphrasis, from *euphris*, kind, bene-

volent. They are described with  
snakes on their heads, and with light-  
ed torches in their hands.

286. *This man, an ox being stricken,*  
*&c.*] Ajax, on the armour of Achilles  
being adjudged to Ulysses, (see Ov.  
Met. lib. xiii.) ran mad, and destroy-  
ed a flock of sheep, thinking he was  
destroying the Greeks. He slew two  
oxen, taking one for Agamemnon,  
the other for Ulysses. See SOPHOC.  
Ajax Mastigophorus.

287. *Ithacus.*] Ulysses, king of  
Ithaca. See sat. x. 246.

—*Spare his coats, &c.*] Though he  
should not be so furiously mad, as to  
tear his clothes off his back.

288. *Wants a keeper.*] Curatoris  
eget—stands in need of somebody to  
take care of him.

—*Who fills, &c.*] Who, for the  
hopes of gain, loads a ship so deep,  
that there is nothing left of her above  
the water, but the uppermost part,  
or edges of her sides.

289. *A plank, &c.*] Has nothing  
between him and the fathomless deep  
but a thin plank.

290. *When the cause, &c.*] The  
only motive to all this

Concisum argentum in titulos faciesque minutas.  
 Occurrunt nubes et fulgura: solvite funem,  
 Frumenti dominus clamat, piperisque coemptor;  
 Nil color hic cœli, nil fascia nigra minatur:  
 Æstivum tonat: infelix, ac forsitan ipsâ .295  
 Nocte cadet fractis trabibus, fluctuque premetur  
 Obrutus, et zonam lævâ morsuve tenebit.  
 Sed, cujus votis modo non suffecerat aurum,  
 Quod Tagus, et rutilâ volvit Pactolus arenâ,  
 Frigida sufficient velantes inguina panni, 300  
 Exiguusque cibus: mersâ rate naufragus assem  
 Dum petit, et pictâ se tempestate tatur.  
 Tantis parta malis, curâ majore metuque  
 Servantur: misera est magni custodia census.  
 Dispositis prædives hamis vigilare cohortem 305

291. *Silver battered, &c.*] A periphrasis for money. The silver of which it was made was first cut into pieces, then stamped with the name and titles of the reigning emperor, and also with a likeness of his face. See Matt. xxii. 20-1.

292. *Clouds and lightnings occur.*] The weather appears cloudy, and looks as if there would be a storm of thunder and lightning; but this does not discourage the adventurer from leaving the port.

—“*Loose the cable.*”] Says he—  
 “unmoor the ship, and prepare for  
 “sailing.”

Funem may signify either the cable with which the vessel was fastened on shore, or the cable belonging to the anchor, by which she was fastened in the water.

293. *Cries the owner, &c.*] The owner of the freight calls out aloud.

—*The buyer-up of pepper.*] Juvenal does not simply say, emptor, the buyer, but coemptor, the buyer-up; as if he meant to describe a monopolizer, who buys up the whole of a commodity, in order to sell it on his own terms.

294. “*This colour of the heaven.*”] This dark complexion of the sky.

—“*This black cloud.*”] Fascia signifies a swathe or band. A thick cloud was called Fascia, because it seemed to swathe or bind up the sun, and hinder its light; but, perhaps, rather from its being an assemblage

of many clouds collected and bound, as it were, together.

295. “*It is summer thunder.*”]—  
 Nothing but a mere thunder shower, which will soon be over, and which in summer time is very common, without any storm following.

—*Unhappy wretch.*] Who is blinded by his avarice, so as to consider no consequences.

296. *Beams being broken.*] Shipwrecked by the ensuing tempest, he will fall into the sea, the timbers of his ship broken to pieces.

297. *His girdle, &c.*] Some think that the ancients carried their money tied to their girdles, from whence Plautus calls a cut-purse, sector zonarius. But I should rather think that they carried their money in their girdles, which were made hollow for that purpose. See Hon. epist. ii. l. 40. Suet. Vitell. c. 16. says, Zona se aureorum plena circumdedit.

—*Left hand.*] While he swims with his right.

—*Or with his bite.*] i. e. With his teeth, that he may have both hands at liberty to swim with.

298. *But for him, &c.*] Whose wishes were boundless, and whose desires after wealth were insatiable.

299. *Tagus.*] A river of Portugal. See Ov. Met. ii. 251.

—*Pactolus.*] A river in Lydia, called also Chrysorrhoas. Both these rivers were said to have golden sands. See Hon. epod. xv. 20.

Is silver battered into titles, and small faces.  
 Clouds and lightnings occur: "Loose the cable"—  
 (Cries the owner of the wheat, and the buyer-up of pepper—)  
 "Nothing this colour of the heaven, nothing this black  
 "cloud threatens:  
 "It is summer-thunder."—Unhappy wretch! and perhaps  
 that very 295  
 Night he will fall, the beams being broken, and be pressed  
 down by a wave, 300  
 Overwhelmed, and will hold his girdle with his left hand,  
 or with his bite.  
 But for him, for whose wishes a while ago the gold had not  
 sufficed,  
 Which Tagus, and Pactolus rolls in its shining sand,  
 Rags covering his cold thighs will suffice, 300  
 And a little food; while, his ship being sunk, shipwrecked, he  
 Asks a penny, and supports himself by a painted tempest.  
 Things gotten with so many evils, with greater care and fear  
 Are kept—miserable is the custody of great wealth.  
 Wealthy Licinus commands his troop of servants, with 305

—*Rolls.*] Or throws up, by the course of its waters over the sands, so that it is found at low water. This is said to be the case of some waters in Africa, which flow down precipices with great impetuosity, and leave gold-dust, which they have washed from the earth in their passage, in the gullies and channels which they make in their way.

300. *Rags covering, &c.*] This very wretch, who could not before have been satisfied with all the gold of the Tagus and Pactolus, is now, having been shipwrecked and ruined by the loss of his all, very content, if he can but get rags to cover his nakedness from the inclemency of the weather.

301. *A little food.*] Bestowed upon him in charity, or purchased with the few pence he gets by begging.

301-2. *He asks a penny.*] Who before wanted a thousand talents, more than he had, to content him. See l. 274.

302. *A painted tempest.*] Persons who had lost their property by shipwreck used to have their misfortune

painted on a board, and hung at their breasts, to move compassion in the passers by; as we often see sailors and others begging in the streets, with an account of their misfortunes written on paper or parchment, and pinned on their breasts. Tuetur means he defends or supports himself in this manner.

303. *With so many evils.*] But suppose all this be avoided, and the man comes home rich and prosperous, still he is not happy; he must be harassed with continual care, anxiety, and dread, in order to keep what he has gotten, and these may give him more uneasiness than any thing else has given him in the pursuit of his wealth.

304. *Miserable is the custody, &c.*] The constant watchfulness, the incessant guard, that are to be kept over heaps of wealth, added to the constant dread of being plundered, may be truly said to make the owner lead a miserable life. This is well described by Horace, sat. i. l. 76-9.

305. *Licinus.*] The name of some very rich man. It stands here for

Servorum noctu Licinus jubet attonitus pro  
 Electro, signisque suis, Phrygiâque columnâ,  
 Atque ebore, et latâ testudine: dolia nudi  
 Non ardent Cynici: si freris, altera fiet  
 Cras domus; aut eadem plumbo commissa manebit. 310  
 Sensit Alexander, testâ cum vidit in illâ  
 Magnum habitatorem, quanto felicior hic, qui  
 Nil cuperet, quam qui totum sibi posceret orbem,  
 Passurus gestis æquanda pericula rebus.  
 Nullum numen habes, si sit prudentia: sed te, 315  
 Nos facimus, Fortuna, Deam. Mensura tamen quæ  
 Sufficiat censûs, si quis me consulat, edam.  
 In quantum sitis atque fames et frigora poscunt:  
 Quantum, Epicure, tibi parvis sufficit in hortis:  
 Quantum Socratici ceperunt ante Penates. 320

any such. Wealthy.—prædives, very rich, beyond others wealthy.

306. *Buckets act in order.*] Hama signifies a water-bucket made of leather. AINSW. *Dispositis*, properly disposed, so as to be ready in case of fire.

—*Affrighted.*] Half distracted, as it were, with apprehension.

307. *His amber.*] Lest he should lose his fine cups and other vessels made of amber. Electrum also signifies a mixture of gold and silver, whereof one fifth part was silver.—AINS.

—*His statues.*] Signum denotes a graven, painted, or molten image, a figure of any thing.

—*Phrygian column.*] His fine ornamented pillars, made of marble brought out of Phrygia, a country of the Lesser Asia.

308. *For his ivory.*] His furniture made or inlaid with ivory.

—*Broad tortoise-shell.*] His couches, and other moveables, richly inlaid and ornamented with large and valuable pieces of tortoise-shell.

—*The casks, &c.*] Dolia, the plural put for the singular, per synec. The cask of Diogenes, the Cynic philosopher, is here meant, which was not made of wood, as has been commonly supposed, but of clay baked, and so in no danger of fire. Dolium signifies any great vessel, as a tun, pipe, or hogshead. In these dolia the ancients used to keep their wine.

Hence TER. Heaut. act. iii. sc. i. l. 51. *Relevi omnia dolia*—which some translators have rendered, “I have

“pierced every cask.” But, however that may be agreeable to our idiom, piercing an earthen vessel, which the dolium was, is not to be supposed. Lino signified the securing the mouth, or bung hole, of any vessel with pitch, rosin, or wax, to prevent the air's getting in, to the prejudice of what might be contained in it: and as this was never omitted, when any vessel was filled with wine, hence it is used for putting wine into casks.

HOR. Od. lib. i. ode xx. l. 1-3.

*Vile potabis modicis Sabinum*

*Cantharis, Græca quod ego ipse testa*

*Condutum LEVI.*

*Relino-evi* signifies, consequently, to remove the rosin, or pitch, upon opening the vessel for use.

309. *Break them.*] Should you dash them all to pieces, so as not to be repaired, such another habitation is very easily provided.

310. *Solder'd with lead.*] Any fracture or chink may easily be stopped, by fixing some lead over it, or pouring some melted lead into the crack, which would fill it up.

311. *Alexander.*] Alexander the Great might easily perceive how much happier, and more content, Diogenes was in his poverty, than he who coveted empire so much as not

Buckets set in order, to watch by night, affrighted for  
His amber, and for his statues, and his Phrygian column,  
And for his ivory, and broad tortoise-shell. The casks of  
the naked

Cynic do not burn : should you break them, another house  
Will be made to-morrow, or the same will remain soldered  
with lead. 310

Alexander perceived, when he saw, in that cask,  
The great inhabitant, how much happier this man was, who  
Desired nothing, than he, who required the whole world,  
About to suffer dangers to be equalled to things done.  
Thou hast no divinity, O Fortune, if there be prudence :  
but thee 315

We make a goddess. Nevertheless the measure of an estate  
Which may suffice, if any should consult me, I will declare.  
As much as thirst and hunger, and cold require ;  
As much, Epicurus, as sufficed thee in thy little garden ;  
As much as the Socratic Penates had taken before. 320

to be content with one world. This alludes to the story of Alexander's coming to Corinth, where he found Diogenes, and not being saluted by him, Alexander went up to him, and asked him, " if he could do any thing for him ? " " Yes," said Diogenes, " stand from between me " and the sun."

—*In that cask.*] Testa. This shews that the vessel, or hogshead, which Diogenes lived in, was not made of wood.

312. *The great inhabitant.*] Diogenes, the chief of the Cynics, very properly so styled, from κυων, κυνος, a dog, from the snarling surliness of their manners ; of this we have a specimen in the answer of Diogenes to Alexander above-mentioned.

314. *About to suffer, &c.*] i. e. To expose himself to, and to undergo dangers, proportionate to his attempts to accomplish his vast designs, and equal to all the glory which he might acquire.

315. *No divinity, &c.*] See sat. x. l. 365-6, and notes.

316. *The measurc, &c.*] If I were asked what I thought a competency sufficient to furnish the comfortable necessities of life, I would answer as follows—

318. *As much, &c.*] That which will suffice—as much as is required for food and raiment. So St. Paul, 1 Tim. vi. 8.

*Necis quo valeat nummus ; quam præbeat usum ?*

*Panis ematur, olus, vini sextarius ; adde*

*Quæis humana sibi doleat natura negatis.*

HOR. sat. l. l. 73-5.

" *Would you the real use of riches*  
" *know ?*

" *Bread, herbs, and wine are all*  
" *they can bestow.*

" *Or add what nature's deepest*  
" *wants supplies,*

" *These, and no more, thy mass*  
" *of money buys.*"

FRANCIS.

So POPE, in his use of riches, Eth. ep. iii. l. 81-2.

" *What riches give us let us first*  
" *inquire,*

" *Meat, fire, and clothes—what*  
" *more ? meat, clothes, and*

" *fire.*"

319. *Little garden.*] See sat. xiii. 122-3. hortis, plur. per synec. pro horto, sing.

320. *Socratic penates, &c.*] i. e. As much as Socrates required and took for the maintenance of his household,



NUNQUAM ALIUD NATURA, ALIUD SAPIENTIA DICIT.

Acribus exemplis videor te claudere ; misce

Ergo aliquid nostris de moribus ; effice summam,

Bis septem ordinibus quam lex dignatur Othonis.

Hæc quoque si rugam trahit, extenditque labellum, 325

Sume duos Equites, fac tertia quadringenta :

Si nondum implevi gremium, si panditur ultra ;

Nec Cræsi fortuna unquam, nec Persica regna

Sufficient animo, nec divitiæ Narcissi,

Indulsit Cæsar cui Claudius omnia, cujus 330

Paruit imperiis, uxorem occidere jussus.

Here, by meton. called Penates, from the household gods which were in his house.

—*Before.*] i. e. In earlier times, before Epicurus. Socrates died four hundred years before Christ ; Epicurus two hundred and seventy-one.

321. *Nature never says, &c.*] i. e. Nature and wisdom always agree in teaching the same lesson. By nature, here, we must understand that simple principle which leads only to the desire of the necessary comforts of life.

If we go farther, the term nature may extend to the appetite and passions, which, in their desires and pursuits, suit but ill with the dictates of wisdom.

Pore, Eth. epist. iii. l. 25, 6.

"What nature wants" (a phrase I must distrust)

"Extends to luxury, extends to  
"lust," &c.

322. *I seem to confine, &c.*] By saying this, I may seem, perhaps, too

severe, and to circumscribe your desires in too narrow a compass, by mentioning such rigid examples of persons, of what you may think sour dispositions.

323. *Our manners.*] That I may not be thought too scanty in my allowance, I will permit you to mingle something of our more modern way of thinking and living.

—*Make the sum, &c.*] Suppose you make up, together with what I have mentioned as sufficient, a sum equal to a knight's estate, which, by a law of Roscius Otho the tribune, called the Roscian law, was to amount to four hundred sestertia revenue per annum, about 3,125*l.* of our money.

324. *Twice seven ranks, &c.*] Fourteen ranks or rows of seats in the theatre were assigned to the equestrian order. See Hor. ep. iv. l. 15, 16 ; and Juv. sat. iii. l. 144, 5, and notes.

325. *If this also draws, &c.*] If

NATURE NEVER SAYS ONE THING, WISDOM ANOTHER.

I seem to confine you by sour examples; mix  
Therefore something from our manners, make the sum  
What the law thinks worthy the twice seven ranks of Otho:  
If this also draws a wrinkle, and extends your lip, 325  
Take two knights, make the third four hundred.  
If as yet I have not filled your bosom, if it be opened  
farther,

Neither the fortune of Cræsus, nor the Persian kingdoms,  
Will ever suffice your mind, nor the riches of Narcissus,  
To whom Claudius Cæsar indulged every thing, whose 330  
Commands he obeyed, being ordered to kill his wife.

this contracts your brow into a frown, and makes you pout out your lips, as in disdain or displeasure—as we say, hang the lip—i. e. if this, as well as the examples before mentioned, of Socrates and Epicurus, displeases you.

326. *Take two knights.*] Possess an estate sufficient for two of the equestrian order. See above, l. 323, note 2.

—*Make the third four hundred.*] Even add a third knight's estate, have three times four hundred sestertia.

327. *Filled your bosom, &c.*] A metaphor alluding to the garments of the ancients, which were loose, and which they held open before to receive what was given to them. Comp. Isa. lxxv. 6, 7. Luke vi. 38.

The poet means, If I have not yet satisfied your desires by what I allow you: if I have not thrown enough into your lap, as we say. See sat. vii. 215, and note.

—*Opened further.*] The metaphor is still continued—q. d. If your desires are still extended beyond this.

328. *Fortune of Cræsus.*] The rich king of Lydia. See sat. x. 263.

—*Persian kingdoms.*] The kings of Persia, particularly Darius and Xerxes, were famed for their magnificence and riches.

329. *Suffice your mind.*] Will be sufficient to gratify your desires.

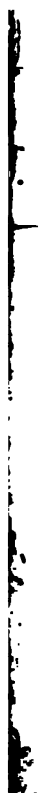
—*Riches of Narcissus.*] A freedman and favourite of Claudius Cæsar, who had such an ascendancy over the emperor, as to prevail on him to put Messalina to death, after her paramour Silius. See sat. x. l. 298–314. Claudius would have pardoned her adultery, but, at the instigation of Narcissus, he had her killed in the gardens of Lucullus. By the favour of the emperor, Narcissus was possessed of immense wealth.



**AULI  
PERSII FLACCI  
SATIRÆ.**

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**THE  
SATIRES  
OF  
AULUS FLACCUS PERSIUS.**



## PREFACE.

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**AULUS PERSIUS FLACCUS** was born at Volaterræ, in Etruria (now Tuscany), about the twentieth year of the emperor Tiberius, that is to say, about two years after the death of Christ. Flaccus, his father, was a Roman knight, whom he lost when he was but six years of age. His mother, Fulvia Sisennia, afterwards married one Fusius, a Roman knight, and within a few years buried him also. Our poet studied, till the age of twelve years, at Volaterræ; he then came to Rome, where he put himself under the instruction of Remmius Palæmon, a grammarian, and Virginius Flaccus, a rhetorician; to each of which he paid the highest attention. At sixteen he made a friendship with Annæus Cornutus, (by country an African, by profession a Stoic philosopher,) from whom he got an insight into the Stoic philosophy. By means of Cornutus he became acquainted with Annæus Lucanus, who so admired the writings of Persius, that on hearing him read his verses, he could scarcely refrain from crying out publicly, that “they were absolute poems.”

He was a young man of gentle manners, of great modesty, and of remarkable sobriety and frugality: dutiful and affectionate towards his mother, loving and kind to his sisters; a most strenuous friend and defender of virtue—an irreconcilable enemy to vice in all its shapes, as may appear from his Satires, which came from his masterly pen in an early time of life, when dissipation, lewdness, and extravagance were cultivated and followed by so many of his age, and when, instead of making them

his associates, he made them the objects of his severest animadversion.

He died of a disorder in his stomach about the thirtieth year of his age, and left behind him a large fortune; the bulk of which he bequeathed to his mother and sisters; leaving an handsome legacy to his friend and instructor Cornutus, together with his study of books: Cornutus only accepted the books, and gave the money, which had been left him, to the surviving sisters of Persius.

Some have supposed, that Persius studied obscurity in his Satires, and that to this we owe the difficulty of unravelling his meaning; that he did this, that he might with the greater safety attack and expose the vices of his day, and particularly the emperor Nero, at whom some of his keenest shafts were aimed: however this may be, I have endeavoured to avail myself of the explanations which the learned have given, in order to facilitate the forming of my own judgment, which, whether coincident with theirs or not, I have freely set down in the following notes, in order that my readers may the more easily form theirs.

As to the comparisons which have been made between Horace, Persius, and Juvenal, (the former of which is so often imitated by Persius,) I would refer the reader to Mr. Dryden's Dedication to the Earl of Dorset, which is prefixed to the translation of *Juvenal and Persius*, by himself and others, and where this matter is very fully considered. For my own part, I think it best to allow each his particular merit, and to avoid the invidious and disagreeable task of making comparisons, where each is so excellent, and wherein prejudice and fancy too often supersede true taste and sound judgment.

However the comparative merit of Persius may be determined, his positive excellence can hardly escape the readers of his Satires, or incline them to differ from Quintilian, who says of him, *Inst. Orator.* lib. x. cap. 1.

"*Multum et veræ gloriæ, quamvis uno libro Persius meruit.*"

Martial seems of this opinion, lib. iv. epig. xxviii. l. 7, 8.

" Sæpius in libro memoratur Persius uno,  
" Quam levis in tota Marsus Amazonide."

On which the Scholiast observes, by way of note,  
" *Gratior est parvus liber Satirarum Persii, quam in-*  
" *gens volumen Marsi, quo bellum Herculis scripsit*  
" *contra Amazonas.*"

Nor were the Satires of Persius in small esteem; even among some of the most learned of the early Christian writers—such as Cassiodore, Lactantius, Eusebius, St. Jerom, and St. Austin. This is observed by Holyday, who concludes his preface to his translation with these remarkable words, "Reader, be courteous to thyself, "and let not the example of an heathen condemn thee, "but improve thee."



# PROLOGUS

AD

## Satiram Primam.

### ARGUMENT.

"The design of the author was to conceal his name and quality.—He lived in the dangerous times of Nero, and aims particularly at him in most of his Satires: for which reason, though he was of equestrian dignity, and of a plentiful fortune, he would appear, in this Prologue,

NEC fonte labra prolui Caballino :  
Nec in bicipiti somniasse Parnasso  
Memini ; ut repente sic poeta prodirem.  
Heliconidasque, pallidamque Pirenen  
Illis remitto, quorum imagines lambunt  
Hederæ sequaces. Ipse semipaganus

5

*Line 1. Caballine fountain.]* A fountain near Helicon, a hill in Bœotia, sacred to the Muses and Apollo, which the horse Pegasus is said to have opened with his hoof: therefore sometimes called Hippocrene, from the Gr. ἵππος, an horse, and κρηνη, a fountain.

The poet in derision calls it caballinus, from caballus, which is a name for a sorry horse, a jade, a pack-horse, and the like.

The poets feigned, that drinking of this sacred fountain inspired, as it were, poetic fancy, imagination, and abilities. Thus VIRG. *Æn.* vii. 641 ; and *Æn.* x. 163.

*Pandite nunc Helicon, Deæ, cantusque morete*

Persius means to ridicule this notion.

2. *Have dreamed, &c.]* Parnassus is a mountain of Phocis, in Achaia, in which is the Castalian spring, and

temple of Apollo. It was a notion, that whosoever ascended this hill, and staid there for any time, immediately became a poet. It hath two tops, Cyrrha and Nisa, or, as others, Helicon and Cytheron, or Thithorea and Hyampeus according to Herodotus, the former sacred to Apollo and the Muses, the latter to Bacchus.—Hence our poet says—bicipiti Parnasso.

He is supposed to allude to the poet Ennius, who is said to have dreamed that he was on mount Parnassus, and that the soul of Homer entered into him.

3. *Suddenly.]* i. e. All on a sudden—without any pains or study—by immediate inspiration, as it were.

4. *Heliconides.]* The Muses, so called from Helicon. See l. 1, note.

—*Pirene.]* Pirene was another fountain near Corinth, sacred to the

# PROLOGUE

TO

## First Satire.

### ARGUMENT.

*but a beggarly poet, who writes for bread. After this he breaks into the business of the first Satire, which is chiefly to decry the poetry then in fashion, and the impudence of those who were endeavouring to pass their stuff upon the world."*  
DRYDEN.

I HAVE neither moistened my lips with the Caballine fountain,  
Nor to have dreamed in two-headed Parnassus,  
Do I remember, that thus I should suddenly come forth a poet.  
Both the Heliconides, and pale Pirene,  
I leave to those, whose images the pliant ivy-boughs 5  
Touch softly. I, half a clown,

Muses; so called from Pirene, the daughter of Achelous, who is fabled to have wept forth from her eyes the fountain called by her name. The epithet pale may refer to the complexion of Pirene pale with grief; or, as some think, is to be understood figuratively, to denote the paleness of those poets who studied and laboured hard to make their verses. See sat. i. l. 121, and note.

5. *Those, whose images, &c.*] The poet feigns himself to be an untutored rustic, and to write merely from his own rude genius, without those assistances which others have derived from the Muses and the sacred fountains: these, says he, I leave to such great men as have their images set up in the temple of the Muses, and crowned with ivy, in token of honour.

*Me doctarum hederæ præmia frontium*

*Ditis miscent superis.*

HOR. ode i. lib. i. l. 29-30.

—*The pliant ivy.*] The ivy bends, and intertwines whatever it is planted against, and may be said to follow the form and bent thereof; hence the epithet sequaces. So, when gathered and made into chaplets, it follows exactly the circular form of the head on which it is placed, easily bending and intertwining it. Some think that sequaces here intimates its following distinguished poets as their reward.

6. *Touch softly.*] Lambo properly signifies to lick with the tongue—hence, to touch gently or softly. Lambunt is peculiarly applicable, as ivy is in the shape of a tongue.

—*I, half a clown.*] See above, note on l. 5.

Ad sacra vaturn carmen affero nostrum.

Quis expeditiv psittaco suum *χαίρε*?

Picasque docuit verba nostra conari?

Magister artis, ingenique largitor

10

Venter, negatas artifex sequi voces.

Quod si dolosi spes refulserit nummi,

Corvos poetar, et poetrias picas,

Cantare credas Pegaseium melos.

7. *Consecrated repositories, &c.*] *i. e.* The temple of Apollo and the Muses built by Augustus on mount Palatine, where the works of the poets were kept and recited. See JUV. sat. i. l. 1, note.

8. *Who has expedited, &c.*] Expedivit—*lit.* hastened—*q. d.* Who has made a parrot so ready at speaking the word *χαίρε*. This, like *salve*, *ave*, or the like, was a salutation among the ancients at meeting or parting; this they taught their parrots, or magpies, who used to utter them, as ours are frequently taught to speak some similar common word. See MART. lib. xiv. ep. 73-6.

9. *Taught magpies, &c.*] The magpie, as we daily see, is another bird which is often taught to speak.

11. *The belly.*] *i. e.* Hunger, which is the teacher of this, as of

many other arts—the giver of genius and capacity—skilful and cunning to follow after the most difficult attainments from which it can hope for relief to its cravings.

—*Cunning.*] *Artifex-icis. ad j.* See AINSW.

—*Denied words.*] This hunger is a great artist in this way, of teaching birds to utter human language, which naturally is denied them.

The birds are, in a manner, starved into this kind of erudition, the masters of them keeping them very sharp, and rewarding them with a bit of food, when they shew a compliance with their endeavours, from time to time. On this principle we have, in our day, seen wonderful things, quite foreign to the nature of the animals, taught to horses, dogs, and even to swine.

Bring my verse to the consecrated repositories of the poets.

Who has expedited to a parrot his *χαῖμα*?

And taught magpies to attempt our words?

A master of art, and a liberal bestower of genius, 10

The belly, cunning to follow denied words.

But if the hope of deceitful money should glitter,

Raven-poets, and magpie-poetesses,

You may imagine to sing Pegaseian melody.

The poet means, that as parrots and magpies are starved into learning to speak, which by nature is denied them, so the scribblers, which he here intends to satirize, are driven into writing verses, by their poverty and necessity, without any natural genius or talents whatsoever.

12. *If the hope, &c.*] These poor poets, who are without all natural genius, and would therefore never think of writing; yet, such is their poverty, that if they can once encourage themselves to hope for a little money by writing, they will instantly set about it.

— *Deceitful money.*] Money may, on many accounts, deserve the epithet here given it. But in this place particularly it is so called, from its deceiving these scribblers into doing

what they are not fit for, and by attempting of which they expose themselves to the utmost contempt and derision.

13. *Raven-poets, &c.*] Once let the gilded bait come in view, you will hear such a recital of poetry, as would make you think that ravens and magpies were turned poets and poetesses, and had been taught to recite their performances.

14. *Pegaseian melody.*] They would do this with so much effrontery, that instead of the wretched stuff which they produced, you would think they were reciting something really poetical and sublime, as if they had drunk of Hippocrene itself, (see above, note on l. 1.) or had mounted and soared aloft on the winged Pegasus.

## Satira Prima.

### ARGUMENT.

*This Satire opens in form of a dialogue between Persius and a friend.—We may suppose Persius to be just seated in his study, and beginning to vent his indignation in satire. An acquaintance comes in, and, on hearing the first line, dissuades the poet from an undertaking so dangerous; advising him, if he must write, to accommodate his vein to the taste of the times, and to write like other people.*

*Persius acknowledges, that this would be the means of gaining applause; but adds, that the approbation of such patrons as this compliance would recommend him to was a thing not to be desired.*

### PERSIUS. MONITOR.

*P. O CURAS hominum ! ô quantum est in rebus inane?  
M. Quis leget hæc ? P. Min' tu istud ais ? M. Nemo,  
Hercule. P. Nemo ?  
M. Vel duo, vel nemo ; turpe et miserabile. P. Quare ?  
Ne mihi Polydamas et Troiades Labeonem  
Prætulerint ? nugæ !—Non, si quid turbida Roma* 5

*Line 1. O the cares, &c.] Persius is supposed to be reading this line, the first of the Satire which he had composed, when his friend is entering and overhears it. Comp. Eccl. i. 2-14.*

*2. Who will read these ?] Says his friend to him—i. e. Who, as the present taste at Rome is, will trouble themselves to read a work which begins with such serious reflections ? Your very first line will disgust them—they like nothing but trifles.*

*—Do you say that, &c.] Do you say that to me and my writings ?*

*—Nobody.] Yes I do, and aver that you will not have a single reader ; nay, I will swear it by Hercules—an usual oath among the Romans.*

*—Nobody ?] Says Persius—Do you literally mean what you say ?*

*3. Perhaps two, &c.] It may be, replies the friend, that here and there a few readers may be found ; but I rather think that even this will not be the case ; I grant this to be very hard, after the pains which you have bestowed, and very shameful.*

*—Wherefore ?] Wherefore do you call it a miserable, or a shameful thing, not to have my writings read ? Are you afraid that I should be uneasy at seeing my performances thrown aside, and those of a vile scribbler preferred ?*

*4. Polydamas and the Troiads, &c.] The poet dares not speak out, there-*

## First Satire.

### ARGUMENT.

*After this, he exposes the wretched taste which then prevailed in Rome, both in verse and prose, and shews what sad stuff the nobles wrote themselves, and encouraged in others. He laments that he dares not speak out, as Lucilius and Horace did—but it is no very difficult matter to perceive that he frequently aims at the emperor Nero.*

*He concludes, with a contempt of all blockheads, and says, that the only readers, whose applause he courts, must be men of virtue and sense.*

### PERSIUS. MONITOR.

P. O THE cares of men! O how much vanity is there in things!—

M. Who will read these? P. Do you say that to me?

M. Nobody, truly. P. Nobody?

M. Perhaps two, perhaps nobody; it is a shameful and lamentable thing. P. Wherefore?

Lest Polydamas and the Troiads should prefer Labeo To me?—trifles!—do not, if turbid Rome should dis-  
parage

5

for designs Nero and the Romans, under the feigned name of Polydamas and the Trojans, in allusion to Hector's fearing the reproaches of Polydamas (the son-in-law of Priam, and who is said to have betrayed Troy to the Greeks) and of the Trojan men and women, if he retired within the walls of Troy. See Il. x. l. 100—5.

—*Labeo.*] A wretched poet, who made a miserable translation of Homer's Iliad. He was a court-poet, and a minion of Nero.

5. *Trifles.*] So far from its being the miserable thing which you ima-

gine, I look on it as ridiculous and trifling, nor do I trouble my head about it.

—*[If turbid Rome, &c.]* Metaph. from waters, which, by being disturbed, are muddy, thick, turbid, as we say.

If the people of Rome, says the poet, turbid, i. e. muddy, not clear in their judgment, having their minds vexed and disturbed too with what is written against them, disparage any work, and speak lightly of it, through anger and prejudice, I desire you will not agree with them in what they say, or accede to their opinion. The word

Eleuet, accedas : examenve improbum in istâ  
 Castiges trutinâ : ne te quæsiveris extra.  
 Nam Romæ quis non—? Ah, si fas dicere ! Sed fas  
 Tunc, cum ad canitiem, et nostrum istud vivere triste,  
 Aspexi, et nucibus facimus quæcunque relictis? 10  
 Cum sapimus patruos—tunc, tunc ignoscite. *M.* Nolo.  
*P.* Quid faciam ? nam sum petulanti splene cacinno.  
*M.* Scribimus inclusi, numeros ille, hic pede liber,

eleuet is metaphorical, and alludes to scales, where that which is lightest is raised up, and signifies undervaluing, disparaging, or, as we say, making light of any thing.

6. *Nor correct, &c.*] Examen properly signifies the tongue, needle, or beam of a balance, which always inclines toward the side where the weight preponderates—where this does not act truly, and in due proportion, it shews that the balance is false; how false it is, and, of course, how it may be properly judged of and corrected, may be seen, by weighing the same thing in a true scale, or by a true balance; this will exactly discover the deficiency.

The poet, alluding to this, advises his friend not to attempt correcting one false balance by another; he means, that, if any thing should be amiss, which the people in general find fault with, yet it is not to be weighed or considered according to their opinion, which, like a false balance, is croneous; much less to be corrected by their standard of judgment.

7. *Seek not thyself, &c.*] i. e. Judge for yourself, by your own conscience and opinion, not by what other people say. The more exact meaning of this stoical maxim seems to be—You can judge of yourself better by what passes within you, than by the opinions of others; so, go not out of yourself, in order to draw just and true conclusions concerning yourself. The Stoics maintained, that a wise man should not make other people's opinions, but his own reason, his rule of action.

*The conscience is the test of ev'ry mind;*

*Seek not thyself, without thyself, to find,*  
 DRYDEN.

The poet seems to urge this sentiment upon his friend, in order to guard him against such an attention to popular opinion, as might lead him to assent to it, contrary to his own opinion, judgment, and conscience. In this view it answers to what he has before said :

—*Non, si quid turbida Roma*

*Eleuet, accedas.*

l. 5, 6.

8. *Who does not ?*] i. e. Who does not leave his own judgment and conscience out of the question, and suffer himself to be led away by popular opinion ? This is an aposiopesis : but I think the nam refers us to the preceding sentence to make out the sense. This view of it furnishes a farther argument against trusting the opinions of others, since even they do not judge for themselves.

—*Ah ! if I might say !*] i. e. Alas ! if I were but at liberty to speak out plainly.

—*But I may, &c.*] Persius lived in the reign of Nero, a dangerous period for the writers of satire; he was therefore, as he hints in the preceding line, afraid to speak out : but yet he will not quite refrain; the objects of satire were too many, and too gross, for him to be silent, and therefore he determines to attack them.

9. *When I have beheld greyiness.*] When I have turned my eyes on the grey hairs of old age.

—*Our grave way of life.*] Vivere, here, for vita, a Græcism—these often occur in Persius.

When I behold, says the poet, the gravity and austerity with which we appear to live.

10. *Whatever we do, &c.*] The manner in which people employ themselves, as soon as they have left their playthings, and are become men.

Any thing, agree with it, nor correct a false balance  
By that scale: seek not thyself out of thyself.  
For at Rome who does not—? Ah, if I might say!—But I  
may

Then, when I have beheld greyness, and that our grave  
way of life,

And whatever we do after our playthings are left; 10  
When we have the relish of uncles—then, then forgive.

*M.* I will not.

*P.* What shall I do? for I am a great laughers with a  
petulant spleen.

*M.* We write shut up. One numbers, another prose,

Nuces, lit. nuts—and tall, little square stones, or bones with four sides—were the usual playthings of children. The nucis were little balls of ivory, or round stones. See *FRANCIS' HOR. lib. ii. sat. iii. l. 172*. Hence nucibus relictis significat cessare esse children. See *HOR. lib. ii. sat. iii. l. 171-2*.

11. *Relish of uncles, &c.*] *Patruus* is a father's brother, on whom sometimes the care of children devolved on the loss of their father. The father's brother, thus having the authority of a father, without the tenderness and affection of a father, was apt to be very rigid and severe; this was so much the case, as almost to become proverbial; hence *patruus* signified a severe, rigid reprover. See *AINSW.* Hence *HOR. lib. ii. sat. iii. l. 87-8*.

—*Sive ego prave,*

*Scu recte hoc volui, ne sis, patruus mihi.*

*Comp. lib. iii. ode xii. l. 3*, where we find,

*Mctuentes patrua verbera lingua.*

See also the note there, in edit. Delph. The poet's meaning seems to be as follows:

"When I consider the vanity and folly in which we Romans (he speaks in the first person, as if he meant to include himself, to avoid offence) are employed, from our first becoming men to our old age, and, at the same time, that pretended and assumed gravity and severity which we put on, inasmuch that we have the relish, or savour of morose uncle-guardians in our reproofs of others, and in our

carriage towards them, though we are in truth as vain and foolish as those whom we reprove, then, then I think I may be forgiven if I write and publish my satires, when the times so evidently stand in need of reproof."

11. *I will not.*] Says the friend—All you say does not convince me that you should publish your satires.

12. *What shall I do?*] Says *Persius*—How can I contain myself? how can I control my natural temper and disposition?

—*A great laughter.*] *Cachinnus*, from *Cachinnus*, a loud laughing, a laughter in derision or scorn. *AINSW.*

—*A petulant spleen.*] The spleen, or milt, was looked upon by the ancients to be the organ of laughter.—See *CHAMBERS*, tit. Spleen. Also the receptacle of the atrabilious, or melancholic humour. Hence when people are low-spirited or melancholy, they are said to be splenetic; so when they are disgusted and out of humour. Thus *SWIFT*, in his *City Shower*:

"*Sawm'ring in coffee-house is Dul-*  
" *man seen,*

" *Rails on the climate and com-*  
" *plains of spleen.*"

Our poet gives his friend to understand, that he can't take his advice to suppress his Satires; for that his spleen, which is of the petulant kind, and his natural disposition to laugh at the follies of men, make it impossible for him to resist the temptation of publishing.

13. *We write shut up.*] *Persius*



Grande aliquid—*P.* Quod pulmo animæ prælargus anhelet.  
 Scilicet hæc populo, pexusque togæque recenti, 15  
 Et natalitiâ tandem cum sardonyche albus,  
 Sede leges celsâ, liquido cum plasmate guttur  
 Mobile collueris, patranti fractus oculo.  
 Tun', vetule, auriculis alienis colligis escas?

having expressed his turn for satire, from his natural disposition, and having asked his friend what he should do, were he to be silent, and lay by his intention of writing—the friend gives him to understand, that he may indulge his desire for writing, without writing satires—"Do as others do, who indulge their genius for writing on popular and inoffensive subjects, some in verse, others in prose, shut up in their studies, for their greater quiet and privacy, where they compose something in a grand and lofty style."—"Aye," says Persius, interrupting him, "so grand, as to require a very large portion of breath to last through their periods and sentences, which are too bombast and long-winded to be read by ordinary lungs."—The speaker uses the first person plural—*scribimus inclusi*—we—*nous autres* (as the French say). By this mode of speech, the pointedness and personality of what is said are much lessened; consequently the prejudice and offence with which a more direct charge on the persons meant would have been received.

HOR. lib. ii. epist. l. i. 117.

*Scribimus inducti, doctique poemata passim.*

"But ev'ry desperate blockhead darses to write,

"Verse is the trade of every living wight." FRANCIS.

13. *One numbers.*] i. e. One pens verses.

—*Another prose.*] *Pede liber*—a periphrasis for prose-writing, which is free from the shackles of feet and numbers, by which writers in verse are confined.

14. *Something grand.*] The speaker is going on with his advice, and in his enforcing it from the examples of the writers of his day; but at the words *grande aliquid*, Persius interrupts

him, as though not able to bear such an epithet as *grande*, when applied to the bombast and fustian which were daily coming forth in order to catch the applause of the vulgar. In this Persius has, no doubt, a stroke at Nero's writings, some samples of which we meet with in a subsequent part of this Satire, l. 90-2, and l. 96-9.

—*Which lungs, &c.*] See note on l. 14. The word *anhelet* is well applied here. *Anhelet* signifies to breathe short and with difficulty—to pant, as if out of breath—also to labour in doing a thing—and well denotes the situation of one who has to read aloud the poems and performances in question.

—*Large of air.*] Capable of containing a very large portion of air.

15. *Doubtless these to the people, &c.*] Persius, as we shall find, by using the second person singular, l. 17, *leges*, and *collueris*, l. 18, is not to be understood as confining what he says to the person with whom he is discoursing, but means covertly to attack and expose all the poetasters at Rome, who shut themselves up to compose turgid and bombast poems and declamations, to recite in public, in order to get the applause of their ignorant and tasteless hearers.

The Monitor had said—*scribimus*, l. 13; hence the poet addresses him particularly; but, no doubt, means to carry his satire to all the vain scribblers of the time, and especially to those who exposed themselves in the ridiculous manner after described; not without a view to the emperor Nero, who was vain of his poetry, and used to recite his poems in public. See my note on l. 131, ad fin. and comp. Juv. viii. 220-30, and notes there.

I would observe, that in the arrangement of the dialogue, v. 13-14,

Something grand—*P.* Which lungs, large of air, may breathe.

Doubtless these to the people, combed, and with a new gown, 15

White, and lastly with a birth-day sardonix,  
You will read, in a high seat, when with the liquid gargle  
you have washed

Your moveable throat, and effeminate with a lascivious eye:  
Dost thou, O old man, collect food for the ears of others?

I have followed Mr. Brewster, whose ingenious version of Persius is well worthy the reader's attention.

According to the usual arrangement, whereby scribimus indocti, &c. is given to Persius, he receives no answer to his question, *quid faciam*, l. 12, but abruptly introduces a new subject; whereas, according to the above method, the Monitor very naturally begins an answer, which introduces the chief subject of this Satire, and the poet as naturally interrupts, at the words *grande aliquid*, l. 14, in order to pursue it; which he does by describing the vanity and folly of these scribblers, some of whom, at an advanced time of life, when they ought to be wiser, are writing trifling and lascivious poems, and reading them to the people in public; this, with every disgraceful circumstance of dress and manner.

15. *Comb'd.*] Or crisped, curled, and set in an effeminate style.

—*A new gown.*] Made, and put on, on the occasion.

16. *White.*] *Albus*. This cannot agree with *toga*, therefore some refer it to the man himself, as supposing him to look white, or pale, with fear and anxiety, for the success of his poem, and make it equivalent to *pallidus*. *HOR.* *epod.* vii. l. 15, says, *albus pallor*; and *albus*, in one sense of it, signifies pale or wan. *AINSW.*

But I do not see why we may not read *albus toga recenti*, to denote the person's being clad in a new white garment—*lit.* white with a new gown.

*His hair being first comb'd and smooth, and then bedight*

*In a fair comely garment fresh and white.* HOLYDAY.

The Romans wore white garments, as a piece of finery, on certain festival occasions, as on a birth day, and the like. So *OVID*:

*Scilicet expectas solitum tibi moris honorem,  
Pendant ex humeris vestis ut alba mela.*

—*A birth-day sardonix.*] This species of precious stone, set in a ring, and worn on the finger, was reckoned a piece of finery, which the Romans were very ambitious of displaying. See *JUV.* *sat.* vii. l. 142, 3.

By a birth-day sardonix, the poet probably means a present that had been made to the man, on his birth-day, of this ring, which he wore on this occasion. It was usual to send presents to a person on his birth-day.

17. *You will read.*] *i. e.* Rehearse aloud.

—*In a high seat.*] When authors read their works publicly, they had a sort of desk, or pulpit, raised above the auditory, by which means they could be better seen and heard.

—*Liquid gargle, &c.*] *Plasma*, a gargle, or medicine to prevent or take away hoarseness, and to clear the voice.

18. *Moveable throat.*] *Mobilis*—*i. e.* pliant, tractable, easily contracting or dilating, according to the sounds which are to be formed.

—*A lascivious eye.*] Suiting the lewdness of his look to the obscenity of his subject. See *AINSW.* *Fractus*, No. 4, and *Patrans*, *ib.*

19. *Dost thou, O old man, &c.*]—Persius, in this apostrophe, inveighs against these lascivious old fellows, who wrote such poems as are before mentioned.

Auriculis ! quibus et dicas cute perditus, Ohe.

20

" Quo didicisse, nisi hoc fermentum, et quæ semel intus

" Innata est, rupto jecore exierit caprificus ?"

En pallor, seniumque ! O mores, usque adeone

Scire tuum nihil est, nisi te scire hoc sciat alter !

" At pulchrum est, digito monstrari, et dici, Hic est.

" Ten' cirrorum centum dictata fuisse,

26

Dost thou, who art old enough to be wiser, put together such obscene and filthy stuff, in order to become food for the ears of your libidinous hearers ?

20. *For ears, &c.*] He repeats the word *auriculis*, in order to make his reproof the more striking.

—*To which even thou, &c.*] The poet's imitations of Horace, in all his Satires, are very evident; in none more than in this line. There can be little doubt that Persius had in his eye that passage of HORACE, lib. ii. sat. v. l. 96-8.

*Importunus amat laudari ? donec ohe jam !*

*Ad cælum manibus sublatis dixerit, urge, et*

*Crecentem tumidis infla sermonibus utrem.*

—*Shouldst lust Of empty glory be the blockhead's gust,*

*Indulge his eager appetite, and puff The glowing bladder with inspiring stuff ;*

*Till he, with hands uplifted to the skies,*

*Enough ! enough ! in gluttony raptures cries.* FRANCIS.

Thus Persius represents the reciter of the obscene verses to be so flattered, as to be ready to burst with the vanity created within him ; so that he is forced to stop the fulsome applause and compliments of his hearers, with crying, " Enough ! for—bear ! I can endure no more !"

—*Ohe*

*Jam satis est !*

HOR. sat. v. lib. i. l. 12, 13.

Cute perditus has perhaps a reference to the fable of the proud frog, who swelled till she burst. See HOR. sat. iii. lib. ii. l. 314-19.

21. "*Unless this ferment.*" ] The old man answers—To what purpose,

then, is all my study and pains to excel in this kind of writing, unless they appear thus, and shew themselves in their effects on myself and hearers ? In vain would you mix leaven with the dough of which bread is made, unless it ferments and lightens the mass ; so all my science would be vain, if it lay dormant and quiet within me, and did not shew itself visibly to others, by being productive of such compositions which raise such a ferment in the minds of my hearers. Fermentum here is metaphorical.

—" *And what once, &c.*" ] In order to understand this line, we are to observe, that the caprificus was a sort of wild fig-tree, which grew about walls and other buildings ; and by shooting its branches into the joints of them, burst a passage through them, and, in time, weakened and destroyed them. See JUV. sat. x. l. 145, note.

The apologist farther illustrates his meaning, by comparing his natural, as well as acquired talents, to the caprificus—these having once taken root within, will burst forth, through the inmost recesses of the mind, to the observation of all, as the caprificus does through the clefts of rocks, or stone-quarries, or stone-walls : and, " unless this were the case, " what good would these inbred talents do me ?" The ancients reckoned the liver as the seat of the concupiscible and irascible passions. See JUV. sat. i. l. 35, note. Here Persius uses the word *jecore* for the inward mental part, which contained the genius and talents of the poet, and was to be broken through, by the energy of their exertions.

23. *Lo, paleness and old-age !* ]—These words are by some supposed to be the end of the apologist's speech,

For ears, to which even thou, in skin destroyed, mayest say—"Enough." 20

"For what purpose to have learnt, unless this ferment, and what once

"Is within innate, the wild fig-tree, should come forth from the bursten liver?"

Lo, paleness and old-age! O manners! is your knowing, then,

Altogether nothing, unless another should know that you know it?

"But it is pleasant to be shewn with the finger, and to be said—This is he." 25

"For thee to have been the exercises of an hundred curl-pates,

as if he had said—See how pale I am with study and application, and that in my old age, a time of life when others retire from labour—and shall I meet with no reward for all this?

Others suppose the words to be the reply of Persius, and a continuation of his reproof. "Lo, paleness of countenance and old-age! and yet thou dost not cease from such vain toils! See Juv. vii. 96-7.

—O manners! Like that of Tully O tempora! O mores! Catal. i.

q. d. What are we come to! what can we say of the manners of the times, when an old fellow can write such obscenity, and can find hearers to approve his repetition of it!

24. *Altogether nothing, unless, &c.* Persius here imitates a passage of Lucilius.

—Id me

*Nolo scire mihi cuius sum consueti solus,*

*Ne damnum faciam. Scire est nec-*

*cire, nisi id me*

*Scire alius sciret.*

What, says Persius, is all your science, then, nothing worth, unless you tell all the world of it? have you no pleasure or satisfaction in what you know, without you exert a principle of vain glory, by cultivating the applause of others? Is this the end of your study and application? *Scire tuum—i. e. scientia tua. Græcism. Comp. istud vivere, l. 9.*

25. "Shewn with the finger."—Here is an ironical prolepsis—the

poet anticipates some of the pleas of these writers for their proceedings. It is a pleasant thing, perhaps, you may say, to be so famous for one's writings, as to be pointed at as one goes along by the passers-by, and to hear them say, "That's he"—"that's the famous poet."

Horace disgraces one of his finest odes, by mentioning, with pleasure, such a piece of vanity—

*Quod monstror digito prætereuntium Romæ Adicem lyra.*

Ode iii. lib. iv. l. 22-3.

CICERO, *Tusc. v. 36*, mentions it as an instance of great weakness in Demosthenes, in that he professed himself much pleased with hearing a poor girl, who was carrying water, say to another, as he passed by, "There, that is the famous Demosthenes."—"Quid hoc levius?" says Tully—"At quantus orator?—Sed apud alios loqui videlicet didicerat, non multum ipse secum."

26. *The exercises, &c.* Dictata. Precepts or instructions of any kind—particularly, and most frequently, lessons which the master pronounceth to his scholars; school-boys' exercises. AINSW. The poet continues his banter—

Is it nothing, think you, to have your verses taught to the children of the nobles at school; to have an hundred such boys getting them by heart, and repeating them as their lessons, or writing themes on passages of your works? The poet, here, has

"Pro nihilo pendas?"—Ecce, inter pocula, quærun-  
 Romulidæ saturi, quid dîa poemata narrent!  
 Hic aliquis, cui circum humeros hyacinthina læna est,  
 (Rancidulum quiddam balbâ de nare locutus,) 30  
 Phyllidas, Hypsipylas, vaturn et plorabile si quid,  
 Eliquat; et tenero supplantat verba palato,  
 Assensere viri—Nunc non cinis ille poetæ  
 Felix? nunc levior cippus non imprimit ossa?  
 Laudant convivæ—Nunc non e manibus illis, 35  
 Nunc non e tumulto, fortunatâque favillâ,  
 Nascentur violæ? Rides, ait, et nimis uncis

a cut at the emperor Nero, who ordered his poems to be taught in the schools for youth.

—*Curly-pates.*] *i. e.* The young nobility, so called, from having their hair dressed and curled in a particular manner.

27-8. *Satiated Romans, &c.*] He calls the Roman nobility, Romulidæ, *dim.* from Romulus their great progenitor; and he means hereby to insinuate, sarcastically, their declension and defection from the sober and virtuous manners of their ancestors.—Comp. Juv. sat. i. l. 86, note.

Here we see them at table, gormandizing, and satiated with eating and drinking; then calling for somebody to repeat passages from the writings of poets for their entertainment, or perhaps that they might inquire into the merit of them.

28. *Divine poems.*] *Dia*, from Gr. *διος*, *divinus*. The science of poetry was reckoned divine; but the poet's use of the epithet, in this place, is ironical, meaning to satirize those productions which these Romulidæ saturi were so pleased with. *Quid narrent*—*i. e.* what they may contain and set forth.

29. *Here.*] *i. e.* Upon this occasion.

—*Some one, &c.*] Some noble and delicate person, dressed in a violet-coloured garment, which was a sign of ostentatiousness, and greatly in fashion among such of the Roman nobility who were the beaux of the time.

30. *Something rankish, &c.*] *i. e.* Repeated something of the obscene or filthy kind, though with a bad voice, uttered through his nose by way of preface to what follows.

31. *Phyllis.*] Phyllis, the daughter of Lycurgus, who fell in love with Demophoon, the son of Theseus, on his return from Troy, and entertained him at bed and board. He, after some time, going from her, promised to return again; but not performing his promise, she hanged herself upon an almond-tree.

—*Hypsipyle.*] Hypsipyle was the daughter of Thoas, and queen of Lemnos, who, when all the women in the island slew their male kindred, preserved her father; for which pious deed she was banished. She entertained Jason in his way to Colchos, and had twins by him.

The poet mentions the names of these women in the plural number; by which we may understand, that he means any women of such sort of character, who have suffered by their amours in some disastrous way or other, and have been made subjects of verse. *Eliquo* signifies to melt down, or make liquid. Hence, to sing, or speak softly and effeminately. *ANSW.*

—*Some lamentable matter, &c.*]—Some mournful love-tale, either invented or related by the poets.

32. *Slurs his words, &c.*] He does not utter the words in a plain, manly manner, but minces and trips them up, as it were, in their way through his palate, to make them sound the more apposite to the tender subject. He alludes to Nero's reading tragedies in the public Theatre. Sueton. Nero. c. 10.

A metaphor, from wrestlers, who, when they trip up their antagonists, are said—supplantare.

"Dost thou esteem as nothing?" Lo, among their cups,  
 the satiated  
 Romans inquire, what divine poems may relate.  
 Here, some one, who has round his shoulders a hyacinthine  
 cloak,  
 (Having spoken something rankish from a snuffling nos-  
 tril,) 30  
 If he hath gently sung Phyllises, Hypsipylæ, and some la-  
 mentable matter  
 Of the poets, and slurs his words with a tender palate,  
 The men have applauded: now are not the ashes of that poet  
 Happy? now does not a lighter hillock mark his bones?  
 The guests praise: now will there not from those manes,  
 Now will there not from the tomb, and the fortunate ember,  
 Violets spring up?—You laugh, says he, and too much  
 indulge

—*His refining throat  
 Fritters, and melts, and minces  
 ev'ry note.*

BREWSTER.

*His dainty palate tripping forth his  
 words.* HOLYDAY.

33. *The men have assented.*] The poet uses the word *viri*, here, as a mark of censure—that those who were called men, should be delighted with such verses, so repeated.

They all assented to the approbation given by some of the company.

—*Ashes of that poet, &c.*] *Cinis ille poetæ*—i. e. *cinis illius poetæ*. Hypallage. It was the custom to burn the bodies of the dead, and to gather up their ashes, and put them into urns, in order to preserve them.

To be sure, the very ashes of a poet, thus approved by a set of drunken people, must be happy! Iron.

34. *Lighter hillock.*] *Cippus* is a grave-stone, or monument; also a little hill of earth, such as is raised over graves.

This line alludes to the usual superstitious wish which the Romans expressed for a deceased friend—*Sit tibi terra levis*—may the earth be light upon thee! The *cippus* marked the grave.

35. *The guests praise.*] Now they all break forth into the highest commendation.

—*Manes.*] Signifies the spirit, or

ghost, of one departed—sometimes what we call the remains, or dead body.

*Sepulchra diruta, nudati manes*, Liv. and this seems the sense of it here.

36. *From the tomb.*] *Tumulus* signifies an hillock, or heap of earth; also a tomb, grave, or sepulchre. AINSW.

—*Fortunate ember.*] *Favilla* (from *favus*, to shine) a hot ember; the white ashes wherein the fire is raked up.

Here it means the embers of the funeral pile, some of which were mixed with the bones in the urn.

37. *Violets spring up.*] It was usual among the Greeks and Romans, when they would extol a living person, to speak of flowers springing up under his footsteps; and of the favoured dead, to speak of sweet-smelling flowers growing over their graves. Perhaps this idea was first derived from the custom of strewing flowers in the way of eminent persons as they walked along, and of strewing flowers over the graves of the departed.

It is easy to see that Persius is jeering the person to whom he is speaking, when he mentions the above circumstances of honour and happiness, attending the writers of such verses, as are repeated to, and,

Naribus indulges : an erit qui velle recuset  
 Os populi meruisse ? et cedro digna locutus,  
 Linquere nec scombros metuentia carmina, nec thus ? 40  
 Quisque es, ô modo quem ex adverso dicere feci,  
 Non ego, cum scribo, si forte quid aptius exit,  
 (Quando hæc rara avis est,) si quid tamen aptius exit,  
 Laudari metuam : neque enim mihi cornea fibra est.  
 Sed recti finemque extremumque esse recuso 45  
 Euge tuum et Belle. Nam Belle hoc excute totum :  
 Quid non intus habet ? Non hic est Ilias Acci,  
 Ebria veratro ? Non si qua elegidia crudi  
 Dictarunt proceres ? Non quicquid denique lectis  
 Scribitur in citreis ?—Calidum scis ponere sumen ; 50

approved by, a set of drunken libertines at a feast.

Juvenal, on another occasion, has collected all the above ideas, as the gift of the gods to the good and worthy. Sat. vii. l. 207-8.

—*You laugh, says he, &c.* The defender of such writings is not a little hurt with the ironical sneer of Persius. O, says the galled poet, you are laughing all this while ; you are too severe upon us.

38. *Hooked nostrils.* Uncis naribus indulges—a phrase for indulging scorn and sneering ; taken from the wrinkled and distorted shape assumed by the nose on such occasions. Thus Hor. lib. i. sat. vi. l. 5, where he is observing, that “ Mæcenas does not, as too many are apt to do, look with scorn and contempt on people of obscure birth,” expresses himself in this manner :

Nec—

*Ut plerique solent, naso suspendis  
 aduncos*

*Ignotos.*

The ideas of scorn and contempt are often expressed among us by turning up the nose.

—*Will there be, &c.* i. e. Is such a person to be found, who is so lost to all desire of praise, continues the apologist, as to have no concern at all to merit the approbation and countenance of the public ?

39. *Worthy of cedar, &c.*—i. e. Worthy to be preserved. Cedar was looked upon as an incorruptible wood, which never decayed. From the ce-

dar they extracted a juice, which being put on books, and other things, kept them from moths, worms, and even decay itself.

40. *To leave verses, &c.* i. e. In no danger of being used as waste paper, either by fishmongers, to wrap or pack their fish in when they sell it, or by perfumers, for their frankincense or other perfumes. See Hor. lib. ii. epist. l. l. 266, &c. here imitated by Persius.

41. *Whoever thou art, &c.* The poet here, after having severely satirized a desire of false praise, and empty commendation of what really deserves no praise at all, now allows, that praise, where properly bestowed, is not to be despised.

—*Made to speak, &c.* i. e. Whom I have been setting up as a supposed adversary, or opponent, in this dispute. Whosoever thou art, that findest what I have been saying applicable to thyself, let me confess to thee, that—

42. *I, when I write, &c.* i. e. When I compose verses—if by chance any thing well adapted to the subject, and well expressed, flows from my pen, (since I confess this happens but seldom, and therefore gives me the greater satisfaction,) I should not fear commendation.

44. *Inwards so horny.* Fibra, the inwards or entrails—here, by metonymy, the inward man, the moral sense.

Horny—hard—insensible like horn. See Juv. sat. i. l. 29.

g. d. I am not so callous, so insen-

Your hooked nostrils. Will there be, who can refuse to be willing  
 To have deserved the countenance of the people? and, having spoken things worthy of cedar,  
 To leave verses fearing neither little fishes, nor frankincense?  
 Whoever thou art, O thou, whom I just now made to speak on the adverse part, 41  
 I, when I write, if haply something more apt comes forth,  
 (Since this is a rare bird,) yet if something more apt comes forth,  
 Would not fear to be praised; nor indeed are my inwards so horny.  
 But to be the end and extreme of right I deny 45  
 Your "Well done!" and your "O fine!" for examine this whole "O fine,"  
 What has it not within? Is not the Iliad of Accius here,  
 Drunk with hellebore? are they not here, if crude nobles have dictated  
 Any little elegies? Is there not, lastly, whatever is written  
 In citron beds?—You know how to place a hot sow's-udder;

sible, or unfeeling, as not to be pleased, as well as touched, with deserved praise.

48. *But to be the end, &c.*] But that the eulogies of fools and sots should be the end and aim of writing, I deny; or indeed, that merely to gain applause should be the view and end of even doing right, I cannot allow.

49. *Your "Well done! O fine!"*] Euge!—belle! like our Well done! fine! bravo! which were acclamations of applause. See Juv. sat. vii. l. 44, note.

46. *Examine this whole "O fine!"*] Sift, canvass well this mark of applause which you are so fond of—lit. shake out—met. from shaking out the contents of a sack; we say sift.

47. *What has it not within? &c.*] What is there so absurd, that you will not find it applied to as the object of it? in short, what is not contained within it?

—*The Iliad of Accius.*] Accius Laëus, who made a wretched translation of Homer's Iliad. See note above, l. 4. Is not even this contained within the compass of your favourite terms of applause?

48. *Drunk with Hellebore.*] The ancients made use of Hellebore, not only when they were disordered in the head, but also when in health, in order to quicken the apprehension. This the poet humourously supposes Accius to have done, but in such a quantity as to stupify his senses.

—*Are they not here, if crude nobles, &c.*] Are not the flimsy and silly little elegies and sonnets, which our raw and unexperienced nobles write and repeat, all subjects of your favourite Belle? Is not this constantly bestowed upon them?

49. *Is there not, lastly, &c.*] The citron wood was reckoned very valuable and precious; of this the nobles had their beds and couches made, on which they used to lie, or sit, when they wrote. Lastly, says Persius, all the trash which issues forth from the citron couches of the great is contained within the compass of this mark of applause; therefore your making it your end and aim is but very little worth your while; it is so unworthily bestowed, as to be no sort of criterion of excellence and desert.

50. *How to place, &c.*] The poet



Scis comitem horridulum tritâ donare lacernâ ;  
 Et verum, inquis, amo ; verum mihi dicite de me.  
 Quî pote ? Vis dicam ?—Nugaris, cum tibi, calve,  
 Pinguis aqualiculis propenso sesquipede extet.

O Jane, a tergo quem nulla ciconia pinxit, 55  
 Nec manus aurículas imitata est mobilis albas ;  
 Nec linguæ, quantum sitiât canis Appula, tantum !  
 Vos, O patricius sanguis, quos vivere fas est  
 Occipiti cœco, posticæ occurrere sannæ !

“ Quis populi sermo est ? ”—Quis enim, nisi carmina 60  
 molli

Nunc demum numero fluere, ut per læve severos  
 Effundat junctura unguis ? Scit tendere versum,

still continues to satirize empty applause, by shewing that it may be gained by the lowest and most abject means.

He therefore attacks those who bribe for it. You know how, says he, to place on your table a dainty dish.

51. *You know to present, &c.*—You know the effect of giving an old shabby coat to one of your poor dependents. Comp. Hor. epist. xix. lib. ii. l. 37-8.

52. “ *I love truth,*” &c.] Then, when you have given a good dinner to some, and still meaner presents to others, in order to purchase their applause, you ask them their opinion, desiring them to speak the truth.

53. *How is it possible ?* i. e. That they should speak the truth, when they are afraid of offending you if they did ? You have obliged them, and they fear to disoblige you, which, if they speak their real thoughts, they would most probably do.

—*Would you have me say it ?*—Says Persius, who am no dependent of yours, or under any obligation to disguise my sentiments.

—*You trifle, &c.* I tell you plainly, and without disguise, that you are an old trifier, to pretend to wit or poetry, with that great belly of yours, that hangs down at least a foot and an half below your middle, and bespeaks a genius for gluttony, but for nothing else. Perhaps the poet hints at the Greek proverb.

Παχμία γαστήρ λειπτοῖς ἢ τιχτοῖς ποῖ.

“ *A fat belly produceth not a subtle mind.*”

55. *O Janus !* Janus was the first king of Italy, who gave refuge to Saturn, when he fled from his son Jupiter from Crete. From his name the first month of the year is called January. He was pictured with two faces, one before and one behind, as regarding the time past and future.

*g. d.* Thou art happy, O Janus, inasmuch as, being able to see both before and behind, thou art in no danger of being ignorant of what passeth behind thy back, and, therefore, of enduring the flouts and jeers, which our nobles receive behind their backs, from those who flatter them to their faces.

—*Whom no stork pecks, &c.*—There were three methods of scoff and ridicule : one was holding out the finger, and crooking it a little to imitate the bill of storks ; they held it towards him who was the object of derision, moving it backwards and forwards, like the pecking of the stork. See AINSW.

56. *The moveable hand, &c.* Another mode of derision was, putting the thumbs up to the temples, and moving them in such manner as to imitate asses' ears, which, in the inside, are usually white.

57. *Nor so much of the tongue, &c.* A third method was to loll out the tongue, like a dog when thirsty.

Appula was the hottest part of Italy, of course the dogs most thirsty, and

You know to present a shabby client with a worn garment ;  
And "I love truth (say you) ; tell me the truth concern-  
"ing me."

How is it possible ?—Would you have me say it ? you  
trifle, when, O bald head,  
Your fat paunch stands forth with a hanging-down foot and  
an half.

O Janus ! whom no stork pecks behind your back, 55  
Nor has the moveable hand imitated white ears,  
Nor so much of the tongue, as an Apulian bitch when  
athirst.

Ye, O patrician blood, whose condition it is to live with  
The hinder part of the head blind, prevent flouts behind  
your backs !

What is the speech of the people ?—What forsooth, un-  
less that the verses 60

Now at last flow with soft measure, so that, across the  
polish, the joining

May pour forth severe nails. He knows how to extend a  
verse,

most apt to loll out their tongues the  
farthest.

None of all this could happen to  
Janus without his seeing it.

58. *O patrician blood, &c.* ] Ye sons  
of senators, ye nobles of Rome,  
whose fortune it is to be born without  
eyes at the back of your heads, and  
who therefore cannot be apprized of  
what passes behind your backs,

59. *Prevent flouts, &c.* ] By avoid-  
ing all occasions of them ; by not  
writing verses, for which your flat-  
terers will commend you to your face,  
and laugh at you behind your backs.

60. *What is the speech, &c.* ]—  
Persius here seems to go back to the  
de me, l. 52 ; all between which, and  
this l. 60, is to be understood as a pa-  
renthesis, very properly introduced in  
the course of the subject.

Now, says the great man to his  
flatterer, after having treated him  
with a good dinner (l. 50), what  
does the world say of me and my  
writings ?

—*What forsooth.* ] i. e. What should  
they say, what can they say, unless  
to commend ?

61. *Now at last, &c.* ] That after  
all the pains you have taken, you

have at last produced a charming  
work—the verses flow in soft and  
gentle numbers.

—*Across the polish, &c.* ] Your  
verses are so highly finished, that they  
will stand the test of the severest and  
nicest critics.

Metaph. taken from polishers of  
marble, who run their nail over the  
surface, in order to try if there be  
any unevenness ; and if the nail passes  
freely, without any stop or hindrance  
whatsoever, even over where there  
are joinings, then the work is com-  
pletely finished. (Comp. HON. de  
Art. Poet. l. 294.) The surface being  
perfectly smooth, was said *effundere*  
*unguem*, it passing as smoothly as  
water poured forth over it.

62. *How to extend a verse.* ] This  
period is also metaphorical, and al-  
ludes to the practice of carpenters and  
others, who work by line and rule,  
and who, when they would draw a  
straight line, shut one eye, the better  
to confine the visual rays to a single  
point. So, says the flatterer, this  
poet of ours draws forth his verses to  
their proper length, and makes them  
as exact as if he worked by line and  
rule.

Non secus ac si oculo rubricam dirigat uno.  
 Sive opus in mores, in luxum, in prandia regum,  
 Dicere res grandes nostro dat Musa poetæ, 65  
 Ecce, modo, heroas sensus afferre videmus  
 Nugari solitos Græce; nec ponere lucum  
 Artifices; nec rus saturum laudare, ubi corbes,  
 Et focus, et porci, et fumosa Palilia fœno:  
 Unde Remus, sulcoque terens dentalia, Quinti, 70  
 Quem trepida ante boves dictatorem induit uxor;  
 Et tua aratra domum lictor tulit.—Euge, poeta!  
 Est nunc, Brisæi quem venosus liber Acci,  
 Sunt quos Pacuviusque, et verrucosa moretur

63. *The rubric.*] Rubrica, a sort of ruddle, or red chalk, with which carpenters draw their lines on their work.

64. *On manners.*] Whatever the subject may be—whether he writes comedy, and ridicules the humours of the times.

—*On luxury.*] Or if he write satire, and lash the luxury of the great.

—*Or the dinners of kings.*] Or writes tragedy, and chooses for his subject the sad feasts of tyrants. Perhaps Persius here alludes to the story of Thyestes, the son of Pelops, and brother of Atreus, with whose wife he had committed adultery; to revenge which, Atreus dressed the child born of her, and served him up to his brother at his own table. On this Seneca wrote a tragedy.

65. *The Muse gives our poet, &c.*] In short, be what may the subject, a Muse is ever at hand, to inspire our poet with the most sublime and lofty poetry.

Such is the account which the great man receives of himself from his flatterer, as an answer to his question, L. 60, "What does the world say of me?"

66. *Behold now we see, &c.*] Our poet proceeds to satirize other writers of his time, who, allured with the hopes of being flattered, attempted the sublime heights of epic writing, though utterly unfit for the undertaking.

—*Heroic thoughts, &c.*] Heroas sensus. Sensus signifies not only sense, meaning, understanding, but also thought.

Heroas, from herous-a-um, heroic, stands here for heroos, masc.—i. e. heroicos. Heroi sensus is to be understood of sublime matters for poetry, such as heroic or epic subjects.

Now-a-days, saith Persius, we see certain writers attempting and bringing out heroic poems, who used to be writing trifles in Greek, such as little epigrams, or the like. Some copies, instead of videmus, read docemus, as if the poet attacked schoolmasters, and other instructors of children, for teaching boys to write in heroics, at a time when they are not fit for it: but as it is not the purpose of these papers to enter into controversy with editors and commentators, I take videmus, as it stands in the Delphin edition, Farnaby, and Marshall.

67. *Nor to describe a grove, &c.*] They are so unskilled, and such bad artists even in the lighter style of composition, that they know not how to describe, as they ought, the most trite and common subjects, such as a grove, fields, &c. Pono-ere, literally signifies to put or place: but it also signifies to paint, draw, or portray, and so to describe. See HON. lib. iv. ode viii. l. 8.

*Hic saxo, liquidis ille coloribus  
 Solers nunc hominem ponere, nunc  
 decum.*

68. *Nor to praise a fertile country.*] So as to set forth its beauties.

—*Where are baskets, &c.*] Instead of describing the great and leading features of a fine plentiful country, they dwell upon the most trivial circumstances:

Not otherwise than if he should direct the rubric with one eye;

Whether the work is on manners, on luxury, or the dinners of kings,

The Muse gives our poet to say great things. 65

Behold now we see those bring heroic thoughts,  
Who used to trifle in Greek, nor to describe a grove  
Skilful; nor to praise a fertile country, where are baskets,  
And a fire-hearth, and swine, and the feasts of Pales smoky  
with hay:

From whence Remus, and thou, O Quintius, wearing  
coulters in a furrow, 70

Whom thy trembling wife clothed dictator before the oxen,  
And thy ploughs the lictor carried home. Well done, O poet!

There is now, whom the veiny book of Brissæan Accius;  
There are those whom both Pacuvius, and rugged Antiopa

—His lay  
Recounts its chimneys, panniers,  
Hogs and hay.

BREWSTER.

69. *Feasts of Pales, &c.*] Pales was the goddess of shepherds, who kept feasts in honour of her, in order to procure the safe parturition of their cattle. The reason of the epithet *fumosa* is, that during the feast of Pales the rustics lighted fires with hay, straw, or stubble, over which they leaped, by way of purifying themselves. These feasts of Pales were sure to be introduced by these jejune poets.

70. *From whence Remus.*] Another circumstance which they introduce is a description of the birth-place of Remus and Romulus.

—*Thou, O Quintius, &c.*] Cincinnatus, who was called from the plough to be made dictator of Rome—he too is introduced on the occasion.

71. *Thy trembling wife, &c.*] They tell us, how his wife Racilia was frightened at the sight of the messengers from Rome, and how she helped him on with his dictator's robe, as he stood by the oxen which were in the plough; and how one of the Roman officers, who had attended the embassy to call him to the dictatorship, carried his plough home upon his shoulders.

72. *Well done, O poet!*] Iron.—Finely done, to be sure, to introduce such weighty matters as these into thy poem! thou art in a fair way to gain the highest applause!

Persius, in this passage, glances at some poetaster of his time, who, in a poem on the pleasures of a country life, had been very particular and tedious upon the circumstances here recited. See Casaubon.

73. *There is now, &c.*] The poet now proceeds to censure those who affected antiquated and obsolete words and phrases, and who professed to admire the style of antiquated authors.

—*The veiny book.*] *Venosus*—metaph. from old men, whose veins stand out and look turgid, owing to the shrinking of the flesh, through old age. *Venosus liber* hence signifies a book of some old and antiquated author—a very old book.

—*Brissæan Accius.*] *Brissæ* was a town in Thrace, where *Bacchus* was worshipped with all the mad rites used at his feasts; hence he was called *Brissæus*. Persius gives this name to *Accius*, on account of the wild and strange bombast which was in his writings.

74. *Pacuvius.*] An ancient tragic poet of Brundisium, who wrote the tragedy of *Antiope*, the wife of *Ly-cus*, King of Thebes, who was repu-

Antiopa, "ærumnis cor luctificabile fulta."

75

Hos pueris monitus, patres infundere lippos  
Cum videas, quærisne unde hæc sartago loquendi  
Venerit in linguas? unde istud dedecus, in quo  
Trossulus exultat tibi per subsellia lævis?

Nilne pudet, capiti non posse pericula cano  
Pellere, quin tepidum hoc optes audire, *Decenter*?

80

Fur es, ait Pedio: Pedius quid? crimina rasis  
Librat in antithetis: doctas posuisse figuras  
Laudatur: *bellum hoc*—hoc bellum? An, Romule, ceves?  
Men' moveat quippe, et, cantet si naufragus, assem

85

diated by her husband, on account of her intrigue with Jupiter. The poet says, verrucosa Antiopa; to express the roughness and ruggedness of the style in which this tragedy was written. Verrucosus, full of warts, tumps, or hillocks—so uneven, rugged.

75. *Might detain.*] Moretur—i. e. might detain their attention.

—*Having propp'd, &c.*] This strange fustian expression is probably to be found in the tragedy. The poet appears to cite it, as a sample of the style in which the play is written.

There are those, says Persius, who, now-a-days, can spend their time in reading these authors.

76. *Blar-eyed fathers, &c.*] In old men the eyes are apt to be weak, moist, and to distil corrosive matter. When you see such advising their children to study the old barbarous Latin poets, and to be fond of the obsolete words—

77. *Do you seek, &c.*] Are you at a loss to know whence this jargon, of obsolete and modern words, as heard in our common speech?

Sartago literally signifies a frying-pan; and the poet, perhaps, calls the mixture or jargon of old words and new, sartago loquendi, in allusion to the mixture of ingredients, of which they made their fried cakes, as bran, fat, honey, seeds, cheese, and the like.

Some think that he alludes to the crackling, bouncing, and hissing noise of the frying-pan, with these ingredients in it, over the fire; this seems to relate to the manner of utterance, more than to what was uttered. See *AINSW. Sartago, No. 2.*

78. *Whence that disgrace.*] That style of writing, and of speaking, so disgraceful to the purity and smoothness of the Latin language.

79. *Smooth Trossulus, &c.*] The Roman knights were called Trossuli, from Trossulus, a city of Tuscany, which they took without the assistance of any infantry. Here the poet joins it with the epithet lævis, soft, effeminate; therefore Trossulus, here, appears to signify a beau, a coxcomb, a petit-maitre. See *AINSW. Trossulus;* and Cassaubon in loc.

—*Thro' the benches.*] Subsellia—the seats at the theatre, or at the public recitals of poetry, and other compositions. These fine gentlemen were so pleased with the introduction of obsolete words and phrases, that they could hardly keep their places; they spread a general applause thro' all the benches where they sat, and leaped up with ecstasy in their seats, charmed with such a poet.

80. *Does it nothing shame you, &c.*] Persius now proceeds to censure the vanity of the orators, who paid more regard to the commendations of their auditors, than to the issue of the most important causes, even where life or fame was at stake.

Are you not ashamed says Persius, ought you not to blush at your vanity and folly, that, if accused of some capital crime, instead of using plain arguments to defend your life from the danger which awaits it, and to make that your end and aim, you are endeavouring so to speak, as to catch the applause of your judges, and of the auditory, and make it your chief wish to hear them say—"Well, the



Might detain, having propped her mournful heart with sorrows. 75

When you see blear-eyed fathers pour these admonitions into

Their children, do you seek whence this bombast manner of speaking

Came on their tongues? Whence that disgrace, in which The smooth Trossulus exults to thee through the benches? Does it nothing shame you, not to be able to drive away dangers from 80

Your grey head, but you must wish to hear this lukewarm—Decently?

Thou art a thief (says one to Pedius)—What Pedius? his crimes

He weighs in polished antitheses; to have laid down learned figures

He is praised: this is fine!—this is fine! O Romulus, do you wag the tail?

For if a shipwrecked mariner sings, could he move me, and a penny 85

"man speaks decently:" a poor lukewarm expression at best.

82. *Pedius.*] Pedius Blesus was accused, in the time of Nero, by the Cyrenians, of having robbed and plundered the temple of Æsculapius. He was condemned, and put out of the senate.

Hence the poet uses the name of Pedius here, as denoting any supposed person accused of theft.

"Thou art a thief," says some accuser, laying a robbery to his charge.

—*What Pedius?*] *i. e.* What says Pedius, or what doth he, on such an accusation?

83. *He weighs in polished antitheses.*] He opposes to his accusation curious figures of speech, affected phrases, sentences, and periods, in order to catch applause, instead of producing weighty, pertinent, and plain arguments for his defence. He puts, as it were, his accusation in one scale, and his affected periods in the other, and thus weighs one against the other. Antithesis (from *ἄντι*, contra, and *τιθέναι*, pono) is a rhetorical flourish, when contraries are opposed to each other. Here, by *sy-*

*nec.* it stands for all the affected flow-ers of speech.

84. *He is praised.*] The judges and auditory are highly delighted with the learned figures of speech which he has laid before them in his oration.

—*This is fine!*] Say his hearers—finely spoken! finely said!

—*This is fine!*] Answers Persius, with indignation at the absurdity of such ill-timed applause, of such affected and ill-timed flourishes.

—*O Romulus, &c.*] Can any Roman shew himself thus degenerate from his great and virtuous ancestor Romulus, as to fawn and flatter on such an occasion, and be like a dog that wags his tail when he would curry favour? Ceveo signifies to wag, or move the tail, as dogs do when they fawn upon one. Hence, metaph. it is used to express fawning and flattery.

Persius uses the word *Romule*, as *Juv. sat. iii. l. 67*, uses *Quirine*. See the note there.

85. *If a shipwreck'd mariner sings, &c.*] If a poor sailor, that had been cast away, should meet me in the

Protulerim? cantas, cum fractâ te in trabe pictum  
Ex humero portes? Verum, nec nocte paratum  
Plorabit, qui me volet incurvasse querelâ.

*M.* Sed numeris decor est, et junctura addita crudis.

*P.* Claudere sic versum, didicit: Berecynthus Attin, 90  
Et qui cœruleum dirimebat Nerea delphin:  
Sic costam longo subduximus Apennino.

*M.* Arma virum, nonne hoc spumosum, et cortice pingui?

*P.* Ut ramale vetus prægrandi subere coctum.

*M.* Quidnam igitur tenerum, et laxâ cervice legendum?

street, and ask an alms, at the same time appearing very jolly and merry, would this be the way to move my compassion; to make me pull some money out of my pocket and give it him?

86. *Do you sing, &c.*] It was the custom for persons that had been shipwrecked, and had escaped with their lives, to have themselves, together with the scene of their misfortune and danger, painted on a board, which they hung by a string from their shoulders upon their breast, that the passers-by might be moved with compassion at the sight, and relieve them with alms. These tables were afterwards hung up in the temples, and dedicated to some god, as Neptune, Juno, &c. hence they were called votivæ tabulæ. See HOR. lib. i. ode v. ad fin.

The poet here allegorizes the case of Pedius. Do you sing, when you are carrying your miserable self painted on a board, and represented as suffering the calamity of shipwreck, in order to move compassion.—*i. c.* Are you studying and making fine flourishing speeches, filled with affected tropes and figures, at a time when you are accused of such a crime as theft, and are standing in the dangerous situation of an arraigned robber? Is this the way to move compassion towards you?

87. *A truc, &c.*] There wants ploratum, dolorem, or some such word, after verum—plorare verum dolorem, like vivere vitam, for instance.

—*Not prepared by night.*] Not conned, studied, or invented beforehand; over night, as we say.

88. *Read me by his complaint.*] *i. c.*

Make me bow or yield to the feelings of commiseration for his sufferings.

The poet means, that the complainant who would move his pity, must speak the true and native language of real grief from the heart, not accost him with an artful studied speech, as if he had conned it over beforehand.

*Si vis me flere, dolendum est*

*Primum ipsi tibi.*

HOR. de Art. Poet. l. 102-3.

So Pedius, however he might get the applause of his hearers, by his figurative eloquence and flowery language, when on his trial, could never excite pity for his situation.

89. *But there is beauty, &c.*] Well, but however the flights which you have been mentioning, says the poetaster, and the studied and flowery style, may be unsuitable in declamation, especially on such occasions, yet surely they have a peculiar beauty in our verses, which would be quite raw, and appear crude and undigested without them.

—*And composition added, &c.*]—*Junctura* is literally a coupling, or joining together; hence a composition, or joining words in a particular form, as in verse.

*Notum si callida verbum*

*Reddiderit junctura novum.*

HOR. de Art. Poet. l. 47-8.

The poetaster would fain contend for the great improvement made in writing verses by the modern studied composition, and the introduction of figurative writing.

90. *Thus hath he learnt to conclude a verse.*] The didicit here, without a nominative case, is rather abrupt and

Should I bring forth? do you sing, when yourself painted  
on a broken plank  
You carry from your shoulder? A true (misfortune), not  
prepared by night,  
He shall deplore, who would bend me by his complaint.

*M.* But there is beauty and composition added to crude numbers.

*P.* Thus hath he learnt to conclude a verse: "Berecyn-  
thian Attin," 90

"And the dolphin which divided cærulean Nereus—

"Thus we removed a rib from the long Apennine."

*M.* "Arms and the man"—is not this frothy, and with a fat bark?

*P.* As an old bough dried with a very large bark.

*M.* What then is tender, and to be read with a loose neck? 95

obscure, but the poet affects to be so; he does not venture to name the person meant, though his quoting some verses of Nero, as instances of the great improvements which had been made in the composition of verse, plainly shews his design, which was to ridicule the emperor, whose affected, jingling, and turgid style, was highly applauded by his flatterers.

—"Berecynthian Attin." This and the next verse rhyme in the original.

91. "And the dolphin," &c.] Alluding to the story of Arion, who was carried safe to land, when thrown overboard, on the back of a dolphin.

Nereus, a sea god, is here affectingly put for the sea itself.

92. "Thus we removed," &c.]—There is a jingle in this verse between the *longo* in the middle, and *Apennino* at the end. The writer of these three quoted lines changes *Atys* or *Attis* into *Attin*, to make it rhyme with *Delphin*.

*Atys*, or *Attis*, the subject of this poem, was a handsome youth of Phrygia, beloved by *Cybele*, who from *Berecynthus*, a mountain of Asia Minor, where she was worshipped, was called *Berecynthia*: hence the writer of the poem affects to call *Atys* *Berecynthus*.

—"Thus we removed a rib," &c.]

The end of this verse is spondaic, which Nero much affected in his heroics. He calls Hannibal's opening a way for his army over the Alps, removing a rib from the Apennine mountains—a strange, affected phrase.

93. "Arms and the man," &c.]—*Arma virumque*—Æn. i. l. 1. Well, replies the poetaster, if you find fault with what you have quoted, I suppose you will find fault with Virgil's *arma virumque cano*, and perhaps with his whole *Æneid*, as frothy, turgid, and, like a tree with a thick bark, appearing great, but having little of value within.

94. *As an old bough*, &c.] *Ramale* is a dead bough cut from a tree. Persius answers, Yes, Virgil is like an old bough with a thick bark; but then we must understand, such a bough as has been cut from the tree, and whose bark has been dried for many years by the sun, so that all its gross particles are exhaled and gone, and nothing but what is solid remains. *Suber* signifies the cork-tree, which is remarkable for its thick bark—therefore put here for the bark; syn.—thus *cortex*, the bark, is sometimes put for the tree, which is remarkably light. HOR. ode ix. lib. iii. l. 22.

95. *What then is tender*, &c.]—Well, says the opponent to Persius, let us have done with heroics, and



*P.* "Torva Mimalloneis implerunt cornua bombis; 96  
 "Et raptum vitulo caput ablatura superbo  
 "Bassaris; et lyncem Mænas flexura corymbis,  
 "Evion ingeminat: reparabilis adsonat echo."  
 Hæc fierent, si virtutis vena ulla paterni 100  
 Viverit in nobis? Summâ delumbe salivâ  
 Hoc natat in labris; et in udo est Mænas et Attin;  
 Nec pluteum cædit, nec demorsos sapit ungues.  
*M.* Sed quid opus teneras mordaci radere vero  
 Auriculas? Vide sis, ne majorum tibi forte 105  
 Limina frigescent. Sonat hic de nare canina

tell me what you allow to be good of the tender kind of writing.

—*With a loose neck.*] With a head reclined, in a languishing, soft, and tender manner. This is humourously put in opposition to the attitudes made use of in reading the bombast and fustian heroics of these poetsasters, who stood with the neck stretched as high as they could, and straining their throats, to give force and loudness to their utterance.

96. "*They fill'd their fierce horns,*" &c.] Giving a fierce and warlike sound. Some render *torva* here writhed, twisted, or crooked, quasi torta.

Persius deriding the querist, quotes four more lines, which are supposed to have been written by Nero, and which exhibit a specimen of one of the most absurd rhapsodies that ever was penned.

—"*Mimallonean blots.*"] The Mimallones were priestesses of Bacchus; they were so called from Mimmas, a mountain of Ionia, sacred to Bacchus.

Bombus signifies a hoarse sound or blast, as of a trumpet or horn.

97. "*Bassaris.*"] Agave, or any other of the priestesses; called Bassaris, from Bassarus, a name of Bacchus.

Having given the alarm, Agave and the rest of the Mimallones cut off the head of Pentheus (the son of Agave and Echion), and tore him to pieces, because he would drink no wine, and slighted the feasts of Bacchus. Pentheus is thought to be meant here by the superbo vitulo.

98. "*Mænas.*"] These priestesses

of Bacchus were also called Mænades (from Gr. *μανισσας*, *insanire*.)

—"*To guide a lynx.*"] These were beasts of the leopard or tyger kind, and represented as drawing the chariot of Bacchus. The word *flexura* here, like *flectere*, VIRG. *Geo.* ii. 357, means to guide.—So again, *Æn.* i. 156. *flectit equos*—"he guides or manages his horses." Thus the priestesses of Bacchus might be said *flectere*, to guide or manage lynxes with bands or rods of ivy. This was sacred to Bacchus, because, returning conqueror from India, he was crowned with ivy.

99. "*Redoubles Evion.*"] *Ingemino* signifies to redouble—to repeat often. *Evios*, or *Evius*, a name of Bacchus, on which the Bacchantes used to call (*Evos*, Gr.) till they wrought themselves into a fury like madness. See *Juv.* sat. vii. l. 62, and note.

—"*The reparable echo,*" &c.] So called from repeating, and so repairing the sounds, which would otherwise be lost.

100. *Would these be made.*] i. e. Would such verses as these be made, but more especially would they be commended.

—*If any vein,* &c.] If there were the least trace of the manly wisdom of our ancestors among us?

101. *This feeble stuff.*] Delumbis—weak, feeble, broken-backed, as it were.

102. *Swims in the lips.*] The poet, by this phrase, seems to mean, that the flatterers of Nero had these lines always at their tongue's end, (as we

P. "They filled their fierce horns with Mimallonean blasts,  
 "And Bassaris, about to take away the head snatched from  
 "the proud

"Calf, and Mænas, about to guide a lynx with ivy,  
 "Redoubles Evion: the reparable echo sounds to it."

Would these be made, if any vein of our paternal manli-  
 ness 100

Lived in us? This feeble stuff, on the topmost spittle,  
 Swims in the lips, and in the wet is Mænas and Attys.  
 Nor does he beat his desk, nor taste his gnawn nails.

M. But where is the need to grate tender ears with  
 biting truth?

See to it, lest haply the thresholds of the great 105  
 Should grow cold to you: here from the nostril sounds the  
 canine letter—

say) and were spitting them out, i. e. repeating and quoting them continually.

—*And in the wet.*] In udo esse, and in summa saliva natæ, seem to imply the same thing; viz. that these poems of Atys and Mænas were always in people's mouths, mixed with their spittle, as it were.

103. *Nor does he beat his desk, &c.*] The penman of such verses as these is at very little pains about them. He knows nothing of those difficulties, which, at times, pains-taking poets are under, so as to make them smite the desk which they write upon, and gnaw their nails to the quick with vexation.

See HOR. lib. ii. sat. iiii. l. 7-8.

*Culpantur frustra calami, frustra que laborat*

*Iratis natus paries Dis atque poetis.*

And again, lib. i. sat. x. l. 70-1.

—*In versu faciendo*

*Sape caput scaberet, vivos et roderet ungues*

104. *Where's the need, &c.*] We are to recollect, that this Satire opens with a dialogue between Persius and his friend, that the latter persuades Persius against publishing; that Persius says, he is naturally of a satirical turn of mind, and does not know how to refrain, (l. 12.) and then launches forth into the severest censure on the writers of his day. His friend perceiving that what he first

said against publishing would not have its effect, still farther dissuades him, by hinting at the danger he ran of getting the ill-will of the great.

"Where is the necessity, (says his friend,) supposing all you say to be true, yet where is the necessity to hurt the ears of those who have been used to hear nothing but flat-tery, and therefore must be very tender and susceptible of the acutest feelings of uneasiness and displeasure, on hearing such bitter and stinging truths as you deliver."

105. *See to it.*] Vide sis (i. e. si vis)—take care, if you please.

—*Lest haply the thresholds, &c.*]—Lest it fall out, that you should so offend some of the great folks, as to meet with a cool reception at their houses.

So HOR. sat. i. lib. ii. l. 60-3.

—*O puer, ut sis*

*Vitalis metuo, et majorum ne quis amicus*

*Frigore te feriat.*

106. *Here.*] i. e. In these Satires of yours, there is a disagreeable sound, like the snarling of a dog, very unpleasant to the ears of such people.

—*From the nostril sounds the canine letter.*] R is called the dog's letter, because the vibration of the tongue in pronouncing it resembles the snarling of a dog. See Alchymist, act ii. sc. vi.

Litera—*P.* Per me, equidem, sint omnia p̄t̄inus alba ;  
 Nil inoror. Euge, omnes, omnes bene miræ eritis res.  
 Hoc juvat ; hic, inquis, veto quisquam faxit oletum ;  
 Pingē duos angues : Pueri, sacer est locus, extra 110  
 Meite : discedo. Secuit Lucilius urbem,  
 Te, Lupe, te Muti ; et genuinum fregit in illis.  
 Omne vafer vitium ridenti Flaccus amico  
 Tangit ; et admissus circum præcordia ludit,  
 Callidus excusso populum suspendere naso. 115  
 Men' mutire nefas ? Nec clam, nec cum scrobe ? *M. Nus-*  
*quam.*

*P.* Hic tamen infodiam : “ Vidi, vidi ipse, libelle :  
 “ Auriculas asini quis non habet ? ”—Hoc ego opternum,

107. *For my part, truly, &c.*—Well, answers Persius, if this be the case, I will have nothing to do with them ; all they do and say shall be perfectly right, for me, from henceforward. The ancients put black for what was bad, and white for what was good, according to that of Pythagoras :

Τὸ μὲν λευκοὶ τῆς ἀγαθοῦ φύσεως,  
 τὸ δὲ μαλαὶ κακοῦ.

*White is of the nature of good—black of evil.*

108. *I hinder not.* I shall say nothing to prevent its being thought so. Or, nil inoror may be rendered, I do not care about it. Comp. HOR. sat. iv. lib. i. l. 13.

—*O brave ! &c.* Well done ! every thing, good people, that ye say and do shall be admirable. Iron. This wretched verse is supposed to be written as a banter on the bad poets.

109. *This pleases.* Surely this concession pleases you, my friend.

—*Here say you, I forbid, &c.*—Metaph. It was unlawful to do their occasions, or to make water, in any sacred place ; and it was customary to paint two snakes on the walls or doors of such places, in order to mark them out to the people. The poet is ironically comparing the persons and writings of the great (glancing, no doubt, at Nero) to such sacred places ; and as these were forbidden to be defiled with urine and excrement, so he understands his friend to say, that neither the persons or writings of the

emperor and of the nobles were to be defiled with the abuse and reproofs of satirists. See JUV. sat. i. 117.

110. *Paint two snakes.* These were representatives of the deity or genius of the sacred place, and painted there as signals to deter people, children especially, who were most apt to make free with such places, from the forbidden defilement. Mark out, says Persius, these sacred characters to me, that I may avoid defiling them. Iron.

111. *I depart.* Says Persius, I am gone—I shall not tarry a moment on forbidden ground, nor drop my Satires there.

—*Lucilius cut the city.* Lucilius, whose works are not come down to us, was almost the father of the Roman satire. He was a very severe writer ; hence our poet's saying, secuit uroem, he cut up, slashed as with a sword, the city, i. e. the people of Rome, from the highest to the lowest. So JUV. sat. i. l. 151.

*Ense velut stricto quoties Lucilius ardens*

*Infremuit, &c.*

Comp. HOR. sat. iv. lib. i. l. 1–12.

Persius seems to bethink himself. He has just said, I depart—i. e. I shall not meddle with the great people.—“ But why should I depart ? Lucilius could lash all sorts of people, and why should not I ? ”

112. *Thce, Lupus, thce, Mutius.* Pub. Rutilius Lupus, the consul, and Titus Mutius Albutius, a very powerful man—*q. d.* Lucilius not only

P. For my part, truly, let every thing be henceforward white.

I hinder not. O brave! all things, ye shall all be very wonderful.

This pleases.—Here, say you, I forbid that any should commit nuisance;

Paint two snakes: boys, the place is sacred: without 110

Make water—I depart.—Lucilius cut the city,

Thee, Lupus, thee, Mutius: and he brake his jaw-tooth upon them.

My Horace touches every vice, his friend laughing:

And admitted round the heart, plays

Cunning to hang up the people with an unwrinkled nose.

Is it unlawful for me to mutter? neither secretly, nor with a ditch? M. No where. 116

P. Nevertheless I will dig here. "I have seen, I myself

"have seen, O little book:—

"Who has not the ears of an ass?" I this hidden thing,

satirized the great, but did it by name.

—*Brake his jaw-tooth, &c.*] Metaph. from grinding food between the jaw-teeth, to express the severity with which he treated them, grinding them to pieces as it were; brake his very teeth upon them.

113. *My Horace touches, &c.*] Horace, though he assayed not vice, even in his friends, yet he was shrewd enough to touch it in such a manner as to please even while he chastised.

114. *And admitted, &c.*] He insinuated himself into the affections, and seemed in sport, having the happy art of improving, without the least appearance of severity or sneering.

115. *Cunning to hang up, &c.*]—Suspendere, to hang them or hold them up to view, as the subjects of his satires.

Excusio naso here stands in opposition to naribus unctis, *supr.* l. 38, see note there, and to the naso adunco of Horace; and means the unwrinkled and smooth appearance of the nose when in good humour, and so, good-humour itself: Quasi—rugi excuso.

116. *To mutter, &c.*] If others, in

their different ways, could openly satirize, may not I have the liberty of even muttering, secretly with myself, or among a few select friends privately.

—*Nor with a ditch.*] Alluding to the story of Midas's barber, who, when he saw the asses ears which Apollo had placed on the head of Midas, not daring to tell it to others, he dug a ditch or furrow in the earth, and there vented his wish to speak of it, by whispering what he had seen.

117. *Nevertheless I will dig here, &c.*] Though I cannot speak out, yet I will use my book as the barber did the ditch; I will secretly commit to it what I have seen. Infodiam relates to the manner of writing with the point of an iron bodkin, which was called a style, on tablets of wood smeared with wax, so that the writer might be said to dig or plough the wax as he made the letters.

—*O little book.*] Here, with indignation, the poet relates, as it were, to his book (as the barber did to his ditch) what he had seen; namely, the absurdity and folly of the modern taste for poetry, in Nero, in the nobles, and in all their flatterers.

118. *The ears of an ass.*] Allud-

Hoc ridere meum, tam nil, nullâ tibi vendo  
 Iliade.—Audaci quicunque afflate Cratino, 120  
 Iratum Eupolidem prægrandi cum sene palles,  
 Aspice et hæc. Si forte aliquid decoctius audis,  
 Inde vaporatâ lector mihi ferveat aure.  
 Non hic, qui in crepidas Graiorum ludere gessit  
 Sordidus, et lusco qui possit dicere, Luzce : 125  
 Sese aliquem credens, Italo quod honore supinus,  
 Fregerit heminas Aretû sedilis iniquas.

ing still to the story of Midas, who, finding fault with the judgment of the country deities, when they adjudged the prize to Apollo, in his contention with Pan, had asses' ears fixed on him by Apollo.

Who, says the poet, does not judge of poetry as ill as Midas judged of music? One would think they had all asses' ears given them for their folly. Suet. in Vit. Persii, says, that this line originally stood for *midas rex habet*, which Cornutus, his friend and instructor, advised him to change to *quis non habet?* lest it should be thought to point too plainly at Nero.

—*I this hidden thing.*] This secret joke of mine.

119. *This laugh of mine.*] Hoc ridere, for hunc risum, a Græcism; meaning his Satires, in which he derides the objects of them. See l. 9, and note.

119. *Such a nothing.*] So insignificant and worthless in thine opinion, my friends (comp. l. 2, 3.) and perhaps in the eyes of others, that they would not think them worth reading, as you told me.

—*I sell to thee, &c.*] Nero, as well as Labeo, had written a poem on the destruction of Troy; to these the poet may be supposed to allude, when he says he would not sell his Satires—his nothing, as others esteemed them—for any Iliad: perhaps the word *nulla* may be understood as extending to Homer himself.

120. *O thou whosoever, &c.*] Afflate—hast read so much of Cratinus, as to be influenced and inspired with his spirit. Cratinus was a Greek comic poet, who, with a peculiar boldness and energy, satirized the

evil manners of his time. The poet is about to describe what sort of readers he chooses for his Satires, and those whom he does not choose.

121. *Art pale.*] With reading and studying hast contracted that paleness of countenance, which is incident to studious people. See Juv. sat. vii. l. 97; and Pers. sat. v. l. 62.

—*Angry Eupolis.*] This was another comic poet, who, incensed at the vices of the Athenians, lashed them in the severest manner. He is said to have been thrown into the sea by Alcibiades, for some verses written against him.

—*With the very great old man.*] The poet here meant is Aristophanes, who lived to a very great age. He was of a vehement spirit, had a keen turn to raillery, wit free and elevated, and courage not to fear the person when, *price* was to be reprov'd. He wrote thirty-four comedies, whereof eleven only remain.

HOR. lib. i. sat. iv. l. 1, mentions all these three poets together.

Persius gives him the epithet of *prægrandi*, either on account of his age, for he lived till he was fourscore, or on account of the great eminence of his writings, for he was the prince of the old comedy, as Menander was of the new; but so as we must join, says Ainsworth, Eupolis and Cratinus with the former, Diphilus and Polemon with the latter.

122. *These too behold.*] Look also on these Satires of mine.

—*If haply any thing more refined, &c.*] The poet speaks modestly of his own writings, *si forte*, (see before l. 41, 2.) if it should so happen, that thou shouldst meet with any thing

This laugh of mine, such a nothing, I sell to thee for no Iliad. O thou whosoever art inspired by bold Cratinus, Art pale over angry Eupolis, with the very great old man, These too behold: if haply any thing more refined you hear,

122

Let the reader glow towards me with an ear evaporated from thence.

Not he, who delights to sport on the slippers of the Grecians,

Sordid, and who can say to the blinkard, thou blinkard: Thinking himself somebody; because, lifted up with Italian honour,

126

An ædile he may have broken false measures at Aretium.

more clear, well digested, pure, refined than ordinary. Metaph. taken from liquors, which, by being often boiled, lose much of their quantity, but gain more strength and clearness. It is said of Virgil, that he would make fifty verses in a morning, or more, and in the evening correct and purge them till they were reduced to about ten.

123. *Let the reader glow, &c.*] If, says Persius, there be any thing in my writings better than ordinary, let the reader, who has formed his taste on the writings of the poets above mentioned, glow with a fervour of delight towards the author. This I take to be the meaning of the line, which literally is—

Let the reader glow towards me with an ear evaporated (*i. e.* purified from the false taste of the present times) from thence (*i. e.* from, or by, reading and studying the writings of Cratinus, &c.)—such I wish to be my readers. Vaporo signifies to send out vapours, to evaporate: thus the metaphor is continued through both the lines.

124. *Not he, who delights, &c.*]—Persius now marks out those who were not to be chosen for his readers.

The first class of men which he objects to are those who can laugh at the persons and habits of philosophers; this bespeaks a despicable, mean, and sordid mind.

—*Slippers of the Grecians.*] Crepidas Graiorum, a peculiar sort of slippers, or shoes, worn by philosophers

—here put by synec. for the whole dress; but it is most likely, that Persius here means the philosophers themselves, and all their wise sayings and institutes; these were originally derived from Greece.

125. *Sordid.*] See note, No. I, above, at l. 124, ad fin.

—*Say to be blinkard, &c.*] Luscus is he that has lost an eye, a one-eyed man.

Persius means those who can upbraid and deride the natural infirmities or misfortunes of others, by way of wit:

*Can mock the blind: and has the wit to cry—*

*(Prodigious wit!)*—"Why, friend, you want an eye."

BREWSTER.

126. *Thinking himself somebody.*] A person of great consequence.

—*Lifted up, &c.*] Puffed up with self-importance, because bearing an office in some country-district of Italy, and therefore flippant of his abuse, by way of being witty, l. 124-5.

127. *An ædile, &c.*] An inferior kind of country-magistrate, who had jurisdiction over weights and measures, and had authority to break and destroy those which were false. JUV. sat. x. l. 102.

—*Aretium.*] A city of Tuscany, famous for making earthen-ware, but, perhaps, put here for any country town.

So heminas, half sextaries, little measures holding about three quarters of a pint, are put for mea-

Nec, qui abaco numeros, et secto in pulvere rictas,  
 Scit risiase vafer; multum gaudere paratus,  
 Si Cynico barbam petulans Nonaria vellat. 120  
 His, mane, edictum; post prandia, Callirhoën, do.

ures in general. Comp. Juv. sat. x. 101-2.

128. *Nor who, arch, &c.*] Another class of people, which Persius would exclude from the number of his readers, are those who laugh at and despise all science whatsoever.

Abacus signifies a bench, slate, or table, used for accounts by arithmeticians, and for figures by mathematicians—here put for arithmetic and mathematics.

129. *Bounds in divided dust.*] The geometers made their demonstrations upon dust, or sanded floors, to the end that their lines might be easily changed and struck out again—here geometry is meant.

130. *Petulant Nonaria, &c.*] Who think it an high joke, if they see an

impudent strumpet meet a grave Cynic in the street, and pull him by the beard; which was the greatest affront that could be offered. Comp. Hor. sat. iii. lib. i. l. 133, &c.

The ninth hour, or our three o'clock in the afternoon, was the time when the harlots made their first appearance; hence they were called Nonaria. Perhaps our poet may allude, in this line, to the story of Diogenes, (mentioned by Athen. lib. xiii.) who was in love with Laïs, the famous courtesan, and had his beard plucked by her.

131. *In the morning, an edict.*] To such people as these I assign employments suitable to their talents and characters. It has been usually thought, that edictum here means the prætor's edict, and that by Callirhoën

Nor who, arch, knows to laugh at the numbers of an account-  
 able,  
 And bounds in divided dust; prepared to rejoice much,  
 If petulant Nonaria should pluck a Cynic's beard. 180  
 I give to these, in the morning, an edict; after dinner,  
 Callirhoë.

is meant some harlot of that name; and therefore this line is to be understood, as if Persius meant that these illiterate fellows should attend the forum in the morning, and the brothel in the evening: but the former seems too serious an employ for men such as he is speaking of.

Marcilius, therefore, more reasonably, takes edictum (consonant to the phrases edictum ludorum, edictum muneris gladiatorii, &c.) to signify a programma, a kind of play-bill, which was stuck up, as ours are, in the morning; and Callirhoë to be the title of some wretched play, written on the story of that famous parricide (who slew her father because he would not consent to her marriage) by some of the writers at which this Satire is

levelled, and which was announced to be performed in the evening.

*g. d.* Instead of wishing such to read my Satires, I consign these pretty gentlemen to the study of the play-bills in the morning, and to an attendance on the play in the evening. Thus this Satire concludes, in conformity with the preceding part of it, with lashing bad writers and their admirers.

Marcilius contends, that this line is to be referred to Nero, against whom, as a poet, this Satire is principally, though covertly, levelled—who, by ordering bills to be distributed, called the people together, in order to hear him sing over his poems on Callirhoë.



## Satira Secunda.

### ARGUMENT.

*It being customary among the Romans for one friend to send a present to another on his birth-day—Persius, on the birth-day of his friend Macrinus, presents him with this Satire, which seems (like JUV. Sat. x.) to be founded on Plato's dialogue on prayer, called The Second Alcibiades.*

*The Poet takes occasion to expose the folly and impiety of those, who, thinking the gods to be like themselves, imagined that they were to be bribed into compliance with their prayers by sumptuous presents; whereas, in truth, the gods regard not these, but regard only the pure intention of an honest heart.*

### AD PLOTIUM MACRINUM.

HUNC, Macrine, diem numera meliore lapillo,  
Qui tibi labentes apponit candidus annos.  
Funde merum genio: non tu prece poscis emaci,  
Quæ, nisi seductis, nequeas committere divis:  
At bona pars procerum tacitâ libabit acerrâ.

5

*Line 1. Macrinus.]* Who this Macrinus was does not sufficiently appear; he was a learned man, and a friend of Persius, who here salutes him on his birth-day.

*—Better stone.]* The ancients reckoned happy days with white pebbles, and unhappy days with black ones, and at the end of the year cast up the reckoning, by which they could see how many happy, and how many unhappy days had past.

The poet here bids his friend distinguish his birth-day among the happiest of his days, with a better, a whiter stone than ordinary.

*2. Which.] i. c.* Which day—

*—White.] i. c.* Happy, good, propitious.

*—Adds to thee sliding years.]* Sets one more complete year to the score, and begins another.

*—Sliding years.]*

*Eheu fugaces, Posthume, Posthume, Labuntur anni.*

*HOR. ode xiv. lib. ii.* Years that glide swiftly, and almost imperceptibly away.

*3. Pour out wine to your genius.]* The genius was a tutelar god, which they believed to preside at their birth, whom they worshipped every year on their birth-day, by making a libation of wine. They did not slay any beast in sacrifice to their genius on that day, because they would not take away life on the day on which they received it. They supposed a genius

## Second Satire.

### ARGUMENT.

*In the course of this Satire, which seems to have given occasion to the Tenth Satire of Juvenal, Persius mentions the impious and hurtful requests which men make, as well as the bad means which they employ to have their wishes fulfilled.*

*The whole of this Satire is very grave, weighty, and instructive; and, like that of Juvenal, contains sentiments, more like a Christian than an heathen.*

*Bishop Burnet says, that "this Satire may well pass for "one of the best lectures in divinity."*

### TO PLOTIUS MACRINUS.

THIS day, Macrinus, number with a better stone,  
Which, white, adds to thee sliding years.  
Pour out wine to your genius. You do not ask with mer-  
cenary prayer,  
Which you cannot commit unless to remote gods:  
But a good part of our nobles will offer with tacit censer. 5

not only to preside at their birth, but to attend and protect them constantly through their life; therefore, on other days, they sacrificed beasts to their genii.—Hence HOR. lib. iii. ode xvii. l. 14–16.

—*Cras genium mero  
Curabis, et porco bimestri,  
Cum fumulis operum solutis.*

The libation of wine on their birthday was attended also with strewing flowers. The former was an emblem of cheerfulness and festivity; the latter, from their soon fading, of the frailty and shortness of human life.

HOR. epist. i. lib. ii. l. 143–4.

*Tellurem porco, Syturanum lacte  
piabant,*

*Floribus et vino genium, memorem  
brevis ævi.*

3. *Mercenary prayer.*] Emaci, from emo, to buy—i. e. with a prayer, with which, as with a bribe, or reward, you were to purchase what you pray for.

4. *Which you cannot commit, &c.*] Which you must offer to the gods in secret, and as if the gods were taken aside, that nobody but themselves should hear what you say to them.

Committere, here, has the sense of—to intrust, to impart.

5. *A good part.*] A great many, a large portion.

So HOR. lib. i. sat. i. l. 61. *Bona pars hominum*; a good many, as we say.

—*Tacit censer.*] *Acerra* properly signifies the vessel, or pan, in which the incense is burnt in sacrifice; they

Haud cuivis promptum est, murmurque humilesque sur-  
surtos

Tollere de templis, et aperto vivere voto.

‘Mens bona, fama, fides; hæc clare, et ut audiat hospes.

Illa sibi introrsum, et sub linguâ immurmurat, ‘O si

‘Ebullit patrum præclarum funus!—et, O si

‘Sub rastro crepet argenti mihi seria, dextro

‘Hercule!—Pupillumve utinam, quem proximus hæres

‘Impello, expungam! namque est scabiosus, et acri

‘Bile tumet—Nerio jam tertia ducitur uxor.’

Hæc sancte ut pœcas, Tiberino in gurgite mergis 15

Mane caput, bis, terque; et noctem flumine purgas.

Heus age, responde; minimum est quod scire laboro:

said their prayers as the smoke of the incense ascended; but these nobles spake so low, as not to be heard by others, so that the incense seemed silently to ascend, unaccompanied with any words of prayer. This seems to be the meaning of *tacita libabit as-cerra*. In short, their petitions were of such a nature, that they cared not to utter them loud enough for other people to hear them; they themselves were ashamed of them.

6. *It is not easy, &c.* As times go, people are not very ready to utter their wishes and prayers publicly, and to remove from the temples of the gods those inward murmurs and low whispers in which their impious petitions are delivered.

7. *And to live, &c.* i. e. To make it their practice to utter their vows and prayers openly, in the sight and hearing of all.

8. *‘A good mind, reputation,’ &c.* These things, which are laudable and commendable, and to be desired by virtuous people, these they will ask for with a clear and audible voice, so that any stander-by may hear them perfectly.

9. *Those, &c.* i. e. Those things that follow (which are impious and scandalous) and which he does not care should be heard by others, he mutters inwardly.

—*Under his tongue.* Keeps them within his mouth, fearing to let them pass his lips.

10. *‘The pompous funeral.’* One prays for the death of a rich uncle.

—*‘Bubble up.’* i. e. Appears in all its pomp. *Ebullit*, for *ebullierit*—metaph. from water when boiling up, which swells, as it were, and runs over.

11. *‘A pot of silver,’ &c.* Another prays that he may find a vessel of hidden treasure, as he is raking his field. See *ROM. lib. ii. sat. vi. l. 10.*

—*‘Hercules, &c.’* He was supposed to preside over hidden treasures.

12. *Or my word, &c.* If it were not to be his lot to have his avarice gratified by finding hidden treasure, yet, says this covetous suppliant—“I have a rich orphan under my care, to whom I am heir at law, O that I could but put him out of the way!” *Expungam*—blot him out.

13. *‘Impel.’* A metaph. taken from one wave driving on another, and succeeding in its place.

—*‘He is scabby,’ &c.* Here is an instance of the petitioner’s hypocrisy—he pretends not to wish his pupil’s death, that he might inherit his estate, but out of compassion to an unhealthy young man; pretends to wish him dead, that he may be released from his sufferings, from his scrophulous disorders.

14. *‘A third wife,’ &c.* Another prays for the death of his wife, that he may be possessed of all she has, and that he may get a fresh fortune by marrying again. He thinks it very hard that he cannot get rid of one, when Nerius, the usurer, has been

It is not easy to every one, their murmur, and low whispers  
To remove from the temples, and to live with open prayer.

'A good mind, reputation, fidelity;' these clearly, that a  
stranger may hear.

Those inwardly to himself and under his tongue he mut-  
ters—'O if

'The pompous funeral of my uncle might bubble up? O if

'Under my rake a pot of silver might chink, Hercules  
'being propitious 11

'To me! or my ward, whom I the next heir

'Impel, I wish I could expunge! for he is a scabby, and  
'with sharp

'Bile he swells. A third wife is already married by  
'Nerius.'

That you may ask these things holily, in the river Tiber  
you dip 15

Your head in the morning two or three times, and purge  
the night with the stream.

Consider, mind, answer, (it is a small thing which I  
labour to know,)

so lucky as to bury two, and is now  
possessed of a third. On the death of  
the wife, her fortune went to the hus-  
band; even what the father had set-  
tled out of his estate, if his daughter  
survived him.

15. *That you may ask, &c.*] That  
the gods may be propitious, and give  
a favourable answer to your prayers,  
you leave no rite or ceremony unob-  
served, to sanctify your person, and  
render yourself acceptable.

—*In the river Tiber, &c.*] It was  
a custom among the ancients, when  
they had vows or prayers to make,  
or to go about any thing of the reli-  
gious or sacred kind, to purify them-  
selves by washing in running water.

*Attrectare nefas, donec me flumine  
vivo*

*Abluero—*

See *Æn.* ii. l. 719, 20.

Hence the Romans washed in the  
river Tiber—sometimes the head,  
sometimes the hands, sometimes the  
whole body.

—*You dip.*] Or put under water.  
Those who were to sacrifice to the in-  
fernal gods only sprinkled themselves  
with water; but the sacrificers to the  
heavenly deities plunged themselves

into the river, and put their heads  
under water.

16. *In the morning.*] At the rising  
of the sun; the time when they ob-  
served this solemnity in honour of  
the celestial gods: their ablutions in  
honour of the Dii Manes, and infer-  
nal gods, were performed at the set-  
ting of the sun.

—*Two or three times.*] The num-  
ber three was looked upon as sacred  
in religious matters.

*Terna tibi hæc primum triplici di-  
versa colore*

*Licta circumdo, terque hæc altaria  
circum*

*Effigiem duco: numero Deus im-  
pare gaudet.*

VING. ecl. viii. l. 73-5; and note  
there, 75. Delph. See G. i. 345.

—*Purge the night, &c.*] After  
nocturnal pollution they washed.—

Comp. Deut. xxiii. 10, 11. The an-  
cients thought themselves polluted by  
the night itself, as well as by bad  
dreams in the night, and therefore  
purified themselves by washing their  
hands and heads every morning;  
which custom the Turks observe to  
this day.

17. *Consider, mind, &c.*] The poet,

De Jove quid sentis?—Estne ut præponere cures  
 Hunc Cuiquam!—Cuiam? vis Staio? an, acilicet, hæres?  
 Quis potior iudex? puerisve quis aptior orbis? 20  
 Hoc igitur, quo tu Jovis aurem impellere tentas,  
 Dic agedum Staio. Proh Jupiter! O bone, clamet,  
 Jupiter!—At sese non clamet Jupiter ipse?  
 Ignovisse putas, quia, cum tonat, ocyus illex  
 Sulfure discutitur sacro, quam tuque domusque? 25  
 An, quia non fibris ovium, Ergennâque jubente,  
 Triste jaces lucis, evitandumque bidental,  
 Idcirco stolidam præbet tibi vellere barbam  
 Jupiter? Aut quidnam est, quâ tu mercede deorum  
 Emeris auriculas? pulmone, et lactibus unctis? 30  
 Ecce avia, aut metuens divûm matertera, cunis  
 Exemit puerum, frontemque, atque uda labella,

having stated the impiety of these worshippers, now remonstrates with them on their insult offered to the gods. See *AINSW. Hæus*, No. 3.

"Come," says he, "let me ask you a short question."

18. *What think you of Jove?*—What are your notions, what your conceptions of the god which you pray to, and profess to honour?

—*Is he, that you would care, &c.*—Do you think him preferable to any mortal man?

19. *To whom?*—Do you prefer him?

—*Will you to Staius?*—Will you prefer him to Staius?

—*Do you doubt, &c.*—Do you hesitate in determining? which is the best judge, or the best guardian of orphans, Jupiter or Staius? From this it appears that this Staius was some notorious wretch, who had behaved ill in both these capacities.

22. *Say it to Staius.*—As you must allow Staius not comparable to Jupiter, but, on the contrary, a very vile and wicked man, I would have you, that you may judge the better of the nature of your petitions, propose to Staius what you have proposed to Jupiter—how would Staius receive it?

—*O Jupiter! &c. would he cry.*—Even Staius, bad as he is, would be shocked and astonished, and call on Jupiter for vengeance on your head.

23. *And may not Jupiter, &c.*—Think you that Jupiter then may not, with the highest justice, as well as indignation, call on himself for vengeance on you?

24. *To have forgiven.*—Do you suppose that Jupiter is reconciled to your treatment of him, because you and yours are visited with no marks of divine vengeance?

26. *Bowels of sheep.*—Offered in sacrifice by way of expiation.

—*Ergenna.*—Ergenna was the name of some famous soothsayer, whose office it was to divine, by inspecting the entrails of the sacrifices.

27. *A sad bidental.*—When any person was struck dead by lightning, immediately the priest came and buried the body, enclosed the place, and erecting there an altar, sacrificed two two-year old sheep (bidentes)—hence the word bidental is applied by authors, indifferently, to the sacrifice, to the place, or (as here) to the person.

—*In the groves.*—Or woods, where the oak was rent with lightning, and where you remained unhurt. *Comp.* L. 24-5.

28. *Jupiter offer you, &c.*—Because you have hitherto escaped, do you imagine that you are at full liberty to insult Jupiter as you please, and this with impunity, and even with the divine permission and approbation?

What think you of Jove? is he, that you would care to prefer  
 Him to any one? to whom? will you to Staius? what!—  
 do you doubt?  
 Who is the better judge? who the fittest for orphan children?  
 This, therefore, with which you try to persuade the ear of Jove,  
 Come, say it to Staius: O Jupiter! O good Jupiter! would he cry:  
 And may not Jupiter cry out upon himself?  
 Do you think him to have forgiven, because, when he thunders, the oak sooner  
 Is thrown down, by the sacred sulphur, than both you, and your house?  
 Or because, with the bowels of sheep, Ergenna commanding,  
 You do not lie a sad, and to-be-avoided bidental, in the groves,  
 Therefore does Jupiter offer you his foolish beard to pluck?  
 Or what is it? with what reward hast thou bought the ears Of the gods?  
 with lungs, and with greasy entrails?  
 Lo! a grandmother, or an aunt fearing the gods, from the cradle  
 Takes a boy, and his forehead and his wet lips,

Plucking or pulling a person by the beard was one of the highest marks of contempt and insult that could be offered—see sat. i. l. 129, note; for the beard was cherished and respected as a mark of gravity and wisdom—see Juv. sat. xiv. 12, note.

29. *Or what is it?* i. e. What hast thou done, that thou art in such high favour with the gods?

—*With what reward, &c.* With what bribe hast thou purchased the divine attention?

30. *With lungs.* Contemptuously put here, per meton. for any of the larger intestines of beasts offered in sacrifice.

—*And with greasy entrails.* Lactes signifies the small guts, through which the meat passeth first out of the stomach: perhaps so called from the lacteals, or small vessels, the mouths of which open into them to receive the chyle, which is of a white or milky colour. The poet says,

unctis lactibus, because they are surrounded with fat.

The poet mentions these too in a sneering way, as if he had said, "What! do you think that you have corrupted the gods with lungs and guts?"

31. *Lo! a grandmother, &c.* The poet now proceeds to expose the folly of those prayers which old women make for children.

—*An aunt.* Matertera—quasi mater altera—the mother's sister, the aunt on the mother's side, as amita is on the father's side.

—*Fearing the gods.* Metuens divum—superstitious; for all superstition proceeds from fear and terror; it is therefore that superstitious people are called in Greek *δεισιδαιμονες*, from *δειδω*, to fear, and *δαιμων*, a dæmon, a god. See Acts xvii. 22.

32. *His forehead, &c.* Persius here ridicules the foolish and superstitious rites which women observed on these occasions.

Infami digito, et lustralibus ante salivis  
 Expiat; urentes oculos inhibere perita.  
 Tunc manibus quatit, et spem macram, supplice voto, 35  
 Nunc Licinî in campos, nunc Crassi mittit in aedes.  
 'Hunc optent generum rex et regina! puellæ  
 'Hunc rapiant! quicquid calcaverit hic, rosa fiat!'  
 Ast ego nutrici non mando vota: negato,  
 Jupiter, hæc illi, quamvis te albata rogarit. 40  
 Poscis opem nervis, corpusque fidele senectæ:  
 Esto, age: sed grandes patinæ, tucetaque crassa  
 Annuere his superos vetuere, Jovemque morantur.  
 Rem struere exoptas, cæso bove; Mercuriumque

First, after having taken the infant out of the cradle, they, before they began their prayers, wetted the middle finger with spittle, with which they anointed the forehead and lips of the child, by way of expiation, and preservative against magic.

32. *Wet lips.*] i. e. Of the child, which are usually wet with drivel from the mouth.

33. *Infamous finger.*] The middle finger, called *infamis*, from its being made use of in a way of scorn to point at infamous people. See JUV. sat. x. l. 53, and note.

—*Purifying spittle.*] They thought fasting spittle to contain great virtue against fascination, or an evil eye; therefore with that, mixed with dust, they rubbed the forehead and lips by way of preservative. Thus in Petronius—"Mox turbatum sputo pulverem, anus medio sustulit digito, frontemque repugnantis signat."

—*She beforehand.*] i. e. Before she begins her prayers for the child.

34. *Expiates.*] See above, note on l. 32, ad fin.

*Skilled to inhibit, &c.*] Skillful to hinder the fascination of bewitching eyes. *Uro* signifies, lit. to burn; also to injure or destroy. VIRG. G. ii. l. 196. One sort of witchcraft was supposed to operate by the influence of the eye. VIRG. ecl. iii. 103.

35. *Then shakes him, &c.*] Lifts him up, and dandles him to and fro, as if to present him to the gods.

—*Her slender hope.*] The little tender infant.

—*With suppliant wish.*] Or prayer.

Having finished her superstitious rites of lustration, she now offers her wishes and prayers for the infant.

36. *She now sends, &c.*] *Mittit* is a law term, and taken from the prætor's putting a person in possession of an estate which was recovered at law. Here it denotes the old woman's wishing, and, in desire, putting the child in possession of great riches, having her eye on the possessions of Crassus and Licinius, the former of which (says Plutarch) purchased so many houses, that, at one time or other, the greatest part of Rome came into his hands. Licinius was a young slave of so saving a temper, that he let out the offals of his meat for interest, and kept a register of debtors. Afterwards he was made a collector in Gaul, where he acquired (as Persius elsewhere expresses it, quantum non milvus oberret) "more lands than a kite could fly over."

37. *'King and queen wish,' &c.*]—May he be so opulent as that even crowned heads may covet an alliance with him as a son-in-law.

37-8. *'Girls seize him.'*] May he be so beautiful and comely, the girls may all fall in love with him, and contend who shall first seize him for her own.

38. *'Shall have trodden upon,' &c.*] This foolish, extravagant hyperbole well represents the vanity and folly of these old women, in their wishes for the children.

39. *But to a nurse, &c.*] For my part, says Persius, I shall never leave it to my nurse to pray for my child.

With infamous finger, and with purifying spittle, she  
beforehand

Expiates, skilled to inhibit destructive eyes.

Then shakes him in her hands, and her slender hope, with  
suppliant wish, 35

She now sends into the fields of Licinius, now into the  
houses of Crassus.

' May a king and queen wish this boy their son-in-law ;  
' may the girls

' Seize him ; whatever he shall have trodden upon, may it  
' become a rose !'

But to a nurse I do not commit prayers : deny,

O Jupiter, these to her, though clothed in white she should  
ask. 40

You ask strength for your nerves, and a body faithful to  
old age :

Be it so—go on : but great dishes, and fat sausages,  
Have forbidden the gods to assent to these, and hinder  
Jove.

You wish heartily to raise a fortune, an ox being slain,  
and Mercury

39-40. *Deny, O Jupiter, &c.*] If she should ever pray thus for a child of mine, I beseech thee, O Jupiter, to deny such petitions as these, however solemnly she may offer them.

40. *Tho' cloth'd in white.*] Though arrayed in sacrificial garments. The ancients, when they sacrificed and offered to the gods, were clothed with white garments, as emblems of innocence and purity.

41. *You ask strength, &c.*] Another prays for strength of nerves, and that his body may not fail him when he comes to be old.

42. *Be it so—go on.*] I see no harm in this, says Persius ; you ask nothing but what may be reasonably desired, therefore I don't find fault with your praying for these things—go on with your petitions.

—*Great dishes.*] But while you are praying for strength of body, and for an healthy old age, you are destroying your health, and laying in for a diseased old age, by your gluttony and luxury.

—*Sausages.*] *Tuceta*, a kind of meat made of pork or beef chopped, or other stuff, mingled with suet.

43. *Have forbidden, &c.*] While you are praying one way, and living another, you yourself hinder the gods from granting your wishes.

—*Hinder Jove.*] Prevent his giving you health and strength, by your own destroying both.

The poet here ridicules those inconsistent people, who pray for health and strength of body, and yet live in such a manner as to impair both. nothing but a youth of temperance is likely to ensure an old age of health. This is finely touched by the masterly pen of our Shakespeare :

*Tho' I look old, yet I am strong  
and lusty :*

*For in my youth I never did apply  
Hot and rebellious liquors in my  
blood ;*

*Nor did not with unbashful fore-  
head woo*

*The means of weakness and debility ;  
Therefore my age is as a lusty  
winter,*

*Frothy, but kindly——*

As you like it, act ii. sc. iii.

44. *You wish, &c.*] Another is endeavouring to advance his fortune by offering costly sacrifices, little think-



Arcessis fibrâ : 'da fortunare penates ! 45  
 'Da pecus, et gregibus fœtum !—Quo, pessime, pacto,  
 Tot tibi cum in flammis junicum omenta liquescant ?  
 Et tamen hic extis, et opimo vincere farto  
 Intendit : 'jam crescit ager, jam crescit ovile :  
 'Jam dabitur, jam jam :' donec deceptus, et exspes, 50  
 Nequicquam fundo suspiret nummus in imo.  
 Si tibi crateras argenti, incusaque pingui  
 Auro dona feram, sudes ; et pectore lævo  
 Excutias guttas : lætari prætrepidum cor.  
 Hinc illud subiit, auro sacras quod ovato 55  
 Perducis facies. Nam, fratres inter ahenos,  
 Somnia pituitâ qui purgatissima mittunt,  
 Præcipui sunt ; sitque illis aurea barba.

ing that these are diminishing what he wants to attain.

—*On being slain.*] i. e. In sacrifice—in order to render the god propitious ; but you don't recollect that by this you have an ox the less.

—*Mercury.*] The god of gain.

45. *You invite.*] Arcessis—send for, as it were—invite to favour you.

—*With inwards.*] Extis, the entrails of beasts offered in sacrifice.

—*"The household gods," &c.*—  
 "Grant, O Mercury," say you, "that  
 "my domestic affairs may prosper."  
 See AINSW. *Penates*.

46. "Give cattle," &c.] Grant me a number of cattle, and let all my flocks be fruitful, and increase !

46. *Wretch, by what means ?*—  
 How, thou silliest of men, can this be ?

47. *When the cause of so many,* &c.] When you are every day preventing all this, by sacrificing your female beasts before they are old enough to breed, and thus, in a twofold manner, destroying your stock ?

—*The cause.*] Omentum is the caul or fat that covers the inwards.

—*Melt in flames.*] Being put on the fire on the altar.

—*For you.*] In hopes to obtain what you want.

48. *Yet this man, &c.*] Thinks he shall overcome the gods with the multitude of sacrifices which he offers—this is his intention.

—*With bowels.*] The inwards of beasts offered in sacrifice,

—*A rich pudding.*] They offered a sort of pudding, or cake, made of bran, wine, and honey.

49. "Now the field increases."]  
 Says he, fancying his land is better for what he has been doing.

—*"Now the sheepfold."*] "Now methinks my sheep breed better."

50. "Now it shall be given," &c.]  
 "Methinks I already see my wishes fulfilled—every thing will be given me that I asked for."

—*"Now presently."*] "I shall not be able to wait much longer."

—*I'll be deceived and hopeless.*] Till, at length, he finds his error, and that, by hoping to increase his fortune by the multitude of his sacrifices, he has only just so far diminished it—he has nothing left but one poor solitary sesterce at the bottom of his purse, or chest ; which, finding itself deceived, and hopeless of any accession to it, sighs, as it were, in vain, for the loss of its companions, which have been so foolishly spent and thrown away.

The Roman nummus, when mentioned as a piece of money, was the same with the sesterthus, about one penny three farthings. The prosopopeia here is very humorous.

52. *If to thee cups, &c.*] Men are apt to think the gods like themselves, pleased with rich and costly gifts—to such the poet now speaks.

If, saith Persius, I should make you a present of a fine piece of silver plate, or of some costly vessel of the finest gold—

You invite with inwards—"grant the household gods to  
"make me prosperous!" 45

"Give cattle, and offspring to my flocks!"—Wretch, by  
what means,

When the cauls of so many young heifers can melt for you  
in flames?

And yet this man to prevail with bowels, and with a rich  
pudding

Intends; "Now the field increases, now the sheep-fold—

"Now it shall be given, now presently:" till deceived, and  
hopeless, 50

In vain the nummus will sigh in the lowest bottom.

If to thee cups of silver, and gifts wrought with rich gold  
I should bring, you would sweat, and from your left breast  
Shake out drops—your over-trembling heart would rejoice.  
Hence that takes place, that with gold carried in triumph

you 55  
Overlay the sacred faces. For, among the brazen brothers,  
Let those who send dreams most purged from phlegm,  
Be the chief, and let them have a golden beard.

53. *You would sweat.*] You would be so pleased and overjoyed, that you would break into a sweat with agitation.

—*Left breast.*] They supposed the heart to lie on the left side.

54. *Shake out drops.*] i. e. You would weep, or shed tears. Lachrymas excutere, to force tears. TER. *Hæc ut act i. sc. i. l. 115.* Tears of joy would drop, as it were, from your very heart. Lachrymor præ gaudio. TER. Some understand Lævo here in the sense of foolish, silly; as in VING. ecl. l. 16. Casaub.

—*Your over-trembling heart, &c.*] Palpitating with unusual motion, from the suddenness and emotion of your surprise and joy, would be delighted.

55. *That takes place.*] The notion or sentiment takes place in your mind, that, because you are so overjoyed at receiving a rich and sumptuous present of silver or gold, therefore the gods must be so too—judging of them by yourself.

—*Gold carried in triumph, &c.*] Hence, with the gold taken as a spoil from an enemy, and adorning the triumph of the conqueror, by being

carried with him in his ovation, you overlay the images of the gods—thus complimenting the gods with what has been taken from your fellow mortals by rapine and plunder.

56. *The brazen brothers.*] There stood in the porch of the Palatine Apollo fifty brazen statues of the fifty sons of Ægyptus, the brother of Danaus, who, having fifty sons, married them to the fifty daughters of Danaus, and, by their father's order, they all slew their husbands in the night of their marriage, except Hypermenes, who saved Lynceus. See HOLL. lib. iii. ode xi. l. 30, &c.

These were believed to have great power of giving answers to their inquirers, in dreams of the night, relative to cures of disorders.

57. *Most purged, &c.*] Most clear and true, as most defecated and uninfluenced by the gross humours of the body.

58. *Be the chief.*] Let these be had in honour above the rest—*q. d.* Bestow most on those from whom you expect most.

—*A golden beard.*] This alludes to the image of Æsculapius, in the temple of Epidaurum, which was sup-

Aurum vasa Numæ, Saturniaque impulit sera :  
 Vestalesque urnas, et Tuscum fictile mutat. 60  
 O curvæ in terras animæ, et coelestium inanes !  
 Quid juvat hoc, templis nostros immittere mores,  
 Et bona diis ex hac sceleratâ ducere pulpâ ?  
 Hæc sibi corrupto Casiam dissolvit olivo ;  
 Et Calabrum coxit, vitiato murice, vellus. 65  
 Hæc baccam conchæ rasisse ; et stringere venas  
 Ferventis massæ, crudo de pulvere, jussit.  
 Peccat et hæc, peccat : vitio tamen utitur. At vos  
 Dicite, pontifices, in sacris quid facit aurum ?  
 Nempe hoc, quod Veneri donatæ a virgine pupæ. 70  
 Quin damus id superis, de magnâ quod dare lance

posed to reveal remedies for disorders in dreams. This image had a golden beard, which Dionysius the tyrant of Syracuse took away, saying jestingly, that, "as the father of Æsculapius, "Apollo, had no beard, it was not "right for the son to have one."

This communicating, through dreams, such remedies as were adapted to the cure of the several disorders of the inquirers, was at first accounted the province of Apollo and Æsculapius only ; but, on the breaking out of Egyptian superstition, Isis and Osiris were allowed to have the same power, as were also the fifty sons of Egyptus, here called the brazen brothers, from their statues of brass.

59. *Driven away, &c.*] Has quite expelled from the temples the plain and simple vessels made use of in the days of Numa, the first founder of our religious rites.

—*The Saturnian brass.*] The brazen vessels which were in use when Saturn reigned in Italy.

60. *Changes the vestal urns.*] The pitchers, pots, and other vessels, which the vestal virgins used in celebrating the rites of Vesta, and which were anciently of earthen-ware, are now changed into gold.

60. *The Tuscan earthen-ware.*]—Aretium, a city of Tuscany, was famous for earthen-ware, from whence it was carried to Rome, and to other parts of Italy. This was now grown quite out of use. Comp. Juv. sat. iii. l. 157.

The poet means to say, that people, now-a-days, had banished all the simple vessels of the ancient and primitive worship, and now, imagining the gods were as fond of gold as they were, thought to succeed in their petitions, by lavishing gold on their images. Comp. Isa. xli. 6.

61. *On souls bowed, &c.*] This apostrophe, and what follows to the end, contain sentiments worthy the pen of a Christian.

62. *What doth this avail.*] What profiteth it.

—*To place our manners, &c.*] Immittere—to admit, or suffer to enter. Our manners—i. e. our ways of thinking, our principles of action—who, because we so highly value, and are so easily influenced by rich gifts, think the gods will be so too. See ANSW. Immitto, No. 3, and 7.

63. *And to esteem, &c.*] To prescribe, infer, or reckon what is good in their sight, and acceptable to them.

—*Out of this wicked pulp.*] From the dictates of this corrupted and depraved flesh of ours. Flesh here, as often in Scripture, means the fleshy, carnal mind, influenced by, and under the dominion of, the bodily appetites

—*τὸ σαρκικὸν ἐνδύμνηον*, 1 Pet. ii. 11. "That which is born of the

"flesh is flesh." John iii. 6. Pulpâ literally means the pulp, the fleshy part of any meat—a piece of flesh without bone. ANSW.

64. *This.*] This same flesh—*Dissolves for itself Casia.*] Cas-

Gold has driven away the vessels of Numa, and the  
Saturnian brass,  
And changes the vestal urns, and the Tuscan earthen-  
ware. 60

O souls bowed to the earth—and void of heavenly things!  
What doth this avail, to place our manners in the temples,  
And to esteem things good to the gods out of this wicked  
pulp?

This dissolves for itself Cassia in corrupted oil,  
And hath boiled the Calabrian fleece in vitiated purple.  
This has commanded to scrape the pearl of a shell, and to  
draw the veins 66

Of the fervent mass from the crude dust.

This also sins, it sins: yet uses vice. But ye,  
O ye priests, say what gold does in sacred things?  
Truly this, which dolls given by a virgin to Venus. 70  
But let us give that to the gods, which, to give from a  
great dish,

sia, a sweet shrub, bearing spice like cinnamon, here put for the spice; of this and other aromatics mingled with oil, which was hereby corrupted from its simplicity, they made perfumes, with which they anointed themselves.

65. *Hath boiled, &c.*] To give the wool a purple dye, in order to make it into splendid and sumptuous garments.

The best and finest wool came from Calabria. The murex was a shell-fish, of the blood of which the purple dye was made. The best were found about Tyre. See VIRG. *Æn.* iv. 262. HOR. *epod.* xii. 21.—Vitiated—i. e. corrupted to the purposes of luxury.

66. *To scrape, &c.*] This same pulp, or carnal mind, first taught men to extract pearls from the shell of the pearl-oyster, in order to adorn themselves.

—*And to draw, &c.*] Stringere—to bring into a body or lump (ANSW.) the veins of gold and silver, by melting down the crude ore. Ferventis masse—the mass of gold or silver ore heated to fusion in a furnace, and thus separating them from the dross and earthly particles.

The poet is shewing that the same depraved and corrupt principle, which leads men to imagine the gods to be

like themselves, and to be pleased with gold and silver because men are, is the inventor and contriver of all manner of luxury and sensual gratifications.

68. *This also sins, &c.*] This evil corrupted flesh is the parent of all sin, both in principle and practice. Comp. ROM. vii. 18–24.

—*Yet uses vice.*] Makes some use of vice, by way of getting some emolument from it, some profit or pleasure.

69. *O ye priests, &c.*] But tell me, ye ministers of the gods, who may be presumed to know better than others, what pleasure, profit, or emolument, is there to the gods, from all the gold with which the temples are furnished and decorated?

70. *Truly this, &c.*] The poet answers for them—"Just as much as there is to Venus, when girls offer 'dolls to her.' Pupa, a puppet, a baby, or doll, such as girls played with while little, and, being grown big, and going to be married, offered to Venus, hoping, by this, to obtain her favour, and to be made mothers of real children. The boys offered their bullæ to their household gods. JUV. sat. xiii. 33, note.

71. *But let us give, &c.*] The poet is now about to shew with what sacri-

Non possit magni Messalæ lippa propago :  
Compositum jus, fasque animi ; sanctosque recessus  
Mentis, et incoctum generoso pectus honesto.

Hæc cedo, ut admoveam templis, et farre litabo.

75

fices the gods will be pleased, and consequently what should be offered.

—[*great dish.*] The *lanx*—lit. a deep dish—signifies a large censer, appropriated to the rich ; but sometimes they made use of the *ascerra* (v. 5.) a small censer appropriated to the poor.

72. *The bear-eyed race, &c.*] Val. Corv. Messala took his name from Messana, a city of Sicily, which was besieged and taken by him ; he was the head of the illustrious family of the Messalæ. The poet here aims at a descendant of his, who degenerated from the family, and so devoted him-

self to gluttony, drunkenness, and luxury of all kinds, that, in his old age, his eyelids turned inside out.

Let us offer to the gods, says Persius, that which such as the Messalæ have not to offer, however large their censers may be, or however great the quantities of the incense put within them.

73. *What is just and right.*] Jus is properly that which is agreeable to the laws of man—*fas*, that which is agreeable to the divine laws.

—*Disposed.*] Settled, fashioned, set in order or composed, fitted, set together, within the soul. It is very

The blear-eyed race of great Messala could not—  
 What is just and right disposed within the soul, and the  
     sacred recesses  
 Of the mind, and a breast imbued with generous honesty—  
 These give me, that I may bring to the temples, and I  
     will sacrifice with meal. 75

difficult to give the full idea of compositum in this place by any single word in our language.

73-4. *The sacred recesses of the mind.*] The inward thoughts and affections—what St. Paul calls *τα κρυπτα τῆς ἀνθρώπου*. Rom. ii. 16. Prov. xxiii. 26.

74. *A breast imbued, &c.*] Incoc-tum—metaph. taken from wool, which is boiled, and so thoroughly tinged with the dye. It signifies that which is infused; not barely dipped, as it were, so as to be lightly tinged, but

thoroughly soaked, so as to imbibe the colour. See VIRG. G. iii. 307.

75. *That I may bring to the temples.*] Let me be possessed of these, that I may with these approach the gods, and then a little cake of meal will be a sufficient offering. Comp. VIRG. Æn. v. l. 745; and HOR. lib. iii. ode xxiii. l. 17, &c.

Lito not only signifies to sacrifice, but, by that sacrifice, to obtain what is sought for.

*Tum Jupiter faciat ut semper  
 Sacrificem, nec unquam litem*

PLAUT. in Persa.

## Satira Tertia.

### ARGUMENT.

*Persius in this Satire, in the person of a Stoic preceptor, upbraids the young men with sloth, and with neglect of the study of philosophy. He shews the sad consequences which will attend them throughout life, if they do not apply themselves early to the knowledge of virtue.*

NEMPE hæc assidue? Jam clarum mane fenestras  
Intrat, et angustas extendit lumine rimas.  
Sertimus, indomitum quod despumare Falernum  
Sufficiat, quintâ dum linea tangitur umbrâ.  
En, quid agis? siccas iusana canicula messes

5

Line 1. "What—these things constantly?" The poet here introduces a philosopher, rousing the pupils under his care from their sloth, and chiding them for lying so late in bed. "What," says he, "is this to be every day's practice."

—"Already the clear morning," &c.] *q. d.* You ought to be up and at your studies by break of day; but here you are lounging in bed at full day-light, which is now shining in at the windows of your bed-room.

2. "Extends with light, &c.]—Makes them appear wider, say some. But Casaubon treats this as a foolish interpretation. He says, that this is an "Hypallage. Not that the chinks are extended, or dilated, quod quidem inepte scribunt, but the light is extended, the sun transmitting its rays through the chinks of the lattices."

Dr. Sheridan says—"this image (angustas extendit lumine rimas) very beautifully expresses the widening of a chink by the admission of light." But I do not understand how the light can be said to widen a chink, if we take the word widen in

its usual sense, of making any thing wider than it was. Perhaps we may understand the verb extendit, here, as extending to view—i. e. making visible the interstices of the lattices, which, in the dark, are imperceptible to the sight, but when the morning enters become apparent. It should seem, from this passage, that the fenestæ of the Romans were lattice windows.

But the best way is to abide by experience, which is in favour of the first explanation; for when the bright sun shines through any chink or crack, there is a dazzling which makes the chink or crack appear wider than it really is. Of the first glass windows, see Jortin, Rem. vol. iv. p. 196.

3. "We snore." Stertimus—i. e. stertitis. The poet represents the philosopher speaking in the first person, but it is to be understood in the second—"We students," says he, as if he included himself, but meaning, no doubt, those to whom he spake. Comp. sat. i. l. 13.

—"To digest untamed," &c.] Instead of rising to study, we (i. e. ye

## Third Satire.

### ARGUMENT.

*The title of this Satire, in some ancient manuscripts, was, "The Reproach of Idleness;" though in others it is inscribed, "Against the Luxury and Vices of the Rich;"—in both of which the poet pursues his intention, but principally in the former.*

"WHAT—these things constantly? Already the clear  
" morning enters  
" The windows, and extends with light the narrow chinks.  
" We snore, what to digest untamed Falernan  
" Might suffice: the line is already touched with the fifth  
" shadow.  
" Lo! what do you? the mad dog-star the dry harvests 5

young men) are sleeping, as long as would suffice to get rid of the fumes of wine, and make a man sober, though he went to bed ever so drunk.

—"To digest."] Despumare—metaph. taken from a new wine, or any other fermenting liquor, which rises in froth or scum: the taking off this scum or froth was the way to make the liquor clear, and to quiet its working. Thus the Falernan, which was apt, when too much was drunk of it, to ferment in the stomach, was quieted and digested by sleep. The epithet indomitum refers to this fermenting quality of the wine.

Perhaps the master here alludes to the irregularities of these students, who, instead of going to bed at a reasonable hour and sober, sat up late drinking, and went to bed with their stomachs full of Falernan wine.

4. "The line is already touched," &c.] Hypallage; for quinta linea jam tangitur umbra, i. e. the fifth line,

the line or stroke which marks the fifth hour, is touched with the shadow of the gnomon on the sundial.

The ancient Romans divided the natural day into twelve parts. Sun-rising was called the first hour; the third after sun-rising answers to our nine o'clock; the sixth hour was noon; the ninth answers to our three o'clock P. M. and the twelfth was the setting of the sun, which we call six o'clock P. M. The fifth hour, then, among the Romans, answers to our eleven o'clock A. M. The students slept till eleven—near half the day.

5. "Lo! what do you?"] What are you at—why don't you get up?

—"The mad dog-star."] Canicula—a constellation, which was supposed to arise in the midst of summer, when the sun entered Leo; with us the dog-days. This is reckoned the hottest time in the year; and the ancients had a notion, that the influence of the dog-star occa-



Jamdudum coquit, et patulâ pecus omne sub ulmo est.

Unus ait comitum, 'Verumne? Itane? Ocius adsit  
'Huc aliquis. Nemon?' Turgescit vitrea bilis:  
Finditur, Arcadiæ pecuaria rudere credas.

Jam liber, et bicolor positis membrana capillis, 10

Inque manus chartæ, nodosaque venit arundo.

Tum queritur, crassus calamo quod pendeat humor;

Nigra quod infusâ vanescat sepia lymphâ:

Dilutas, queritur, geminet quod fistula guttas.

O miser, inque dies ultra miser! huccine rerum 15

Venimus? at cur non potius, teneroque columbo

Et similis regum pueris, pappare minutum

sioned many disorders among the human species, but especially madness in dogs.

*Jam Procyon furit,  
Et stella vesani Leonis,  
Sole dies referente siccos.*  
HOR. ode xxix. lib. iii. l. 18-20.  
*Robiosi tempora signi.*

HOR. sat. vi. lib. i. l. 126.

*The dog-star rages.* POPE.

6. "Long since is ripening."—They supposed that the intense heat, at that time of the year, was occasioned by the dog-star, which rose with the sun, and forwarded the ripening of the corn. The poets followed this vulgar error, which sprang from the rising of the dog-star when the sun entered into Leo; but this star is not the cause of greater heat, which is, in truth, only the effect of the particular situation of the sun at that season.

—"All the flock," &c.]

*Jam pastor umbras cum grege languido*

*Rivumque fessus quatit, et horridi  
Dumeta Silvani—*

HOR. ode xxix. lib. iii. l. 21-3.

*Nunc etiam pecudes umbras et frigora captant.*

VIRG. ecl. ii. 8.

7. *Fellow students.*] This seems to be the meaning of comites in this place.

—"Quick," &c.] Let some of the servants come immediately, and bring my clothes, that I may get up.

8. "Is there nobody," &c.] Does nobody hear me call?

—*Vitreous bile swells.*] He falls

into a violent passion at nobody's answering.

Horace speaks of splendida bilis, clear bile—i. e. furious—in opposition to the atra bilis, black bile, which produces melancholy. This is probably the meaning of vitrea, glassy, in this place.

9. "I am split."] Says the youth, with calling so loud for somebody to come to me—

—"That you'd believe," &c.] You may well say you are ready to split, for you make such a noise, that one would think that all the asses in Arcadia were braying together, answers the philosopher. Eclipsia. Arcadia, a midland country of Peloponnesus, very good for pasture, and famous for a large breed of asses. See Juv. sat. vii. l. 160, note.

10. *Now a book.*] At last he gets out of bed, dresses himself, and takes up a book.

—*Two-coloured parchment.*] The students used to write their notes on parchment: the inside, on which they wrote, was white: the other side, being the outer side of the skin, on which the wool or hair grew, was of a yellow cast. See Juv. sat. vii. l. 23, note.

—*The hairs, &c.*] The hairs, or wool, which grew on the skin, were scraped off, and the parchment smoothed, by rubbing it with a pumice-stone.

11. *Paper.*] Charta signifies any material to write upon. The ancients made it of various things, as leaves, bark of trees, &c.—and the Egyptians

"Long since is ripening, and all the flock is under the  
"spreading elm."

Says one of the fellow-students—"Is it true? Is it so?

"Quick let somebody

"Come hither—Is there nobody?"—vitreous bile swells.

"I am split;"—"that you would believe the cattle of  
"Arcadia to bray."

Now a book, and two-coloured parchment, the hairs  
being laid aside, 10

And there comes into his hand paper, and a knotty reed.

Then he complains that a thick moisture hangs from the pen:

That the black cuttle-fish vanishes with water infused:

He complains that the pipe doubles the diluted drops.

"O wretch! and every day more a wretch! to this pass

"Are we come? but why do not you rather, like the ten-

"der dove, 16

"And like the children of nobles, require to eat pap,

of the flag of the river Nile, which was called Papyrus—hence the word paper. *Charta Pergamena*, i. e. apud Pergamum inventa (PLIN. Ep. xiii. 12.) signifies the parchment or vellum which they wrote upon, and which was sometimes indifferently called *charta*, or *membrana*. Comp. HOR. SAT. x. lib. i. l. 14; and SAT. iii. lib. ii. l. 2.

But *chartæ* here seems to mean paper of some sort, different from the *membrana*, l. 10.

The lazy student now takes pen, ink, and paper, in order to write.

—*A knotty reed.*] A pen made of a reed, which was hollow, like a pipe, and grew full of knots, at intervals, on the stalk.

12. *He complains*, &c.] That his ink is so thick that it hangs to the nib of his pen.

13. *Cuttle-fish*, &c.] This fish discharges a black liquor, which the ancients used as ink.

—*Vanishes with water*, &c.] He first complained that his ink was too thick; on pouring water into it, to make it thinner, he now complains that it is too thin, and the water has caused all the blackness to vanish away.

14. *The pipe*.] i. e. The pen made of the reed.

—*Doubles the diluted drops.*] Now

the ink is so diluted, that it comes too fast from the pen, and blots his paper. All these are so many excuses for his unwillingness to write.

15. "*O wretch!*" &c.] The philosopher, hearing his lazy pupil contrive so many trivial excuses for idleness, exclaims—"O wretch, O wretched young man, who art likely to be more wretched every day you live!"

16. "*Are we come*," &c.] Are all my hopes of you, as well as those of your parents, who put you under my care, come to this!

—"Why do you not rather."]—Than occasion all this expence and trouble about your education.

—"The tender dove."] These birds were remarkably tender when young—the old ones feed them with the half-digested food of their own stomachs.

17. "*Children of nobles.*"] And of other great men, which are delicately nursed.

—"Require to eat pap."] Pappare is to eat pap as children. *Minutus-um*, signifies any thing lessened, or made smaller. Here it denotes meat put into a mother's or nurse's mouth, there chewed small, and then given to the child—as the dove to her young. Comp. the last note on l. 16.

Pocis; et iratus mammæ, lallare recusas?

'An tali studeam calamo?' Cui verba? Quid istas

Succinis ambages? Tibi luditur: effluvis amens. 20

Contemnere. Sonat vitium percussa, maligne

Respondet, viridi non cocta fidelia limo.

Udum et molle lutum es; nunc, nunc properandus, et acri

Fingendus sine fine rotâ. Sed rure paterno

Est tibi far modicum; purum, et sine labe, salinum. 25

Quid metuas? cultrixque foci securo patella est.

Hoc satis? An deceat pulmonem trumpere ventis,

18. "*Angry at the nurse.*" The word *mammæ* here refers to the mother or nurse, which the children call *mamma*, as they called the father *tata*.

This well describes the pettishness of an humoured and spoiled child, which, because it has not immediately what it wants, flies into a passion with its nurse when she attempts to sing it to sleep, and will not suffer her to do it. See *ANSW. Lalla*.

The philosopher sharply reproves his idle pupil. Rather, says he, than come to school, you should have stayed in the nursery, and have shewed your childish perverseness there rather than here.

19. "*Can I study with such a pen?*" The youth still persists in his frivolous excuses, totally unimpressed by all that his master has said—"blame the pen, don't blame me—can any mortal write with such a pen?"

"*Whom dost thou deceive?*" I should suppose, that *cui verba* is here elliptical, and that *das*, or *existimas dare*, is to be understood. *Verba dare* is to cheat or deceive; and here the philosopher is representing his pupil, who is framing trivial excuses for his unwillingness to study, as a self-deceiver—*tibi luditur*, saith he, in the next line.

19-20. "*Those shifts.*" Ambages—shifts, prevaricating, shuffling excuses.

20. "*Repeat.*" Succinis.—The verb *succino* signifies to sing after another, to follow one another in singing or saying—here properly used, as expressing the repetition of his foolish excuses, which followed one

another, or which he might be said to repeat one after the other.

"*'Tis you are beguiled.*" Luditur here is used impersonally; as *concurritur*, *HOR. SAT. I. LIB. I. L. 7.*

"*Thoughtless you run out.*"—Amens—foolish, silly, out of one's wits (from a *priv.* and *mens*)—so, unthinking, without thought. You run out—*effluvis*—metaph. from a bad vessel, out of which the liquor leaks. You, foolish and unthinking as you are, are wasting your time and opportunity of improvement, little thinking, that, like the liquor from a leaky vessel, they are insensibly passing away from you—your very life is gliding away, and you heed it not.

21. "*You'll be despised.*" By all sober, thinking people.

"*A pot.*" &c.] Any vessel, made of clay that is not well tempered—*viridi limo*, which is apt to chap and crack in the fire—*non cocta*, not baked as it ought to be—will answer badly, when sounded by the finger, and will proclaim, by its cracked and imperfect sound, its defects.

Thus will it be with you, none will ever converse with you, or put you to the proof, but you will soon make them sensible of your deficiency in wisdom and learning, and be the object of their contempt.

23. "*Wet and soft clay.*" The poet still continues the metaphor.

As wet and soft clay will take any impression, or be moulded into any shape, so may you; you are young, your understanding flexible, and impressible by instruction—

—*idoneus arti*

*Cuilibet: argillâ quidvis imitaberis udâ.*

*HOR. EPIST. II. LIB. II. L. 7-8.*

"And angry at the nurse, refuse her to sing lullaby."—  
 "Can I study with such a pen?" "Whom dost thou  
 "deceive? Why those  
 "Shifts do you repeat? 'Tis you are beguiled: thoughtless  
 "you run out. 20  
 "You will be despised. A pot, the clay being green, not  
 "baked, answers  
 "Badly, being struck, its sounds its fault.  
 "You are wet and soft clay; now, now you are to be  
 "hastened,  
 "And to be formed incessantly with a brisk wheel. But  
 "in your paternal estate  
 "You have a moderate quantity of corn, and a salt-cellar  
 "pure and without spot. 25  
 "What can you fear? and you have a dish a secure wor-  
 "shipper of the hearth."—  
 "Is this enough? Or may it become you to break your  
 "lungs with wind,

—"Hasten'd."] Now, now you are young, you are to lose no time, but immediately to be begun with.

24. "Formed incessantly," &c.] The metaphor still continues. As the wheel of the potter turns, without stopping, till the piece of work is finished, so ought it to be with you; you ought to be taught incessantly, till your mind is formed to what it is intended, and this with strict discipline, here meant by *acri rota*.

24. "Paternal estate," &c.] But perhaps you will say, "Where is the occasion for all this? I am a man of fortune, and have a sufficient income to live in independency; therefore why all this trouble about learning."

25. "Moderate quantity," &c.]—*Far* signifies all manner of corn which the land produces; here, by metonym. the land itself—*far modicum*, a moderate estate, a competency.

—"A salt-cellar without spot."] The ancients had a superstition about salt, and always placed the salt-cellar first on the table, which was thought to consecrate it: if the salt was forgotten, it was looked on as a bad omen. The salt-cellar was of silver, and descended from father to son.

See *HOM.* ode xvi. lib. ii. l. 13, 14. But here the *salinum*, per synec. seems to stand for all the plate which this young man is supposed to have inherited from his father, which he calls *purum* and *sine labe*, either from the pureness of the silver, or from the care and neatness with which it was kept, or from the honest and fair means by which the father had obtained that and all the rest of his possessions.

26. "What can you fear?"] Say you who are possessed of so much property?

—"You have a dish," &c.] *Patella*—a sort of deep dish, with broad brims, used to put portions of meat in that were given as sacrifice.

Before eating, they cut off some part of the meat, which was first put into a pan, then into the fire, as an offering to the *Lares*, which stood on the hearth, and were supposed the guardians of both house and land, and to secure both from harm: hence the poet says—*cultrix secura*.

g. d. You have not only a competent estate in lands and goods, but daily worship the guardian gods, who will therefore protect both, what need you fear?

27. "Is this enough?"] To make you happy.

Stemmata quod Tusco ramum millesime ducis ;  
 Censoremve tuum vel quod trabeate salutas ?  
 Ad populum phaleras : ego te intus, et in cute, novi. 30  
 Non pudet ad morem discincti vivere Nattæ ?  
 Sed stupet hic vitio ; et fibris increvit opimum  
 Pingue : caret culpâ : nescit quid perdat : et alto  
 Demersus, summa rursus non bullit in undâ.  
 Magne pater divûm, sævos punire tyrannos 35  
 Haud aliâ ratione velis, cum dira libido  
 Moverit ingenium, ferventi tincta veneno :  
 ' Virtutem videant, intabescantque relictâ.'  
 Anne magis Siculi gemuerunt sera juvenci ;

27. "May it become you." Having reason, as you may think, to boast of your pedigree, can you think it meet—

—"To break your lungs," &c.] To swell up with pride, till you are ready to burst, like a man that draws too much air at once into his lungs.

28. "A thousandth, derive," &c.] Millesime, for tu millesimus, antiptosis; like trabeate, for tu trabecatus, in the next line—because you can prove yourself a branch of some Tuscan family, a thousand off from the common stock. The Tuscans were accounted of most ancient nobility. Horace observes this, in most of his compliments to Mæcenas, who was derived from the old kings of Tuscany. See ode i. lib. i. l. 1, et al. freq.

29. "Censor," &c.] The Roman knights, attired in the robe called trabea, were summoned to appear before the censor (see AINSW. *Censor*), and to salute him in passing by, as their names were called over. They led their horses in their hand.

Are you to boast, says the philosopher to his pupil, because the censor is your relation (tuum), and that when you pass in procession before him, with your knight's robe on, you may claim kindred with him?

30. "Trappings to the people—"] g. d. These are for the ignorant vulgar to admire. The ornaments of your dress you may exhibit to the mob; they will be pleased with such gewgaws, and respect you accordingly.

The word phalera-ram, signifies trappings, or ornaments for horses; also a sort of ornament worn by the knights: but these no more ennobled the man, than those did the horse.

—"I know you intimately," &c.] Inside and out, as we say; therefore you cannot deceive me.

31. "Does it not shame you," &c.] Do you feel no shame at your way of life, you that are boasting of your birth, fortune, and quality, and yet leading the life of a low profligate mechanic?

Natta signifies one of a sorry, mean occupation, a dirty mechanic. But here the poet means somebody of this name, or at least who deserves it by his profligate and worthless character. See HON. sat. vi. lib. i. l. 124; and JUV. sat. viii. l. 98.

32. "He is stupefied with vice." He has not all his faculties clear, and capable of discernment, as you have, therefore is more excusable than you are. By long contracted habits of vice he has stupefied himself.

—"Fat hath increased," &c.]—Pingue, for pinguedo. These words are, I conceive, to be taken in a moral sense; and by fibris, the inwards or entrails, is to be understood the mind and understanding, the judgment and conscience, the inward man, which, like a body overwhelmed with fat, are rendered torpid, dull, and stupid, so as to have no sense and feeling of the nature of evil remaining. See Ps. cxix. 70, former part.

33. "He is not to blame."] i. e.

" Because you, a thousandth, derive a branch from a Tus-  
 " can stock ;  
 " Or because robed you salute the censor (as) yours ?—  
 " Trappings to the people—I know you intimately and  
 " thoroughly. 30  
 " Does it not shame you to live after the manner of disso-  
 " lute Natta ?  
 " But he is stupified with vice, rich fat hath increased in his  
 " Inwards : he is not to blame : he knows not what he may  
 " lose, and with the deep  
 " Overwhelmed, he does not bubble again at the top of the  
 " water."

Great father of gods ! will not to punish cruel 35  
 Tyrants by any other way, when fell desire  
 Shall stir their disposition, imbued with fervent poison ;  
 Let them see virtue, and let them pine away, it being left.  
 Did the brass of the Sicilian bullock groan more,

Comparatively. See JUV. sat. ii. l. 15-19.

—" *He knows not,*" &c.] He is insensible of the sad consequences of vice, such as the loss of reputation, and of the comforts of a virtuous life. He has neither judgment to guide him, nor conscience to reprove him.

31. " *Overwhelmed.*" Sunk into the very depths of vice, like one sunk to the bottom of the sea.

—" *Bubble again,*" &c.] i. e. He does not emerge, rise up again. Metaph. from divers, who plunge to the bottom of the water, and, when they rise again, make a bubbling of the surface as they approach the top.

Therefore, O young man, beware of imitating, by thine idleness and mis-spending of time, this wretched man, lest thou shouldst bring thyself into the same deplorable state.

36. *By any other way.*] Than by giving them a sight of the charms of that virtue, which they have forsaken, and to which they cannot attain. *Mand velis—i. e. noli.*

—" *When dire lust,*" &c.] When they find their evil passions exciting them to acts of tyranny. See AINSW. *Libido*, No. 1, 3.

37. *Imbued with fervent poison.*] Tincta—imbued, full of, abounding (met.) with the inflaming venom of cruelty, which may be called the poi-

son of the mind, baleful and fatal as poison in its destructive influence.

38. *Let them see virtue.*] Si virtus humanis oculis conspiceretur, miros amores excitaret sui. SENECA. This would be the case with the good and virtuous ; but it would have a contrary effect towards such as are here mentioned ; it would fill them with horror and dismay, and inflict such remorse and stings of conscience, as to prove the greatest torment which they could endure.

—" *Let them pine away.*] For the loss of that which they have forsaken and despised, as well as from the despair of ever retrieving it.

—" *It being left.*" i. e. Virtute relicta. Abl. absol.

39. *The Sicilian bullock,* &c.] Alluding to the story of Phalaris's brazen bull. Perillus, an Athenian artificer, made a figure of a bull in brass, and gave it to Phalaris, tyrant of Syracuse, as an engine of torment : the bull was hollow ; a man put into it, and set over a large fire, would, as the brass heated and tormented him, make a noise which might be supposed to imitate the roaring of a bull. The tyrant accepted the present, and ordered the experiment to be first tried on the inventor himself.

Et magis, auratis pendens laquearibus, ensis 40  
 Purpureas subter cervices terruit, 'imus,  
 'Imus præcipites,' quam si sibi dicat; et intus  
 Palleat infelix, quod proxima nesciat uxor?  
 Sæpe oculos, memini, tangebam parvus olivo,  
 Grandia si nollem morituri verba Catonis 45  
 Discere, non sano multum laudanda magistro;  
 Quæ pater adductis sudans audiret amicis:  
 Jure; etenim id summum, quid dexter senio ferret,  
 Scire erat in voto; damnosa canicula quantum  
 Raderet; angustæ collo non fallier orcæ; 50

40. *The sword hanging, &c.*] Damocles, the flatterer of Dionysius, the Sicilian tyrant, having greatly extolled the happiness of monarchs, was ordered, that he might be convinced of his mistake, to be attired, as a king, in royal apparel; to be seated at a table spread with the choicest viands, but withal, to have a naked sword hung over his head, suspended by a single hair, with the point downwards; which so terrified Damocles, that he could neither taste of the dainties, nor take any pleasure in his magnificent attendance.

41. *Purple neck, &c.*] i. e. Damocles, who was placed under the point of the suspended sword, and magnificently arrayed in royal purple garments. Meton. Purpureas cervices, for purpuream cervicem—synec.

41-2. "I go, I go," &c.] A person within the bull of Phalaris would not utter more dreadful groans; nor would one seated like Damocles, under the sharp point of a sword, suspended over his head by a single horse-hair, feel more uneasy, than the man who is desperate with guilt, so as to give himself over for lost, and to have nothing else to say than, "I am going, I am plunging headlong into destruction, nothing can save me."

42-3. *Within unhappy.*] Having an hell, as it were, in his conscience.

43. *Turn pale.*] Palleo literally signifies to be pale—as this often arises from fear and dread, palleo is used to denote fearing, to stand in fear of, per meton. So HOR. lib. iii. ode xxvii. l. 27, 8.

—Mediasque fraudes  
 Palluit audax.

In the above passage of Horace, palleo, though a verb neuter, is used actively, as here by Persius; likewise before, sat. l. l. 121, where palleo is used metonymically for hard studying, which occasions paleness of countenance.

—*Nearest wife, &c.*] His conscience tormented with the guilt of crimes, which he dares not reveal to the nearest friend that he has, not even to the wife of his bosom, who is nearest of all.

44. *Besmeared my eyes, &c.*] The philosopher here relates some of his boyish pranks. I used, says he, when I was a little boy, and had not a mind to learn my lesson, to put oil into my eyes, to make them look bleary, that my master might suppose they really were so, and excuse me my task.

45-6. *Great words of dying Cato.*] Cato of Utica is here meant, who killed himself, that he might not fall into the hands of Julius Cæsar, after the defeat of Pompey. His supposed last deliberation with himself before his death, whether he should stab himself, or fall into the hands of Cæsar, was given as a theme for the boys to write on; then they were to get the declamation, which they composed, by heart, and repeat it by way of exercising them in eloquence.

46. *Much to be praised.*] It was the custom for the parents and their friends to attend on these exercises of their children, which the master was sure to commend very highly.

Or the sword hanging from the golden ceiling, did it 40  
 More affright the purple neck underneath; "I go,  
 "I go headlong," (than if any one should say to himself,)  
 and, within  
 Unhappy, should turn pale at what his nearest wife must  
 be ignorant of?  
 I remember, that I, a little boy, often besmeared my eyes  
 with oil,  
 If I was unwilling to learn the great words of dying 45  
 Cato, much to be praised by my insane master;  
 Which my father would hear sweating, with the friends he  
 brought:  
 With reason; for it was the height of my wish to know  
 what  
 The lucky sice would bring, how much the mischievous  
 ace  
 Would scrape off—not to be deceived by the neck of the  
 narrow jar— 50

by way of flattering the parents with a notion of the progress and abilities of their children, not without some view, that the parents should compliment the master on the pains which he had taken with his scholars.

--*Insane.*] This does not mean that the master was mad, but that, in commending and praising such puerile performances, and the vehemence with which he did it, he did not act like one that was quite in his right senses.

47. *Sweating.*] *i. e.* With the eagerness and agitation of his mind, that I might acquit myself well before him and the friends which he might bring to hear me declaim. See above, note on L. 46, No. 1.

48. *With reason.* &c.] Jure—not without cause.—*q. d.* My father might well sweat with anxiety; for instead of studying how to acquit myself with credit on these occasions, it was the height of my ambition to know the chances of the dice, play at chuck, and whip a top, better than any other boy.

49. *Lucky sice.* &c.] Dexter, lucky, fortunate—from dexter, the right hand, which was supposed the lucky side, as sinister, the left, was accounted unlucky.

The sice—the six—the highest number on the dice, which won.

—*Mischievous ace.* &c.] The ace was the unluckiest throw on the dice, and lost all. See AINSW. *Canticula*. No. 5.

It was the summit of his wish to be able to calculate the chances of the dice; as, what he should win by throwing a six, and what he should lose if he threw an ace. How much a sice, ferret, might bring, *i. e.* add, contribute to his winnings—how much the ace, raderet, might scrape off, *i. e.* diminish, or take away from them. Metaph. from diminishing a thing, or lessening its bulk by scraping it.

50. *Neck of the narrow jar.*] Orca signifies a jar, or like earthen vessel, which had a long narrow neck: the boys used to fix the bottom in the ground, and try to chuck, from a little distance, nuts, or almonds, into the mouth; those which they chucked in were their own, and those which missed the mouth, and fell on the ground, they lost.

I made it my study, says he, to understand the game of the orca, and to chuck so dexterously as not to miss the mouth, however narrow the neck might be.



Neu quis callidior buxum torquere flagello.

Haud tibi inexpertum, curvos deprendere mores;

Quæque docet sapiens, braccatis illita Medis,

Porticus: insomnia quibus et detonsa juvenus

Invigilat, siliquis et grandi pasta polentâ.

55

Et tibi, quæ Samios deduxit litera ramos,

Surgentem dextro monstravit limite callem.

Stertis adhuc? laxumque caput, compage solutâ,

Oscitat hesternum, dissutis undique malis?

Est aliquid quo tendis, et in quod dirigis arcum?

60

An passim sequeris corvos testâque lutoque,

Securus quo pes ferat, atque ex tempore vivis?

Helleborum frustra, cum jam cutis ægra tumebit,

51. *The top.*] Buxus—lit. the box-tree, box-wood. As the children's tops were made of this, therefore, per meton. it is used to denote a top, as well as any thing else made of box-wood. Consistently with his plan, he was determined to excel, even in whipping a top.

52. *Unexperienced, &c.*] The philosopher makes use of what he has been saying, by way of remonstrance with his pupil. You, says he, are not a child as I was then, therefore it does not become you to invent excuses to avoid your studies, in order to follow childish amusements—you know better, you have been taught the precepts of wisdom and moral philosophy, and know by experience the difference between right and wrong.

—*Crooked morals.*] Morals which deviate from the straight rule of right. Metaph. from the things that are bent, bowed, crooked, and out of a straight line.

53. *Wise portico.*] Meton. the place where wisdom is taught, put for the teachers. The Stoics were so called, from *porç*, a portico, in Athens, spacious, and finely embellished, where they used to meet and dispute.

53. *Daub'd over, &c.*] On the walls of the portico were painted the battles of the Medes and Persians with the Athenians, who, with their kings Xerxes and Darius, were defeated by Miltiades, Leonidas, and Themistocles, Athenian generals, at Marathon, Thermopylæ, and on the coast of Salamis.

—*Trower'd Medes.*] The bracca was a peculiar dress of the Medes, which, like trowsers, reached from the loins to the ancles.

54. *Which*] i. e. The things taught by the Stoics.

—*Sleepless youth.*] The young men who follow the strict discipline of the Stoics, and allow themselves but little sleep, watching over their studies night and day.

—*Shorn.*] After the manner of the Stoics, who did not suffer their hair to grow long.

55. *Bean-pods.*] Siliqua is the husk, pod, or shell of a bean, pea, or the like; also the pulse therein: put here to denote the most simple and frugal diet.

—*A great pudding.*] Polenta—barley-flour, dried at the fire and fried, after soaking in water all night.—*AINSW.* This made a sort of fried pudding, or cake, and was a kind of coarse food.

56. *And to thee, the letter, &c.*] The two horns, or branches, as Persius calls them, of the letter Y, were chosen, by Pythagoras, to demonstrate the two different paths of virtue and vice, the right branch leading to the former, the left to the latter: it was therefore called his letter: and Persius calls the two branches, into which the Y divides itself, Samios, from Samos, an island in the Ionian sea, where Pythagoras was born, who hence was called the Samian philosopher, and the Y the Samian letter.

Nor that any one should whirl more skilfully the top with a scourge.

It is not a thing unexperienced to you, to discover crooked morals,

And the things which the wise portico, daubed over with the trowsered Medes,

Teaches, which the sleepless and shorn youth

Watch over, fed with bean-pods and a great pudding: 55

And to thee, the letter, which hath severed the Samian branches,

Hath shewn the path rising with the right-hand limit.

Do you still snore? and does your lax head, with loosened joining,

Yawn from what happened yesterday, with cheeks unsewed in all parts?

Is there any thing whither you tend? and to what do you direct your bow? 60

Or do you follow crows up and down with a potsherd and mud,

Careless whither your foot may carry you; and do you live from the time?

In vain hellebore, when now the sickly skin shall swell,

57. *Shewn the path raising.* &c.] i. e. He had been well instructed in the doctrine of Pythagoras, concerning the way to virtue.

*Litera Pythagoræ discrimine secta bicorni,*

*Humanæ vitæ speciem præferre videtur.* MART.

58. *Do you still snore?*] Thou, who hast been taught better things, from the principles and practices of the Stoics and Pythagoreans, art thou sleeping till almost noon? See l. 4.

—*Your lax head,* &c.] In sleep, the muscles which raise the head, and keep it upright, are all relaxed, so, that the head will nod, and drop, as if it had nothing to confine it in its place: this is often seen in people who sleep as they sit.

59. *Yawn,* &c.] From the sleepiness and fatigue occasioned by yesterday's debauch are you yawning as if your jaws were ripped asunder? *Discutis*—metaph. from the parting, or gaping, of things sewed together, when unstitched, or ripped asunder.

*Mala* signifies either the cheek, or jaw-bone.

*Oscitat hesternum.* Græcism. *g. d.* Yawn forth yesterday's debauch.

*Oscitando evapori, et edormit, hesternam crapulam.* MART.

60. *Is there any thing,* &c.] Have you any pursuit, end, or point in view?

—*Direct your bow.*] What do you aim at? Metaph. taken from an archer's aiming at a mark.

61. *Follow crows,* &c.] Or do you ramble about, you not why, nor whither, like idle boys, that follow crows to pelt them with potsherds and mud, in order to take them? (as we should say, to lay salt upon their tails.) A proverbial expression to denote vain, unprofitable, and foolish pursuits.

62. *Live from the time.*] *Ex tempore*—without any fixed or premeditated plan, and looking no farther than just the present moment.

63. *In vain hellebore,* &c.] The herb hellebore was accounted a great cleanser of noxious humours, therefore administered in dropsies.

Poscentes videas. Venienti occurrere morbo ;  
 Et quid opus Cratero magnos promittere montes ? 65  
 Discite, ô miseri ! et causas cognoscite rerum :  
 Quid sumus : et quidnam victuri gignimur : ordo  
 Quis datus : et metæ qua mollis flexus, et undæ.  
 Quis modus argento : quid fas optare : quid asper  
 Utile nummus habet : patriæ, carisque propinquis, 70  
 Quantum elargiri deceat : quem te Deus esse  
 Jussit ; et humanâ quâ parte locatus es in re—  
 Disce : nec invideas, quod multa fidelia putet  
 In locuplete penu, defensis pinguibus Umbris ;

When the skin is swoln with a dropsy, it is too late to begin with remedies, in very many cases.

64. *Prevent, &c.*] The wisest way is to prevent the disorder by avoiding the causes of it, or by checking its first approaches, Occurrite—meet it in its way to attack you.

*Principiis obsta : sero medicina paratur.*

*Cum mala per longas invaluere moras.* OVID.

65. *What need is there, &c.*] What need have you to let the distemper get such a head, as that you may be offering mountains of gold for a cure. Craterus was the physician of Augustus—put here for any famous and skillful practitioner.

The poet here, is speaking figuratively, and means, that what he says of the distempers of the body should be applied to those of the mind ; of which all he says is equally true.

The first approaches of vice are to be watched against, and their progress prevented ; otherwise, if disregarded till advanced into habits, they may be too obstinate for cure. Comp. l. 32-4.

66. *Learn, &c.*] Here the philosopher applies what he has been saying, by way of reproof and remonstrance, in a way of inference. Learn then, says he, ye miserable youths, who are giving way to sloth, idleness, and neglect of your studies—learn, before it be too late, the causes, the final causes of things, which are the great objects of moral philosophy, which teacheth us the causes and purposes for which all things were made.

67. *What we are.*] Both as to body

and soul ; how frail and transitory as to the one, how noble and exalted as to the other.

—*What we are engender'd, &c.*]—To what end and purpose we are begotten, in order to live in this world, and what life we are to lead.

67-8. *What order is given.*] In what rank or degree of life we are placed.

68. *By what way the turning, &c.*] Metaph. to denote the wise, well-ordered, and well-directed management, and right conduct of our affairs ; as charioteers in the circus used all their care and management in turning the meta, or goal, so as to avoid touching it too nearly. To touch it with the inward wheel of the chariot, yet so as but to touch it, was the choice art of the charioteer : this they called stringere metam ; as to escape the danger in the performance of it they called evitare metam.

*Metaque fervidis*

*Evitata rotis.*

HOR. ode i.  
If they performed not this very dextrously, they were in danger of having the chariot and themselves dashed to pieces.

—*And of the water.*] Another metaphor to the same purpose, alluding to the naumachia, or ship-races, wherein there were likewise placed metæ ; and the chief art was, when they came to the meta, to tack their ship so dextrously, as to sail as near as possible round it, yet so as to avoid running against it. See Æn. v. 129-31.

It was one part of moral philosophy, to teach the attainment of the best end, by the safest, easiest, and

You may see people asking for. Prevent the coming disease;  
 And what need is there to promise great mountains to Craterus? 65  
 Learn, O miserable creatures, and know the causes of things,  
 What we are, and what we are engendered to live: what order  
 Is given, and by what way the turning of the goal, and of the water, may be easy:  
 What measure to money—what it is right to wish—what rough  
 Money has that is useful. To our country, and to dear relations, 70  
 How much it may become to give; whom the Deity commanded  
 Thee to be, and in what part thou art placed in the human system—  
 Learn:—nor be envious, that many a jar stinks  
 In a rich store, the fat Umbrians being defended,

best means, avoiding all difficulties and dangers as much as possible.

69. *What measure to money.*—What limits or bounds to put to our desires after it, so as to avoid covetousness.

—*What it is right to wish.*] Or pray for. See sat. ii. per tot.

69-70. *Rough money, &c.*] The true use of money, for this alone can make it useful. *Asper nummus* is coined gold or silver; so called from the roughness which is raised on the surface by the figures or letters stamped on it.

Not only money, but all wrought or chased silver or gold, is signified by the epithet *asper*.

*Vasa aspera.* JUV. sat. xiv. l. 62.

*Cymbiaque argento perfecta atque aspera signis.* EN. v. l. 267.

70. *Our country, &c.*] What we owe, and, consequently, what it becomes us to pay, to our country, our relations, and friends, &c.

71. *Whom the deity commanded, &c.*] *Quem*—what manner of person it is the will of heaven you should be in your station.

72. *In what part placed, &c.*] *Locus.* Metaph. from the placing peo-

ple according to their rank on the benches at the theatres; or from soldiers, who are placed in particular stations as centinels, &c. which they must not forsake, but by leave, or order, of the commander. Thus the Stoics taught that every man was placed, or stationed, in some destined part of the human system (*humana re*), which he must not quit at his own will and pleasure, but solely by the permission or command of the Deity.

73. *Learn.*] Get a thorough, practical knowledge of the above-mentioned important particulars, and then you need not envy any body.

—*A jar stinks, &c.*] Nor envy any great lawyer the presents which are made him, of such quantities of provisions, that they grow stale and putrid before he can consume them. *Penus-i*, or *-us*, signifies a store of provisions. AINSW.

74. *Fat Umbrians.*] The Umbrian and the Marsian were the most plentiful of all the provinces in Italy.

—*Being defended.*] Ably and strenuously, in some great cause, in which they were defendants—they sent presents of provisions to their

Et piper, et pernae, Marsi monumenta clientis : 75  
 Mænaque quod primâ nondum defecerit orca.  
 Hic aliquis de gente hircosâ centurionum  
 Dicat ; " Quod sapio, satis est mihi : non ego curo  
 " Esse quod Arcesilas, ærumnosique Solones,  
 " Obstipo capite, et figentes lumine terram ; 80  
 " Murmura cum secum, et rabiosa silentia rodunt,  
 " Atque exporrecto trutinantur verba labello,  
 " Ægroti veteris meditantés somnia : gigni  
 " De nihilo nihilum, in nihilum nil posse reverti.

counsel, and this in such quantities, that they could not use them while they were good.

75. *And pepper, &c.*] And that there is pepper, &c. in the lawyer's store. The poet means to ridicule such vile presents, as after him Juvenal did. See Juv. sat. vii. 119-21.

—*Monuments, &c.*] Monumentum or monumentum (from moneo) a memorial of any person or thing. The poet calls these presents of the Marsians, monuments, or memorials of them, because they were the produce of their country, and bespoke from whence they came as presents, to refresh their counsel's memory concerning his Marsian clients, who were, perhaps, plaintiffs in the cause against the Umbri.

76. *Because the pilchard, &c.* Because a second jar of pickled herrings, or pilchards, was sent, before the first that had been sent was all used.

What fish the mæna was is not certain, but something, we may suppose, of the herring, pilchard, or anchovy kind, which was pickled, and put up in jars.

The Stoics were no friends to the lawyers ; not that they condemned the profession itself, but because it induced men to sell their voices, in order to gratify their covetous desire of gain, which, by the way, could not be very considerable, if it consisted only in such fees as are above mentioned. Comp. Juv. sat. vii. 106-21.

However, Persius makes his philosopher, in his discourse to his pupils, take an opportunity of ridiculing the lawyers, with no little contempt and severity, by telling the young men,

that, if possessed of all the valuable principles of moral philosophy, they need not envy the fees of the lawyers, which, by the way, he represents in the most ridiculous and contemptible light.

77. *Here some one, &c.*] The poet here represents the philosopher as anticipating some objections which might be made to his doctrines, on the subject of studying philosophy, which he does, by way of answering them ; and thus he satirizes the neglect and contempt of philosophy by the Roman people, and shows the fallacy and absurdity of their arguments against it.

—*Stinking centurions.*] Hircosus, from hircus, a goat, signifies stinking, rammish, smelling like a goat.

The centurions, and the lower part of the Roman soldiery, were very slovenly, seldom pulled off their clothes, and wore their beards, which they neglected ; so that, by the nastiness of their persons, they smell rank like goats.

Persius makes one of these the spokesman, by which he means, doubtless, to reflect on the opponents, as if none could be of their party but such a low, dirty, ignorant fellow as this.

78. *"What I know," &c.*] The foundation of all contempt of knowledge is self-sufficiency.

I know enough to answer my purpose, says the centurion ; I don't want to be wiser.

79. *"Arcesilas."*] An Æolian by birth, and scholar to Polemon ; afterwards he came to Athens, and joined himself to Crantor, and became the founder of an academy. He

And pepper, and gammons of bacon, the monuments of a  
 Marsian client, 75  
 And because the pilchard has not yet failed from the first  
 jar.

Here some one, of the rank race of centurions,  
 May say; "What I know is enough for me. I do not care  
 "To be what Arcesilas was, and the wretched Solons,  
 "With the head awry, and fixing the eyes on the ground,  
 "When murmurs with themselves, and mad silence they  
 "are gnawing, 81  
 "And words are weighed with a stretched-out lip,  
 "Meditating the dreams of an old sick man—that *nothing*  
 "can  
 "*Be produced from nothing, nothing can be returned into*  
 "*nothing.*

opposed Zeno's opinions, and held, that nothing could be certainly known.

Persius, probably, who was a Stoic, means here to give him a rub, by supposing this ignorant centurion to mention him as a great man.

—"Wretched Solons." Solon was one of the wise men of Greece, and the great lawgiver at Athens.

I would not give a farthing, says the centurion, to be such a philosopher as Arcesilas, or as wise as Solon, who was always making himself miserable with labour and study, or indeed as any such people as Solon was—(Solones.)

80. "Head awry." An action which the philosophers much used, as having the appearance of modesty and subjection. See HOR. sat. v. lib. ii. l. 92.

80. "Fixing the eyes on the ground." As in deep thought.

Figentes lumine terram. Hypallage—for figentes lumina in terram.

81. "Murmurs with themselves." Persons in deep meditation are apt sometimes to be muttering to themselves.

—"Mad silence," &c.] They observed a silence, which, being attended with reclining the head, fixing their eyes on the ground, and only now and then interrupted by a muttering between the teeth, as if they were gnawing or eating their words,

made those who saw them take them for madmen, for they appeared like melancholy mad. Perhaps *rabiosa silentia* may allude to the notion of mad-dogs, who are supposed never to bark.

82. "Words are weighed," &c.] *Trutinantur*—metaph. from weighing in scales: so these philosophers appear to be balancing, i. e. deeply considering, their words, with the lip pouted out; an action frequently seen in deep thought.

83. "Meditating the dreams," &c.] Sick men's dreams are proverbial for thoughts which are rambling and incoherent; as such the centurion represents the thoughts and researches of these philosophers: of this he gives an instance—

83. i. "Nothing can be produced," &c.] *q. d. Ex nihilo nil fit.* This was looked on as an axiom among many of the ancient philosophers, and so taken for granted, that the centurion is here supposed to deride those, who took the pains to get at it by study, as much as we should do a man who should labour hard to find out that two and two make four.

But we are taught, that God made the world out of matter, which had no existence till he created it, contrary to the blind and atheistical notion of the eternity of the world, or of the world's being God, as the Stoics and others taught.

"Hoc est, quod palles! cur quis non prandeat, hoc est!"  
 His populus ridet; multumque torosa juvenus 86  
 Ingeminat tremulos, naso crispante, cachinnos.  
 Inspice; nescio quid trepidat mihi pectus, et ægris  
 Faucibus exsuperat gravis halitus; inspicie sodes,  
 Qui dicit medico; jussus requiescere, postquam 90  
 Tertia compositas vidit nox currere venas,  
 De majore domo, modice sitente lagenâ,  
 Lenia loturo sibi Surrentina rogavit.  
 "Heus, bone, tu palles." Nihil est. "Videas tamen istud,  
 "Quicquid id est: surgit tacite tibi lutea pellis." 95  
 At tu deterius palles; ne sis mihi tutor;  
 Jampridem hunc sepeli: tu restas? "Perge, tacebo."

85. "*Is this what you study?*"—  
 Palles—lit. art pale. See note on sat.  
 i. l. 121.

—"Should not dine." Is it for this  
 that you philosophers half-starve your-  
 selves with fasting, that your heads  
 may be clear.

Mente uti recte non possumus  
 multo cibo et potione completi. Cic.  
 Tusc. Quæst. 5. Quis for aliquis—  
 lit. some one.

86. *The people laugh at this.* At  
 these words the people, who are the  
 supposed hearers of this centurion,  
 burst into a horse-laugh.

—*The brawny youth, &c.* The  
 stout, brawny young fellows, the sol-  
 diers who stood around, were highly  
 delighted with the centurion's jokes  
 upon the philosophers, and with re-  
 peated loud laughter proclaimed their  
 highest approbation.

87. *Tremulous loud laughs.* Ca-  
 chinnus signifies a loud laugh, parti-  
 cularly in derision or scorn—tremulos  
 denotes the trembling or shaking of  
 the voice in laughter, as ha! ha! ha!

—*Wrinkling nose.* In laughter the  
 nose is drawn up in wrinkles. See  
 sat. i. l. 38, note.

88. "*Inspect,*" &c.] The philoso-  
 pher having ended the supposed  
 speech of the centurion against the  
 study of philosophy, now relates a  
 story, by way of answer, in order to  
 shew, that a man who rejects and  
 ridicules the principles of philosophy,  
 which are to heal the disorders of the  
 mind, acts as fatal a part, as he who,  
 with a fatal distemper in his body.

should reject and ridicule the advice of  
 a physician, even act against it, and  
 thus at last destroy himself. The  
 qui, l. 90, is a relative without an  
 antecedent, but may be supplied  
 thus—

Let us suppose a man, who finding  
 himself ill, says to a physician, "Pray  
 "doctor, feel my pulse, observe my  
 "case, examine what is the matter  
 "with me."—*Inspice.*

—"I know not why," &c.] I don't  
 know how or what it is, but I find  
 an unusual fluttering of my heart.

89. "*Heavy breath abounds.*" I  
 feel an heaviness and oppression of  
 breath, a difficulty of breathing;  
 which seems here meant, as quickness  
 of pulse and difficulty of breathing  
 are usual symptoms of feverish com-  
 plaints, especially of the inflamma-  
 tory kind; also a fetid smell of the  
 breath, which gravis also denotes.

—"Inspect, I pray you." Feeling  
 himself ill, and not knowing how it  
 may end, he is very earnest for the  
 physician's advice, and again urges  
 his request.

So would it be with regard to phi-  
 losophy; if men felt, as they ought,  
 the disorders of their mind, and  
 dreaded the consequences, they would  
 not despise philosophy, which is the  
 great healer of the distempered mind,  
 but apply to it as earnestly as this  
 sick man to the physician.

90. *Order'd to rest.* Being ordered  
 by the physician to go to bed, and  
 keep himself quiet.

90-1. *After a third night.* The

"Is this what you study? Is it this why one should not  
"dine?" 85

The people laugh at this, and much the brawny youth  
Redoubles the tremulous loud laughs with wrinkling nose.

"Inspect: I know not, why my breast trembles, and from  
"my sick

"Jaws heavy breath abounds: inspect, I pray you"—

Who says to a physician;—being ordered to rest—after 90

A third night hath seen his veins to run composed,

From a greater house, in a flagon moderately thirsting,

He has asked for himself, about to bathe, mild Surrentine.

"Ho! good man, you are pale." "It is nothing." "But

"have an eye to it,

"Whatever it is: your yellow skin silently rises."— 95

"But you are pale—worse than I—do not be a tutor to me,

"I have long since buried him, do you remain?"—"Go on

"—I will be silent."

patient, after about three days observance of the doctor's prescription, finds his fever gone, the symptoms vanished, and his pulse quite composed and calm. As soon as he finds this, he forgets his physician, and his danger, and falls to eating and drinking again as usual.

92. *Greater house.*] He sends to some rich friend, or neighbour, for some surrentine wine; which was a small wine, not apt to affect the head, as Pliny observes:

*Surrentina vina caput non tenent.*

FLIN. xxiii. c. 1. therefore, drunk in a small quantity, might not have been hurtful; especially as this kind of wine was very old, and therefore very soft and mild, before it was drunk.

—*A flagon moderately thirsting.*] Persons who thirst but little, drink but little; this idea seems to be used here, metaphorically, to denote a flagon that did not require much to fill it—i. e. a moderate sized flagon, but yet holding enough to hurt a man recovering from sickness, if drunk all at one meal, and particularly before bathing, as seems to be the case here.

93. *About to bathe.*] Intending to bathe, while, after much eating and drinking, was reckoned very unwholesome. Comp. JUV. sat. i. l. 128-30.

94. "*Ho! good man,*" &c.] Away, after an hearty meal, with his belly full of wine and victuals (l. 98.) he goes to the baths, where his physician happening to meet him, accosts him with a friendly concern, and mentions to him some symptoms, which appeared as if he had a dropsy.

—"You are pale."] Says the physician; you look ill.

—"It is nothing."] O, says the spark, I am very well—nothing ails me.

—"Have an eye," &c.] Says the physician—be it what it may that may occasion such a paleness, I would have you take care of it in time.

95. "*Yellow skin,*" &c.] Lutea pellis—the skin of a yellow cast, like the yellow-jaundice, which often precedes a dropsy.

—"Silently rises."] Tacite—insensibly, by little and little, though you may not perceive it—quasi sensim, rises, swells.

96. "*You are pale,*" &c.] Says the spark, in a huff, to the physician; you are paler than I am—pray look to yourself.

—"Don't be a tutor."] "Do not give yourself airs, as if you were my guardian, and had authority over me."

97. "*I have long since,*" &c.] "It



Turgidus hic epulis, atque albo ventre lavatur;  
 Guttur sulphureas lente exhalante mephites.  
 Sed tremor inter vina subit, calidumque triental 100  
 Excutit e manibus: dentes crepuere relecti;  
 Uncta cadunt laxis tunc pulmentaria labris:  
 Hinc tuba, candelæ. Tandemque beatulus alto  
 Compositus lecto, crassisque lutatus amomis,  
 In portam rigidos calces extendit. At illum 105  
 Hesterni capite induto subiere Quirites.  
 Tange, miser, venas; et pone in pectore dextram:  
 Nil calet hic. Summosque pedes attinge, manusque:  
 Non frigent—visa est si forte pecunia, sive

"is a great while since I buried my  
 tutor."

97. "Do you remain?" "Do you  
 presume to take his place?"

"Go on—I'll be silent." "O pray,"  
 replies the physician, "go on your  
 own way—I shall say no more."

98. *Turgid with dainties.*] Having  
 his stomach and bowels full of meat  
 and drink.

—*A white belly.*] When the liver,  
 or spleen, is distempered, as in the  
 dropsy, and the chyle is not turned  
 into blood, it circulates in the veins  
 and small vessels of the skin, and  
 gives the whole body a white or pallid  
 appearance. Thus HOR. lib. ii. ode ii.

*Creack indulgens tibi dirus hydrops,  
 Nec sitim pellit, nisi causa morbi  
 Fugerit venis, et aquosus albo  
 Corpore languor.*

—*Is bathed.*] i. e. He persists in  
 going into the bath in this manner,  
 notwithstanding the warning which  
 had been given him.

99. *His throat slowly exhaling, &c.*] The fumes of the meat and drink ascend out of the stomach into the throat, from whence they leisurely discharge themselves in filthy steams. Mephitis signifies a stink, particularly a damp, or strong sulphurous smell arising from corrupted water. See ÆN. vii. l. 84. Mephitis was a name of Juno, because she was supposed to preside over stinking exhalations.

100. *A trembling comes on, &c.*] The riotous and gluttonous used to bathe after supper, and in the going in, and in the bath itself, they drank large draughts of hot wine, to produce sweat. Hence JUV. sat. viii. l.

168. *thermarum calices.* As also after bathing they sometimes drank very hard. See my note on JUV. ubi supr.

—*Triental.*] A little vessel, which was a third part of a larger, and held about a gill; this he has in his hand full of warm wine, but it is shook out of his hand by the trembling with which he is seized.

101. *His uncovered teeth, &c.*] His face being convulsed, the lips are drawn asunder, and discover his teeth, which grind or gnash—this is frequent in convulsion-fits.

102. *Greasy soups, &c.*] Pulmentarium, chopped meat, with pottage or broth—ANSW. which undigested meat, vomited up, resembles. He was seized with a violent vomiting, and brought up all the dainties which he had filled his stomach with before he went into the bath.

—*From his loose lips.*] Hippocrat. in Prognostic. says, that, when the lips appear loose and hanging down, it is a deadly sign.

103. *Hence the trumpet.*] Of this intemperance he dies. The funerals of the rich were attended with trumpets and lights—the poor had only tibiae, small pipes which played on the occasion.

—*This happy fellow.*] Beatulus—dim. from beatus, happy. Iron.

103-4. *On an high bed, &c.*] Laid on an high bier. Compositus here seems to express what we mean by laying out a corpse.

104. *Daubed over, &c.*] After washing the corpse with water, they anointed it with perfumed ointment, of which the amomum, an aromatic

**He, turgid with dainties, and with a white belly is bathed,  
His throat slowly exhaling sulphureous stench:  
But a trembling comes on whilst at his wine, and the warm  
                trial                                 100**

He shakes out of his hands ; his uncovered teeth crashed,  
Then the greasy soups fall from his loose lips :  
Hence the trumpet, the candles : and, at last, this happy  
fellow, on an high

Bed laid, and daubed over with thick ointments,  
Extends his rigid heels towards the door : but him      105  
The hesternal Romans, with covered head, sustained.

**“ Touch, wretch, my veins, and put your right hand on  
“ my breast :**

“ Nothing is hot here : and touch the extremes of my feet  
“ and hands :

"They are not cold."—"If haply money be seen, or

shrub, which grew in Armenia, furnished the chief ingredient. The amomum was used in embalming. Hence momy or mummy. See ARNSW.

105. *His rigid heels, &c.*] The Romans always carried the dead heels foremost, noting thereby their last and final departure from their house. Rigid—i. e. stiff with death.

106. *Hesternal Romans.*] See JUV. sat. iiii. 6C, note. When a person of consequence died, all the slaves which he had made free in his life-time attended the funeral; some bore the corpse, (subiere—put themselves under the bier,) others walked in procession. These, being freedmen, were reckoned among the Roman citizens; but they were looked on in a mean light, and were contemptuously called *hesterni*, Romans of yesterday.—*i. e.* citizens whose dignity was of very short standing. Thus the first gentleman or nobleman of his family was called *novus homo*. So we, in contradistinction to families which are old, and have been long dignified, say, of some family lately ennobled, that it is a family of yesterday.

106. *Covered head.*] Wearing the pileus, or cap, which was the signal of liberty. *Servum ad pileum vocare*, signified to give a slave his liberty, which they did among the Romans, by first shaving his head, and then putting a cap upon it. **ANSW.**

107. "*Touch, wretch, my veins.*" It is very evident, from the four last lines, that the case, which the philosopher has put, is to be taken in an allegorical sense; and that, by the conduct of the wretched libertine, who rejected his physician's advice, and proceeded in his absurd courses, till he brought a disorder upon him which forced him to the grave, he meant to represent the conduct of those who despised the philosophers, those physicians of the mind, and set at nought the precepts which they taught, till, by a continuance in their vices, their case became desperate, and ended in their destruction.

However, the opponent is supposed to understand what the philosopher said, in his story of the libertine, in a mere literal and gross sense, and is therefore represented as saying, "What's all this to the purpose?" "What is this to me? I am not sick"—"I don't want a physician—try, feel my pulse."

—“*On my breast.*”] To feel the regular pulsation of my heart.

108. "*Nothing is hot here.*"—  
There is no sign of any feverish  
heat.

—“*Touch the extremes,*” &c.]—  
You will find there the natural heat;  
no coldness as in the feet and hands  
of a dying man.

109. "If haply money be seen."]

Candida vicini subrisit molle puella ; 110  
 Cor tibi rite salit ? Positum est argente catino  
 Durum olus ; et populi cribro decussa farina :  
 Tentemus fauces. Tenero latet ulcus in ore  
 Putre, quod haud deceat plebeia radere betâ.  
 Alge, cum excussit membris timor albus aristas : 115  
 Nunc, face suppositâ, fervercit sanguis, et irâ  
 Scintillant oculi : dicisque, facisque, quod ipse  
 Non sani esse hominis, non sanus juret Orestes.

Here the philosopher explains himself, and seems to say, "I grant that your bodily health is good, but how is your mind? does not this labour under the diseases of covetousness, fleshly lust, intemperance, fear, and anger? As a proof of this, let me ask you, if a large sum of money comes in view, or your neighbour's handsome daughter should smile upon you, does your heart move calmly as it ought, do you feel no desire of possessing either?"

111. "*There is placed,*" &c.]—What think you of a vile dish of hard, half-boiled cabbage, or coleworts, and coarse bread, such as the common people eat. Farina is lit. meal or flour; here, by meton. the bread itself which is made of it. Shaken through the sieve of the people—i. e. of the poorer sort, who used coarse sieves, which let more of the bran and husks through, and therefore their bread was coarser than that of the gentry.

113. *Try your jaws.*] Whether they can devour such coarse fare, or whether you would not find yourself as unable to chew, or swallow it, as if you had a sore and putrid ulcer lurking in your mouth, too tender for such coarse food, and which it would not be at all fitting to injure, by scratching, or rubbing against it with vulgar food.

114. *Betâ.*] Bcta—some sort of

hard, coarse, and unsavoury herb. *AINSW.* Put here; by meton. for any kind of ordinary harsh food.

If you found this to be the case, you may be certain that you have a luxurious appetite.

115. *When white fear,* &c.] You said that you had no cold in the extremes of your feet and hands—but how is it with you when you shudder with fear? The Stoics were great advocates for apathy, or freedom from all passions, fear among the rest. White fear, so called from the paleness of countenance that attends it.

—*Rous'd the bristles.*] *Arista* signifies an ear of corn, or the beard of corn. Sometimes, by catachresis, an hair or bristle, which is often said to stand an end when people are in a fright.

116. *Now with a torch,* &c.] He now charges him with the disease of violent anger, the blood set on fire, as if a burning torch were applied, and eyes sparkling and flashing fire as it were. In this situation, says he, you say and do things, that even Orestes himself, mad as he was, would swear were the words and actions of a person out of his senses. So that, though you may think you are well, because you find no feverish heat in your body, yet you are troubled with a fever of the mind every time you are angry. Therefore in this, as well as with regard to the diseases of covet-

- "The fair girl of your neighbour smile gently, 110  
 "Does your heart leap aright?—there is placed in a cold  
 "dish  
 "An hard cabbage, and flour shaken through the sieve of  
 "the people:  
 "Let us try your jaws: a putrid ulcer lies hid in your  
 "tender mouth,  
 "Which it would be hardly becoming to scratch with a  
 "plebeian beet.  
 "You are cold, when white fear has roused the bristles  
 "on your limbs: 115  
 "Now, with a torch put under, your blood grows hot, and  
 "with anger  
 "Your eyes sparkle, and you do and say, what, Orestes  
 "himself  
 "Not in his sound mind, would swear was not the part of  
 "a man in his right senses."

ousness, lust, luxury, and fear, which are all within you, you as much stand in need of a physician for your mind, as the poor wretch whom I have been speaking of, stood in need of a physician for his body; nor did he act more oppositely to the dictates of sound reason by despising his physician, and rejecting his remedies for his bodily complaints, than you do, by despising the philosophers, and rejecting their precepts, which are the only remedies for the disorders of the mind.

Thus the philosopher is supposed to conclude his discourse with his opponent, leaving an useful lesson on the minds of his idle and lazy pupils, who neglected their studies to indulge in sloth and luxury, not considering the fatal distempers of their minds, which, if neglected, must end in their destruction.

117. *Orestes.*] Was the son of Agamemnon and Clytemnestra. He slew his own mother, and Ægythus, her adulterer, who had murdered his father. He killed Pyrrhus, the son of Achilles, in the temple of Apollo

for marrying Hermione, who had been promised to him by her father Menelaus. Apollo sent furies to haunt him for the profanation of his temple, and forced him to expiate his crimes at the altar of Diana Taurica.

See HOR. sat. iii. lib. ii. l. 133, et seq. in which satire Horace, with a degree of humour and raillery peculiar to himself, exposes the doctrine of the Stoic philosophers, which was, that all mankind were madmen and fools, except those of their own sect; this he, with infinite humour and address, turns upon themselves, and naturally concludes, upon their own premises, that they were greater fools than the rest of the world.

The Stoics were a proud, harsh, severe, and sour sect, in many particulars not very different from the Cynics. The reader may find an instructive account of their principles, doctrines, and practices, as well as an edifying use made of them, in that masterly performance of Dr. Leland, entitled, "The Advantage and Necessity of the Christian Revelation," vol. ii. p. 140-223.

## Satira Quinta.

### ARGUMENT.

*This Satire is justly esteemed the best of the six.—It consists of three parts: in the first of which the Poet highly praises Annæus Cornutus, who had been his preceptor, and recommends other young men to his care.—In the second part, he blames the idleness and sloth of young men, and exhorts them to follow after the liberty and*

PERSIUS. VATIBUS hic mos est, centum sibi poscere voces,

Centum ora, et linguas optare in carmina centum :  
Fabula seu mœsto ponatur hianda tragoedo,  
Vulnere seu Parthi ducentis ab inguine ferrum.

CORNUTUS. Quorsum hæc ? aut quantas robusti carminis offas 5

Ingeris, ut par sit centeno gutture niti ?  
Grande locuturi, nebulas Helicone legunto :  
Si quibus aut Prognos, aut si quibus olla Thyestæ

Line 1. *A custom, &c.*] Of epic poets, and sometimes of orators, to adopt this idea.

HOM. II. ii. for instance :

ὅδ' μοι δικά μιν γλωσσαι, δικά δὲ  
σοματα μιν.

So VIRG. Geor. ii. l. 43 ; and Æn. vi. l. 625.

*Non mihi vi centum linguæ sint, oraque centum.*

And, Quint. ad. fin. Decl. vi. Unversorum vatium, scriptorumque ora consentiant, vincet tamen res ista mille linguas, &c.

—*An hundred voices.*] Alluding perhaps to the responses of the Sibyl — VIRG. Æn. vi. l. 43-4.

—*Aditus centum, ostia centum, Unde ruunt totidem voces responsa Sibyllæ.*

2. *For verses.*] i. e. That, when they compose their verses, their style

and language might be amplified and extended, adequately to the greatness and variety of their subjects.

3. *Whether a fable.*] The subject or story on which they write is called the fable.

—*Bawled out, &c.*] i. e. Whether they write tragedy, to be acted on the stage.

4. *Or the wounds of a Parthian, &c.*] Or write an epic poem on the wars of the Romans with the Parthians, in which the latter were overcome.

*Aut labentis equo describere vulnere Parthi.*

HOR. sat. i. lib. ii. l. 15.

5. CORNUTUS. *Wherefore these things ?*] Quorsum—to what end, purpose, or intent, do you mention these things, as if you were wishing them for yourself?

## Fifth Satire.

### ARGUMENT.

*enfranchisement of the mind.—Thirdly, he shows where-  
in true liberty consists, and asserts that doctrine of the  
Stoics, that “a wise man only is free;” and that a  
slavery to vice is the most miserable of all.  
The Satire begins in the form of a dialogue between Persius  
and Cornutus.*

PERSIUS. THIS is a custom with poets, to ask for them-  
selves an hundred voices,  
And to wish for an hundred mouths, and an hundred  
tongues for their verses :  
Whether a fable be proposed to be bawled out by the sad  
tragedian ;  
Or the wounds of a Parthian drawing the sword from his  
groin.

CORNUTUS. Wherefore these things ? or how great pieces  
of robust verse  
Dost thou thrust in, that it should be meet to strive with an  
hundred throats ?  
Let those who are about to speak something great, gather  
clouds in Helicon,  
If to any either the pot of Progne, or if to any that of  
Thyestes

—*How great pieces, &c.*] Metaph.  
from a person who puts large lumps  
or pieces of meat into his mouth, big  
enough to require a number of throats  
to swallow them.

q. d. What great and heroic  
art thou setting about, which thou  
canst think equal to such a wish, in  
order to enable thee to do them  
justice ?

7. *Gather clouds in Helicon.*] Let  
them go to mount Helicon, (see ante,  
the Prologue, l. 1, note,) and there  
gather up the mists which hang over

the sacred top, and which seem, no  
doubt, with poetical rapture.

8. *The pot of Progne, &c.*] i. e. If  
any shall have his imagination warm-  
ed with the feasts of Progne and  
Thyestes, so as to write upon them.

Progne was the wife of Tereus, king  
of Thrace : Tereus fell in love with  
Philomela, sister to Progne, ravished  
her, and cut out her tongue. In re-  
venge Progne killed Itys, her own son  
by Tereus, and served him up at a  
feast to be eaten by his father.

—*Thyestes*] Atreus, king of My-

Fervebit, sæpe insulso cœnanda Glyconi.  
 Tu neque anhelanti, coquitur dum massa camino, 10  
 Folle premis ventos: nec, clauso murmure raucus,  
 Nescio quid tecum grave cornicaris inepte:  
 Nec scloppo tumidas intendis rumpere buccas.  
 Verba togæ sequeris, juncturâ callidus acri,  
 Ore teres modico, pallentes radere mores 15  
 Doctus, et ingenuo culpam defigere ludo.  
 Hinc trahe quæ dicas: mensasque relinque Mycenis  
 Cum capite et pedibus; plebeiaque prandia nôris.  
 PERS. Non quidem hoc studeo, bullatis ut mihi nugis

cenæ, banished his brother Thyestes, for defiling his wife Ærope: afterwards, recalling him, invited him to a banquet, ordered the children he had by her to be dressed and set before him on a table.

9. *Often to be snipped on by foolish Glycon.*] He was some wretched tragedian of those times, who acted the parts of Tereus and Thyestes, and, accordingly, represented both of them as eating their children.

10. *Thou neither, while the mass, &c.*] Metaph. from smiths beating iron in furnaces, where the fire is kept up to a great heat by the blowing with bellows, in order to render the iron ductile, and easily formed into what shape they please.

*q. d.* You, says Cornutus, are not forging in your brain hard and difficult subjects, and blowing up your imagination, to form them into sublime poems. See HOR. lib. i. sat. iv. l. 19-21.

11. *Nor hoarse, &c.*] Nor do you foolishly prate, like the hoarse croaking of a crow, with an inward kind of murmur to yourself, as if you were muttering something you think very grand and noble. See sat. iii. l. 81, and note.

13. *Tumid cheeks, &c.*] Scloppus is a sound made with puffing the cheeks, and then forcing the air out suddenly by striking them together with the hands.

*q. d.* Nor do you, when you repeat your verses, appear as if you were making a noise like that of cheeks puffed up almost to bursting, and then suddenly stricken together, like the swelling and bombast method of elo-

cution used by the fustian poets of our day.

Cornutus praises Persius in a three-fold view. 1st. As not heating his imagination with high and difficult subjects. 2dly. As not affecting to be meditating and murmuring within himself, as if he would be thought to be producing some great performance. 3dly. As in the repetition of his verses avoiding all bombastic utterance.

14. *Words of the gown.*] Toga is often used to signify peace—*Cedant arma togæ.* CIC.—for, in time of peace, the Romans wore only the toga, or gown; in time of war, the toga was thrown aside for the sagum, or soldier's cloak.

Cornutus here means to say, that Persius did not write of wars and bloodshed, but confined himself to subjects of common life, such as passed daily among the people, and made use of plain words suited to his matter.

—*Cunning in sharp composition.*] Acute and ingenious in a neat composition of verse. Metaph. from those who work in marble, who so exactly join their pieces together, and polish them so neatly, that the joints can't be perceived. See sat. i. l. 61, note.

15. *Smooth with moderate language.*] Teres signifies smooth, even; also accurate, exact. Modico ore—with a moderate, modest language, or style of writing, neither rising above, nor sinking below the subject, nor flying out into that extravagance of expression, so much then in vogue. See sat. i. l. 95-99.

—*To lash.*] Radere, lit. signifies

Shall be hot, often to be supped on by foolish Glycon.  
 Thou neither, while the mass is heated in the furnace, 10  
 Pressest the wind with breathing bellows; nor hoarse, with  
 close murmur,  
 Foolishly croakest I know not what weighty matter with  
 thyself:  
 Nor intendest to break thy tumid cheeks with a puff.  
 You follow the words of the gown, cunning in sharp com-  
 position,  
 Smooth with moderate language, to lash vicious manners  
 Skilled, and to mark a crime with ingenuous sport. 16  
 Hence draw what you may say: and leave the tables at  
 Mycenæ,  
 With the head and feet, and know plebeian dinners.

PERS. I do not indeed desire this, that with empty  
 trifles my

to scratch, or scrape up, or rub  
 against; here, by meton. to lash or  
 chastise. When a satirist does this  
 effectually, the guilty turn pale at his  
 reproof: for paleness is the effect of  
 fear; and fear, of conscious guilt.—  
 Hence HOR. epist. i. lib. i. l. 60, 1.

—*Hic murus aheneus esto,*

*Nū concire sibi, nullā palleſcere  
 culpā.*

—*Vicious manners.*] Pallentes  
 mores—lit. manners turning pale—  
 the effect for the cause. Meton. See  
 the last note.

16. *Mark a crime with ingenuous  
 sport.*] Desigere—metaph. from fix-  
 ing a dagger, or critical mark, against  
 any word or sentence, either to be  
 corrected as faulty, or struck out as  
 superfluous. This the Greeks called  
*κρίνειν, σίζειν*, compungere, confodere,  
 or the like.

So Persius is said to stigmatize, or  
 mark down, a crime with ingenuous  
 sport—i. e. with well-bred raillery,  
 in order to its correction; to fix a  
 mark against it.

*Qu.*—If this be not going rather too  
 far with regard to Persius, who seems  
 not much inclined to politeness, with  
 respect to those whom he satirizes,  
 but rather treats them with severity  
 and roughness?

Horace indeed deserved such an  
 account to be given of him. Comp.  
 sat. l. l. 113–115.

John Hanvil, a monk of St. Al-  
 ban's, about the year 1190, thus  
 writes on the different merits of Ho-  
 race and Persius:

*Persius in pelago Flacci decurrat,  
 et audeat*

*Mendicasse stylum Satiræ, serraque  
 cruentus*

*Rodit, et ignorat politem pectora  
 limam.*

17. *Hence draw, &c.*] From hence,  
 i. e. from the vices of mankind, se-  
 lect the subjects of your writings.

—*Leave the tables, &c.*] Leave the  
 tragical banquet of Thyestes at My-  
 cenæ for others to write on—trouble  
 not yourself about such subjects.

18. *With the head and feet.*]—  
 Atreus reserved the heads, feet, and  
 hands of the children; which after  
 supper he shewed to his brother Thy-  
 estes, that he might know whose flesh  
 he had been feasting upon.

—*Know plebeian dinners.*] Ac-  
 quaint yourself only with the enormi-  
 ties that pass in common life—*nōris*  
 —quasi, fac noscas—let these be your  
 food for satire.

19. *I do not indeed desire this.*]—  
 Persius here answers his preceptor  
 Cornutus, and tells him, that he does  
 not want an hundred tongues and  
 voices, in order to be writing vain and  
 highflown poems; but that he might  
 duly express Cornutus's worth, and  
 his sense of it.



Pagina turgescat, dare pondus idonea fumo. 20  
 Secreti loquimur: tibi nunc, hortante camœnâ,  
 Excutienda damus præcordia: quantaque nostræ  
 Pars tua sit, Cornute, animæ, tibi, dulcis amice,  
 Ostendisse juvat. Pulsa, dignoscere cautus  
 Quid solidum crepet, et pictæ tectoria linguæ. 25  
 His ego centenas ausim deponere voces,  
 Ut, quantum mihi te sinuoso in pectore fixi,  
 Voce traham purâ: totumque hoc verba resignent,  
 Quod latet arcanâ non enarrabile fibrâ.  
 Cum primum pavido custos mihi purpura cessit, 30  
 Bullaque succinctis Laribus donata pendit;  
 Cum blandi comites; totâque impune Suburrâ  
 Permisit sparsisse oculos jam candidus umbo;

Studeo signifies, literally, to study, but also to apply the mind to, to care for a thing, to mind, to desire it.

—*Empty trifles.*] Bullatis (from bulla, a bubble of water) nugis—by met. swelling lines, lofty words, without sense, empty expressions.—*ANRW.*

20. *Fit to give weight [to smoke.]* i. e. Fit for nothing else but to give an air of consequence and importance to trifles, which, in reality, have no more substance in them than smoke. Nugis addere podus. *HOR.* Epist. lib. i. epist. xix. l. 42.

21. *Secret we speak.*] You and I, Cornutus, are not now speaking to the multitude, but to each other in private, and therefore I will disclose the sentiments of my heart.

—*The Muse exhorting.*] My Muse prompting and leading me to an ample disclosure of my thoughts, and to reveal how great a share you have in my affections—to do this is a pleasure to myself.

25. *What may sound solid.*] Try and examine me, knock at my breast; if you wish to know whether I am sincere or not, hear how that sounds. Metaphor, from striking earthen vessels with the knuckle, in order to try, by the sound, whether they were solid or cracked. See sat. iii. l. 21, 2, and note.

—*The coverings, &c.*] Tectorium—the plaster, parget, or rough-cast of a wall, which conceals it: hence dissimulation, flattery, which cover

the real sentiments of the heart. See *Matt.* xxiii. 27.

—*Painted tongue.*] Pictæ linguæ—i. e. a tongue adorned and garnished with dissimulation—varnished over with falsehood.

26. *For these things.*] i. e. Properly to disclose my friendship and gratitude to you, by drawing forth and uttering what I feel for you, whom I have fixed within the most intimate recesses of my breast. See *ANRW.* *Sinuosis*, No. 4. This sense of the word seems metaphorical, and to be taken from what hath many turnings and windings, and so difficult to find or trace out.

28. *With pure voice.*] With the utmost sincerity, pure from all guile.

—*Words may unseal.*] Resigno is to open what is sealed, to unseal; hence, met. to discover and declare.

29. *Not to be told.*] Not fully to be expressed.

—*In my secret inwards.*] In the secret recesses of my heart and mind. *Comp.* sat. i. l. 44.

30. *The guardian purple.*] The habit worn by younger noblemen was edged about with a border of purple; an ornament which had the repute of being sacred, and was therefore assigned to children as a sort of preservative. Hence Persius calls it custos purpura.

—*Fearful.*] Which protected me when a child, and when I was under the fear and awe of a severe master.

—*Yielded.*] Resigned its charge,

Page should swell, fit to give weight to smoke. 20  
 Secret we speak : to you now, the Muse exhorting,  
 I give my heart to be searched, and how great a part  
 Of my soul, Cornutus, is yours, to you, my gentle friend,  
 It pleases me to have shewn : knock, careful to discern  
 What may sound solid, and the coverings of a painted  
 tongue. 25

For these things I would dare to require an hundred voices,  
 That, how much I have fixed you, in my inmost breast,  
 I may draw forth with pure voice ; and all this, words may  
 unseal,

Which lies hid, not to be told, in my secret inwards.

When first to fearful me the guardian purple yielded,  
 And the bulla presented to the girt Lares hung up ; 31  
 When kind companions, and, with impunity, in the whole  
 Suburra

Now the white shield permitted me to have thrown about  
 my eyes,

and gave place to the toga virilis, or manly gown. About the age of sixteen or seventeen they laid aside the prætexta, and put on the toga virilis, and were ranked with men.

31. *And the bulla.*] This was another ornament worn by children ; it was worn hanging from the neck, or about the breast, and was made in the shape of an heart, and hollow within. This they left off with the prætexta, and consecrated to the household gods, and hung up in honour to them. See ANT. Univ. Hist. vol. xi. p. 289, note a.

31. *The girt Lares.*] The images of the Lares, or household gods, were described in a sort of military habit, which hung on the left shoulder, with a lappet fetched under the other arm, brought over the breast, and tied in a knot. The idea of this dress was first taken from the Gabini, and called Cinctus Gabinus. See ARNSW. *Gabinus* ; and VIRG. *Æn.* vii. 612. and Servius's note there.

32. *Kind companions.*] A set of young fellows, who were my companions, and ready to join in any scheme of debauchery with me. I cannot think that *comites* here is to be understood of " his schoolmasters, " or pedagogues, who now no longer

" treated him with severity." He was now a man, and had done with these. Of such a one HORACE says, *Imberbis juvenis, tandem custodæ remoto, &c.*

De Art. Poet. l. 161-5.

And see KENNETT, *Antiq.* p. 311, edit. 5. 1713.

—*In the whole Suburra.*] This was a famous and populous street in Rome, where were numbers of brothels, the harlots from which walked out by night, to the great mischief of young men. Here, says Persius, I could ramble as I pleased, and fix my eyes where I pleased, and had nobody to call me to account, or punish me for it. *Juv. sat.* iii. l. 5.

33. *The white shield, &c.*] When the young men put on the toga virilis, they were presented with a white shield ; that is to say, a shield with no engraving, device, or writing upon it, but quite blank. This shield was a token that they were now grown up, and fit for war. Its being blank, signified their not having yet achieved any warlike action worthy to be described, or recorded, upon it by a device.

So VIRG. *Æn.* ix. l. 548.

*Euse leviss nudo, pæmâque inglorius alba.*

Cumque iter ambiguum est, et, vitæ nescius, error  
 Diducit trepidas ramosa in compita mentes; 35  
 Me tibi supposui: teneros tu aucipis annos,  
 Socratico, Cornute, sinu. Tunc fallere solers,  
 Apposita intortos extendit regula mores;  
 Et premitur ratione animus, vincique laborat,  
 Artificemque tuo ducit sub pollice vultum. 40  
 Tecum etenim longos memini consumere soles;  
 Et tecum primas epulis decerpere noctes.  
 Unum opus, et requiem pariter disponimus ambo:  
 Atque verecundâ laxamus seria mensâ.  
 Non equidem hoc dubites, amborum fœdere certo 45  
 Consentire dies, et ab uno sidere duci.

When this shield was a passport to me, says Persius, to go where I pleased, without being molested by my old masters.

34. *When the journey is doubtful.* When the mind of a young man is doubting what road of life to take, like a traveller who comes to where two ways meet, and can hardly determine which to pursue.

—*And error.* So apt to beset young minds, and so easily to mislead them.

—*Ignorant of life.* Of the best purposes and ends of life, and wholly unknowing and ignorant of the world.

35. *Partes under trembling minds.* Divides the young and inexperienced minds of young men, fearing and trembling between the choice of good and evil, now on this side, now on that.

35. *Branching cross-ways.* Compitum is a place where two or more ways meet. The poet here alludes to the Pythagorean letter Y. See sat. iii. l. 56. note.

36. *I put myself under you.* Under your care and instruction.

—*You undertake, &c.* You admitted me under your discipline, in order to season my mind with the moral philosophy of the Stoics: you not only received me as a pupil, but took me to your bosom with the affection of a parent.

Antisthenes, the master of Diogenes, was a disciple of Socrates; Diogenes taught Crates the Theban,

who taught Zeno the founder of the Stoic school; so that the Stoic dogmas might be said to be derived, originally, from Socrates, as from the fountain-head.

37. *Dextrous to deceive, &c.* The application of your doctrine to my morals, which were depraved, and warped from the strict rule of right, first discovered this to me, and then corrected it; but this you did with so much skill and address, that I grew almost insensibly reformed: so gradually were the severities of your discipline discovered to me, that I was happily cheated, as it were, into reformation; whereas, had you at first acquainted me with the whole at once, I probably had rejected it, not only as displeasing, but as unattainable by one who thought as I then did.

38. *Applied rule.* Metaph. from mechanics, who, by a rule applied to the side of any thing, discover its being warped from a straight line, and set it right.

—*Rectifies.* Lit. extends. Metaph. from straitening a twisted or entangled cord, by extending or stretching it out. Intortos, lit. twisted, entangled.

39. *My mind is pressed by reason, &c.* My mind and all its faculties were so overpowered by the conviction of reason, that it strove to coincide with what I heard from you, and to be conquered by your wisdom.

—*Labours, &c.* The word laborat denotes the difficulties which he

And when the journey is doubtful, and error, ignorant of life,

Parts asunder trembling minds into the branching cross-ways, 35

I put myself under you : you undertake my tender years, Cornutus, with Socratic bosom. Then, dextrous to deceive,

The applied rule rectifies my depraved morals, And my mind is pressed by reason, and labours to be overcome,

And draws, under your thumb, an artificial countenance.

For I remember to consume with you long suns, 41

And with you to pluck the first nights from feasts.

One work and rest we both dispose together,

And relax serious things with a modest table.

Do not indeed doubt this, that, in a certain agreement, The days of both consent, and are derived from one star. 46

in the way of your minds to yield to instruction, and to subdue and correct their vicious habits and inclinations.

40. *And draws, &c.*] Metaph. from an artist who draws forth, or forms, figures with his fingers, out of wax or clay. *Ducere* is a word peculiar to the making of statues in marble also.

*Vivos ducent de marmore vultus.*

*Æn. vi. 848.*

—*An artificial countenance.*] *Artificem, hypallage, for artificii pollice.* The sense is—My mind, by thee gently and wisely wrought upon, put on that form and appearance which you wished it should. The like thought occurs, *JUV. sat. vii. l. 237.*

*Erigite ut mores teneros oculo pollice ducut,*

*Ut si quis cerâ vultum facit—*

41. *Consume long suns.*] To have passed many long days—*soles, for dies.* Meton.

—*Sape ego longos*

*Cantando puerum memini me condere soles.*

*VIRG. ecl. ix. l. 51-2.*

42. *To pluck the first nights, &c.*] *Decerpere*—metaph. from plucking fruit. The first nights—the first part or beginning of nights; we plucked, i. e. we took away from the hours of feasting.—*q. d.* Instead of supping at

an early hour, and being long at table, we spent the first part of the evening in philosophical converse, thus abridging the time of feasting for the sake of improvement.

—*Of the night*

*Have borrow'd the first hours,*

*feasting with thee*

*On the choice dainties of philosophy.*

*HOLYDAY.*

43. *One work and rest, &c.*] We, both of us, disposed and divided our hours of study, and our hours of rest and refreshment, in a like manner together.

44. *And relax serious things.*] Relaxed our minds from study.

—*A modest table.*] With innocent mirth, as we sat at table, and with frugal meals.

45. *Do not doubt this, &c.*] Beyond a doubt, this strict union of our minds must be derived from an agreement in the time of our nativity, being born both under the same star.

So *HOR. lib. ii. ode xvii. l. 21-2.*

*Utrumque nostrum incredibili modo Consentit astrum.*

The ancients thought that the minds of men were greatly influenced by the planet which presided at their birth; and that those who were born under the same planet, had the same dispositions and inclinations.

Nostra vel aequali suspendit tempora Librâ  
 Parca tenax veri ; seu nata fidelibus hora  
 Dividit in Geminos concordia fata duorum ;  
 Saturnumque gravem nostro Jove frangimus una. 50  
 Nescio quod certe est, quod me tibi temperat, astrum.  
 Mille hominum species, et rerum discolor usus :  
 Velle suum, cuique est ; nec voto vivitur uno.  
 Mercibus hic Italis mutat, sub sole recenti,  
 Rugosum piper, et pallentis grana cumini : 55  
 Hic, satur, irriguo mavult turgescere somno ;  
 Hic campo indulget : hunc alea decoquit : ille  
 In Venerem putret. Sed cum lapidosa chiragra  
 Fregerit articulos, veteris ramalia fagi ;  
 Tunc crassos transisse dies, luccmque palustrem, 60

47. *Fate, tenacious of truth.*] Unerring fate, as we say.

—*Suspended our times.*] Metaph. from hanging things on the beam of a balance, in order to weigh them.

Fate weighed, with equal balance, our times, when Libra had the ascendancy.

48. *With equal Libra.*] A constellation into which the sun enters about the twentieth of September, described by a pair of scales, the emblem of equity and justice.

*Felix æquata genitus sub pondere Libra.* MANIL. lib. v.

*Seu Libra, seu me Scorpius aspicit Formidolosus, pars violentior Natutis horæ, &c.*

HOR. lib. ii. ode xvii. l. 17-22.

—*Framed for the faithful*] The particular hour which presides over the faithfulness of friendship.

49. *Divides to the Twins, &c.*] The Gemini, another constellation represented by two twin-children, under which whosoever were born, were supposed by the astrologers to consent, very exactly, in their affections and pursuits.

*Magnus erit Geminis amor et concordia duplex.*

MANIL. lib. ii.

50. *Break, &c.*] Frangere and temperare were used by the astrologers, when the malignant aspect of one star was corrected, and its influence prevented, by the power of some other propitious and benign planet.

Hence that astrological axiom—

Quicquid ligat Saturnus, solvit Jupiter.

The planet Saturn was reckoned to have a malign aspect ; the planet Jupiter a mild and favourable one, and to counteract the former.

—*Te Jovis impio*

*Tutela Saturno, refulgens Eripuit.*

HOR. ode xvii. lib. ii. l. 22-4.

51. *I know not, &c.*] I will not take upon me to be certain what star it was ; but that it proceeds from the influence of some friendly star or other, which presided at our natal hour, that we are one in heart and sentiment, I am very clear.

Tempero literally signifies to temper, mix or mingle together.

52. *There are a thousand species, &c.*] i. e. Different kinds of men, as to their dispositions and pursuits.

—*Different use, &c.*] Discolor—literally, of a different colour. Their use of what they possess differs as much as one colour from another ; some, (as it follows in the next lines,) from avarice, trade to increase their store ; others, through luxury and extravagance, squander it away.

53. *Has his will.*] Velle, i. e. voluntas, a Græcism. Vivitur, impera. See sat. iii. 20, note.

54. *The recent sun.*] In the east, where the sun first appears.

55. *Changes, &c.*] Sails to the East Indies, where he barter the produce of Italy for the produce of the East.

Fate, tenacious of truth, either suspended our times  
 With equal *Libra*; or the hour, framed for the faithful,  
 Divides to the *Twins* the concordant fates of both;  
 And we together break grievous Saturn with our Jupiter.  
 I know not what star it is certainly which tempers me with  
 you. 51

There are a thousand species of men, and a different use  
 of things:

Every one has his will, nor do they live with one wish.  
 This man, for Italian merchandizes under the recent sun,  
 Changes the wrinkled pepper, and grains of pale cumin:  
 Another, sated, had rather swell up with moist sleep: 56  
 Another indulges in the field; another the die consumes;  
 another

Is rotten for *Venus*: but when the stony gout  
 Has broken his joints, the branches of the old beech,  
 Then, that their gross days have passed away, and the  
 gloomy light, 60

—*Wrinkled pepper.*] When the pepper is gathered, and dried in the sun, the coat or outside shrivels up into wrinkles.

—*Pale cumin.*] The seed of an herb, which being infused into wine, or other liquor, causes a paleness in those who drink it: it comes from Ethiopia. Probably it stands here for any Oriental aromatics.

HOR. epist. xix. lib. i. l. 17, 18, speaks of his imitators:

—*Quod si*

*Pullerem casu, biberent exsangue cuminum.*

56. *Sated.*] Satur—that has his belly full—glutted with eating and drinking.

—*Swell up.*] With fat.

—*Moist sleep.*] Irriguus signifies wet, moist, watered; also, that watereth. Here, metaph. from watering plants, by which they increase and grow. So sleep is to those who eat much, and sleep much; it makes them grow, and increase in bulk.

57. *Indulges in the field.*] In the sports and exercises of the Campus Martius. Or perhaps field-sports may be understood. Comp. HOR. ode i. l. 3-6, and l. 23-8.

—*The die consumes.*] Is ruined by gaming. Decoquit—metaph. from boiling away liquors over a fire. So

the gamester, by continual play, consumes his substance.

58. *For Venus.*] i. e. Ruins his health—is in a manner rotten—by continual acts of lewdness and debauchery. Putris means also wanton, lascivious.

*Omnes in Damalim putres deponent oculos.*

HOR. lib. i. ode xxxvi. l. 17, 18.

—*The stony gout.*] So called from its breeding chalk-stones in the joints, when long afflicted with it.

59. *Broken his joints.*] Destroyed the use of them as much as if they had been broken, and are so to all appearance.

—*The branches, &c.*] Ramalia—seared or dead boughs cut from a tree, which may be looked upon, from their withered and useless appearance, as very strong emblems of a gouty man's limbs, the joints of which are useless, and the flesh withered away—(see sat. i. 94.)—so that they appear like the dead branches of an old decayed beech-tree.

60. *Gross days.*] Crassos—the days which they have spent in gross sensuality, as well as in thick mental darkness and error.

—*Gloomy light.*] Palustrem—metaph. from the fogs which arise in marshes and fenny places, which ob-

Et sibi jam seri vitam ingemuere relictam.

At te nocturnis juvat impallescere chartis,  
Cultor enim juvenum, purgatas inseris aures  
Frugæ Cleanthæ. Petite hinc, juvenesque senesque,  
Finem animo certum, miserisque viatica canis. 65

'Cras hoc fiet.' Idem cras fiet. 'Quid! quasi magnum  
'Nempe diem donas?' Sed cum lux altera venit,  
Jam cras hesternum consumpsimus: ecce aliud cras  
Egerit hos annos, et semper paulum erit ultra:  
Nam quamvis prope te, quamvis temone sub uno, 70  
Vertentem sese frustra sectabere canthum,  
Cum rota posterior curras, et in axe secundo.

secure the light, and involve those who live in it, or near them, in unwholesome mists. Such is the situation of those whose way of life is not only attended with ignorance and error, but with injury to their health, and with ruin of their comfort.

61. *Late bewailed.*] Too late for remedy.

—*The life now left, &c.*] They not only bemoan themselves, at the recollection of their past mispent life, but the portion of life which now remains, being embittered by remorse, pain, and disease, becomes a grief and burthen.

62. *Grow pale, &c.*] Your delight, O Cornutus, is to pass the time, when others sleep, in hard study, which brings a paleness on your countenance. See sat. i. l. 121; and sat. iii. l. 85.

63. *A cultivator of youths.*] Cultor—metaph. from colo, to till or cultivate the ground.

*q. d.* As the husbandman tills or cultivates the ground, and prepares it to receive seed, and to bring forth fruit—so do you, Cornutus, prepare youthful minds to receive and bring forth wisdom.

—*You sow their purged ears.*] The metaphor is still carried on; as the husbandman casts the seed into the ground which he has prepared and cleaned, by tillage, from weeds—so do you sow the doctrines of moral philosophy, which were taught by Cleanthes, the disciple and successor of Zeno, in the ears of your pupils, after having purged away those errors,

falsehoods, and prejudices, with which they were at first possessed, by your wise and well-applied instruction. You first teach them to avoid vice and error, and then to embrace and follow truth and virtue.

*Virtus est vitium fugere, et sapientia prima*

*Stultitiæ curas.*

HOM. lib. i. epist. i. l. 61, 2.

64. *Hence seek, &c.*] Persius here invites both young and old to seek for wisdom from the Stoic philosophy, as taught by his friend and preceptor Cornutus: that, thereby, they might find some certain and fixed end, to which their views might be directed, and no longer fluctuate in the uncertainty of error.

*Certum voto pete finem.*

HOM. Epist. lib. i. ep. ii. l. 56.

65. *Stores, &c.*] Vinctica, literally are stores, provisions, things necessary for a journey; as money, victuals, &c.

The poet here advises their learning philosophy, that their minds might be furnished with what would suffice to support them through the journey of life, and more particularly through the latter part of it, when under the miseries and infirmities of old age.

66. "To-morrow," &c.] Persius here introduces some idle young man, as if saying—"To be sure you advise very rightly, but give me a little time—to-morrow (*q. d.* some time hence) I will apply myself to the studies which you recommend."

—"The same will be done to-mor-

And they have late bewailed the life now left to them.

But it delights you to grow pale with nightly papers,  
For a cultivator of youths, you sow their purged ears  
With Cleanthean corn. Hence seek, ye young and old,  
A certain end to the mind, and stores for miserable grey  
hairs. 65

"To-morrow this shall be done"—"the same will be  
done to-morrow"—"what!

"As a great thing truly do you give a day?"—"but when  
another day comes,

"We have already spent yesterday's to-morrow. Behold  
another to-morrow

"Has spent these years, and will always be a little beyond:

"For although near you, although under one beam, 70

"You will in vain follow the felly turning itself,

"When you, the hinder wheel, do run, and on the second  
"axle."

row." When to-morrow comes, answers Persius, the same thing will be done; that is, you will want to defer it for a day more.

66. "*What!*" &c.] What! replies the procrastinator, will not you allow me another day before I begin?—what! do you make such a mighty matter of giving me a day, as if that were of so great consequence?

68. "*Yesterday's to-morrow.*"—But, rejoins Persius, when another day comes, remember that yesterday, which was the morrow of the day before it, and which you wished to be allowed you, is passed and gone.

—"Behold, another to-morrow." This day, which is the morrow of yesterday, is now arrived, and is, with all the past morrows, exhausting and consuming these years of ours; and thus the time you ask for will always be put off, and stand a little beyond the morrow you fix upon.

70. "*Altho' near you,*" &c.] The poet, in allusion to the hind-wheel of a carriage, which is near to, and follows the fore-wheel, but never can overtake it, gives the young man to understand, that, though to-day is nearly connected with to-morrow, in point of time, yet it cannot overtake it, the morrow will always keep on from day to day, and it can never be overtaken—thus shewing, that pro-

crastinated time will always fly on, keep out of his reach, however near he may be to it, all his resolutions to overtake it will be in vain.

—"Under one beam." Temo signifies the beam of the wain, or the draught-tree, whereon the yoke hangeth. Sometimes, by synec. the whole carriage.—*q. d.* Our days may be considered as the wheels by which our lives roll on; each day, as well as another, is joined to the space allotted us, like wheels to the same chariot.

71. "*The felly.*" Canthus properly signifies the iron wherewith the wheel is bound, or shod, on the outward circle, called the felly—here, by synec. the wheel itself.

72. "*The second axle.*" Axis—the axle-tree on which the wheel is fixed, and about which it turns—the second, *i. e.* the hinder.—*q. d.* You will, like the hinder wheel of a carriage, which can never overtake the fore-wheel, be still following the time before you, but will never overtake it; therefore defer not till to-morrow, what you should do to-day. The whole of the metaphor, l. 70-2, is very fine, and well expressed. See HOR. lib. ii. ode xviii. l. 15, 16.

I must confess that I cannot dismiss this part of my task, without mentioning that beautiful description of the slipping away of time, unper-



Libertate opus est : non hâc, quâ, ut quisque Velinâ  
 Publius emeruit, scabiosum tesserulâ far  
 Possidet. Heu steriles veri, quibus una Quiritem 75  
 Vertigo facit !—Hic Dama est, non tressis agaso ;  
 Vappa, et lippus, et in tenui farragine mendax :  
 Verterit hunc dominus, momento turbinis exit  
 Marcus Dama.—Papæ ! Marco spondente, recusas  
 Credere tu nummos ?—Marco sub iudice palles ? 80  
 —Marcus dixit : ita est.—Assigna, Marce, tabellas.—

ceived and unimproved, which we find in Shakespeare :

" *To-morrow, and to-morrow, and*

" *to-morrow,*

" *Creeps in this petty pace from day*

" *to day,*

" *To the last syllable of recorded*

" *time :*

" *And all our yesterdays have light-*

" *ed fools*

" *The way to dusty death.*"——

*Macb. act v. sc. 5. edit. Stockdale.*

73. *There is need of liberty.*] The poet now advances to a discussion of that paradox of the Stoics—that "only the wise are free ;"—and that those, who would follow after, and attain to true liberty, must be released from the mental shackles of vice and error. His treatment of the subject is exquisitely fine, and worthy our serious attention.

—*Not this.*] Not merely outward liberty, or liberty of the body, such as is conferred on slaves at their manumission.

—*By which.*] See l. 74, note 2.

—*Every Publius.*] The slaves had no prænomen ; but when they had their freedom given them, they assumed one—so, for instance, a slave that was called Licinius, would add the name of his master to his own, and call himself, if his master's name were Publius, Publius Licinius—they also added the name of the tribe into which they were received and enrolled ; suppose the Velinan, then the freed-man would style himself Publius Licinius Velina—thus he was distinguished from slaves.

74. *Been discharged.*] i. e. From slavery—made free. Emeruit—metaph. from soldiers, who for some meritorious service were sent home, and discharged from going to war.—

Also from gladiators, who for their valour and dexterity at the theatre obtained their dismission from their perilous occupation, and were donati rude, presented with a rod, or wand, in token of their discharge and release. *Hon. epist. i. lib. i. l. 2.* These were styled Emeriti.

So slaves were often made free, on account of their past services, as having deserved this favour—this is signified by emeruit here.

—*Mouldy corn, &c.*] Those who are thus admitted to freedom, and enrolled in one of the tribes, were entitled to all public doles and donations, on producing a little ticket or tally, which was given them on their manumission. The corn laid up in the public magazines was not of the best sort, and was frequently damaged with keeping.

The name of the person and of the tribe, which he belonged to, was inscribed on the ticket, by which he was known to be a citizen. See *Juv. sat. vii. l. 174*, note.

75. *Alas ! ye barren, &c.*] The poet speaks with commiseration, of their ignorance, and total barrenness, with respect to truth and real wisdom, who could imagine that a man should be called free, because he was emancipated from bodily slavery.

—*One turn.*] Vertigo (from *vertere*, to turn). This was one of the ceremonies of making a slave free : he was carried before the prætor, who turned him round upon his heel, and said—*Hunc esse liberum volo.*

So Plautus, *Mænæchm.* Liber esto, ito quo voles. Thus he became Quiris, a Roman citizen. See *Juv. sat. iii. l. 60*, note.

76. *Hecce is Dama.*] For instance,

There is need of liberty: not this, by which every Publius in the Velinan tribe,  
 As soon as he has been discharged, mouldy corn with his tally  
 Possesses. Alas! ye barren of truth—among whom one turn  
 Makes a Roman! here is Dama, a groom not worth three farthings;  
 A scoundrel, and blear-eyed, and a liar in a little corn:  
 If his master turn him—in the movement of a top, he comes forth  
 Marcus Dama. Wonderful! Marcus being security, refuse you  
 To lend money? Are you pale under judge Marcus? 80  
 Marcus said it—it is so.—Sign, Marcus, the tablets.

says the poet, here is the slave Dama.

—*A groom not worth, &c.*] Agaso, an horse-keeper, a groom that looks after his master's horses, from ago and asinus. Non tressis (qu. tres asses) a poor, paltry fellow, worth hardly three farthings if one were to purchase him. They bought their slaves.

77. *A scoundrel.*] Vappa signifies wine that is palled, that has lost its strength, therefore called vapid.—Hence a stupid, senseless fellow; or a scoundrel, a good-for-nothing fellow.

—*Blear-eyed.*] Perhaps from debauchery and drunkenness. See sat. H. l. 72, note.

—*A liar in a little corn.*] That will cheat his master, and defraud his horses of their slender allowance, and then lie to conceal his petty knavery. Farrago is a mixture of several grains.—Mescelivæ.

78. *If his master, &c.*] Let his master but turn him upon his heel. See note above, l. 75.

—*Movement of a top.*] In one turn of a top, which is very swift when it is spinning—i. e. as we say, in the twinkling of an eye. This allusion to the turning of a top, very humourously agrees with the *veterit*.

—*He comes forth, &c.*] He that went before the prætor plain Dama, now comes out from him with a noble prænomen, and calls himself Marcus Dama.

79. *Wonderful!*] What a surprising change! or papæ may introduce the following irony, where a person is supposed to hesitate about lending money, for which Marcus offers to become surety. Papæ—How strange! that you should scruple it, when so respectable a person as Marcus offers his bond, and engages for the payment!

80. *Are you pale?*] Do you fear lest you should not have justice done you, where so worthy a person is advanced to the magistracy?

81. *Marcus said it, &c.*] Marcus gives his testimony, and who can contradict so just and upright a witness—what he says must be true.

—*Sign, Marcus, the tablets.*]—The poet here repeats the word Marcus, and drops the word Dama, as if he would ludicrously insinuate, that however great a rogue Dama was, yet to be sure Marcus was a very different kind of person. He supposes him called upon to sign his name, as witness to somebody's will, which he could not do when a slave, for their testimony was not received.

—*The tablets.*] Thin planks of wood, smeared over with wax, on which they wrote wills, deeds, &c. Here the will or deed itself.

The poet, in the preceding irony, carries on his grand point, which was to deride the common notion of liberty, or of a change being wrought, with regard to the respectability of

Hæc mera libertas ! Hoc nobis pilea donant !  
 ' An quisquam est alius liber, nisi ducere vitam  
 ' Cui licet, ut voluit ? licet, ut volo, vivere : non sum  
 ' Liberior Bruto !' Mendose colligis, inquit 85  
 Stoicus hic, aurem mordaci lotus aceto :  
 Hoc reliquum accipio ; licet illud, et, ut volo, tolle.  
 ' Vindictâ postquam meus a prætoris recessi,  
 ' Cur mihi non liceat, jussit quodcunque voluntas ;  
 ' Excepto, si quid Masuri rubrica vetavit ? 90  
 Disce ; sed ira cadat naso, rugosaque sanna,  
 Dum veteres avias tibi de pulmone revello.  
 Non prætoris erat, stultis dare tenuia rerum

those who were still, however emancipated from bodily slavery, slaves under ignorance, vice, and error.

82. *Mera liberty.*] Mera—bare, naked liberty (says the Stoic)—i. e. in the bare, outward, literal sense of the word ; but it is to be understood no farther.

—*This caps give us.*] The slaves went bare-headed, with their hair growing long, and hanging down ; but when they were manumitted, their heads were shaved, and a cap, the ensign of liberty, put on their heads in the temple of Feronia, the goddess of liberty. See sat. iii. l. 106.

83. *"Any other free," &c.*] Here the poet introduces Dama as replying—"Aye, you may deride my notions of liberty ; but pray who is free if I am not ? Is there any other freedom but to be able to live as one pleases ? But I may live as I please—therefore am I not free ?" by this syllogism thinking to prove his point.

85. *"More free than Brutus."*]—M. Junius Brutus, the great assertor and restorer of liberty, by the expulsion of the Tarquins, &c. who sacrificed his own sons in the cause of freedom, and changed the form of the government into a commonwealth.

—"You conclude falsely." Your argument is bad ; the assumption which you make, that "you live as you please," is not true, therefore the conclusion which you gather or collect from it is false, namely, "that you are free." See *ANSW. Colligo*, No. 6.

85-6. *Says a Stoic.*] i. e. Methinks I hear some Stoic say.

86. *Washed his ear, &c.*] At l. 63. we find *purgatas aures*, where see the note ; here, *lotus aurem*, meaning also the same as before, only under a different image, differently expressed. By vinegar, here, we are to understand the sharp and severe doctrines of the Stoic philosophy, which has cleansed his mind from all such false ideas of liberty, and made his ear quick in the discernment of truth and falsehood.

87. *"I accept," &c.*] Your definition of liberty in your first proposition is true ; I grant that "all who may live as they please are free ;" but I deny your minor, or second proposition, viz. "that you live as you please ;" therefore your conclusion, viz. "that you are free," is also wrong.

*That—"I may," and "as I will."*] i. e. Take away your minor proposition, and I admit what remains—*hoc reliquum accipio*—viz. all that is contained in the first proposition—that "all who may live as they please are free ;" this is certainly a good definition of liberty : but this is not your case.

88. *"From the prætor."*] Before whom I was carried, in order to receive my freedom.

—"My own." Meus—i. e. my own master ; being made free, and emancipated from the commands of another, replies Dama, not at all understanding what the Stoic meant by liberty.

—"By the wand." Vindicta. The prætor laid a wand upon the slave's

This is mere liberty—this caps give us.

"Is there any other free, unless he who may live  
 "As he likes?—I may live as I like: am not I 84  
 "More free than Brutus?"—"You conclude falsely," says  
 A Stoic here, having washed his ear with sharp vinegar:  
 "I accept this which is left, take away that—"I may,"  
 and "as I will."

"After I withdrew from the prætor, my own by the  
 "wand,

"Why might I not do whatever my will commanded,  
 "Except if the rubric of Masurius forbade any thing?" 90  
 "Learn: but let anger fall from your nose, and the  
 "wrinkling sneer,

"While I pluck from your breast your old wives' tales.

"It was not of the prætor to give the delicate manage-  
 "ment of things

head, and said, "I will that this man  
 "become free," and then delivered  
 the wand out of his own hand into  
 the lictor's; (see post, L 175.) This  
 wand was called *vindicta*, as *vindi-*  
*cating*, or maintaining liberty. See  
 HOR. lib. ii. sat. vii. L 76.

90. "*Rubric*."] The text of the  
 Roman laws was written in red let-  
 ters, which was called the *Rubric*.  
 DAYDEN. According to others, the  
 titles and beginnings of the different  
 statutes were only written in red, and  
 therefore to be understood by *rubrica*.  
 See AINSW. See JUV. sat. xiv. L 192,  
 3, note.

—"Masurius."] An eminent and  
 learned lawyer, in the reign of Ti-  
 berius, who made a digest of the  
 Roman laws.

q. d. When I received my freedom  
 from the prætor, surely I was at li-  
 berty to do as I would, except, in-  
 deed, breaking the law; I do not say  
 that I might do this.

91. "*Learn*."] The Stoic here be-  
 gins his argument, in order to refute  
 what *Dama* was supposed to say in  
 support of his notion of liberty.

Now listen to me, says the Stoic,  
 that you may learn what true liberty  
 is, and in what it consists.

—"Let anger fall," &c.] Cease  
 from your anger at me, for ridiculing  
 your notion of liberty.

It is to be remarked, that the an-

cients represented the nose as denot-  
 ing laughter, sat. i. 115. Contempt,  
 sat. i. 37. Anger, as here. So we  
 find the nose, or nostrils, denoting an-  
 ger frequently in the Hebrew Bible.  
 See the learned and accurate Mr.  
 PARKHURST, Heb. and Eng. Lex.  
 717, No. 5.

—"Wrinkling sneer."] Comp. sat.  
 i. 37, 8. and note.

92. "*From your breast*," &c.]—  
*Pulmo*, literally, signifies the lungs;  
 but here denotes the whole contents  
 of the breast in a moral sense. "Put  
 away anger and sneering at what I  
 say, while I pluck up those foolish  
 notions of liberty, which are implant-  
 ed and rooted within your mind, and  
 with which you are as pleased and  
 satisfied, as a child is with an old wo-  
 man's tale." *Avia* is literally a  
 grandame, or grandmother: hence  
 old women's tales. AINSW. *Fabellæ*  
*aniles*. HOR. lib. ii. sat. vi. L 77, 8.  
*Γραῦδαις μυθόους*. I Tim. iv. 7.

93. "*It was not of*," &c.] It was  
 not in the power of the prætor.

—"The delicate management of  
 things," &c.] Though the prætor might  
 confer civil liberty upon you at your  
 manumission, and though you may  
 know how to direct yourself, so as to  
 avoid offending against the letter of  
 the law—yet you could receive from  
 the prætor none of that wisdom and  
 discernment, by which alone you can

Officia ; atque usum rapidæ permittere vitæ—  
 Sambucam citius caloni aptaveris alto. 95  
 Stat contra ratio, et secretam garrit in aurem,  
 Ne liceat facere id, quod quis vitiabit agendo.  
 Publica lex hominum, naturaque continet hoc fas,  
 Ut teneat vetitos inscitia debilis actus.  
 Diluis helleborum, certo compescere puncto 100  
 Nescius examen ? vetat hoc natura medendi.  
 Navem si poscat sibi peronatus arator,  
 Luciferi rudis ; exclamet Melicerta, perfasse  
 Frontem de rebus.—Tibi recto vivere talo  
 Ars dedit ? et veri speciem dignoscere calles, 105  
 Ne qua snærato mendosum tinniat auro ?

Distinguish, right, as touching those more minute and delicate actions which concern you in the more nice duties of life, and which are to be attained by philosophy alone. I take this to be meant by *tenuta officia rerum*—i.e. small offices, or duties of things or affairs.

94. "*To fools.*" The Stoics held, that "all fools were slaves,"—and that "nobody was free except the wise." A man must therefore be wise before he is free ; but the prætor could not make you wise, therefore he could not make you free.

—"*To permit the use.*" It was not in the prætor's power to commit to such that prudence and wisdom, by which they can alone be enabled to make a right use of this fleeting life, and of all things belonging to it.

95. "*Sooner fit,*" &c.] *Sambuca* was some musical instrument, as an harp, dulcimer, or the like ; but what it exactly was we cannot tell.

—"*A tall footman.*" Alto caloni. Calo, a soldier's boy, or any meaner sort of servant. AINSW. Horace seems to use it in the latter sense, lib. i. sat. vi. l. 103 ; and perhaps it is so to be understood here.

You might sooner think of putting a harp, or some delicate musical instrument, into the hands of a great overgrown booby of a servant, and expect him to play on it, than to commit the nice and refined duties of life to fools, and expect them either to understand or practise them. Asi- nus ad Lyram. Prov.

96. "*Reason stands against it.*" Reason itself opposes such an idea.

—"*Whispers into the secret ear.*" Secretly whispers into the ear. Hypallage—Comp. supr. l. 40, and note.

97. "*Let it not be lawful.*" Ne, before the potential, has the sense of the imperative mood. So *Hon. ode xxxiii. lib. i. l. i. Ne doleas* ; and *ode xi. l. Ne quæsieris*. Here, ne liceat is likewise imperative, and signifies that the voice of reason secretly whispers in the ear this admonition, "Let it not be permitted, that any should undertake what they are not fit for, but would spoil in doing it." Or ne liceat may be understood, here, as non licet.

98. "*The public law of men.*"—The common rule among mankind, as well as nature, may be said to contain thus much of what is right and just.

99. "*That weak ignorance,*" &c.] That an ignorance of what we undertake, which must render us inadequate to the right performance of it, should restrain us from attempting acts, which, by the voice of human, as well as of natural law, are so clearly forbidden to us. Comp. l. 96, 7.

100. "*Do you dilute hellebore.*"—He here illustrates his argument by examples.

Suppose, says he, you were to attempt to mix a dose of hellebore, not knowing how to apportion exactly the quantity.

100-1. "*To a certain point.*"—Metaph. Examen signifies the tongue,

- "To fools, and to permit the use of rapid life—  
 "You would sooner fit a dulcimer to a tall footman. 95  
 "Reason stands against it, and whispers into the secret ear,"  
 "Let it not be lawful to do that, which one will spoil in  
 "doing:"  
 "The public law of men, and nature, contains this right,  
 "That weak ignorance should forbear forbidden acts.  
 "Do you dilute hellebore, not knowing how to confine,  
 "to a 100  
 "Certain point, the balance? the nature of healing forbids  
 "this.  
 "If the high-shoed ploughman should require a ship for  
 "Himself, ignorant of Lucifer, Melicerta exclaims, that  
 "shame  
 "Has perished from things.—To live with an upright  
 "anle  
 "Has art given you?—Are you skilful to distinguish the  
 "appearance of truth, 105  
 "Lest any should tinkle false with gold having brass un-  
 "der it?  
 "And what things are to be followed, and, in like manner,  
 "what avoided?"

or beam of a balance, by the inclination of which we judge of proportional weights.

101. "*The nature of healing forbids this.*" All medical skill, in the very nature of it, must place this among the vetitos actus, which weak ignorance is not to attempt. See L. 99.

102. "*High-shoed ploughman.*" Peronatus. The pero was an high shoe worn by rustics, as a defence against snow and cold. See JUV. sat. xiv. l. 186.

103. "*Ignorant of Lucifer.*"—Knowing nothing of the stars. Lucifer, or the day-star, is here put (by synec.) for all the stars, from which mariners take their observations to steer by.

—"*Melicerta exclaims.*" &c.] Also called Portunus, or Portumnus, because supposed to preside over ports. See his story, OV. Met. lib. iv. fab. xiii. Melicerta, the sea-god, would exclaim, that all modesty was banished from among those who undertook the management and direction

of human affairs, when he saw so impudent an attempt.

—"Shame." Frontem, lit. the forehead, or countenance, the seat of shame—here, by met. shame or modesty itself.

104. "*Upright anle.*" Metaph. from persons having their legs and ancles straight, and walking uprightly; which is often used, to denote going on through life with an honest and virtuous conduct. This occurs frequently in Scripture as Ps. xv. 2. lxxxiv. 11. Prov. x. 9. et al.

105. "*Has art.*" &c.] That is philosophy, which is the art of living well—has this enabled you to do this?

106. "*Lest any.*" &c.] Ne quā t. e. ne aliqua species verū. Have you learnt to distinguish between the appearance and reality of truth and virtue, lest you should be deceived, as people are who take bad money for good, when, instead of answering to the appearance of the outside, which is fair, they find, upon sounding it, that it is brass underneath, instead of being all gold.

Quæque sequenda forent, quæque evitanda vicissim ;  
 Illa prius cretâ, mox hæc carbone notasti ?  
 Es modicus voti ? presso lare ? dulcis amicis ?  
 Jam nunc astringas, jam nunc granaria laxes ? 110  
 Inque luto fixum, possis transcendere nummum,  
 Nec glutto sorbere salivam mercurialem ?  
 Hæc mea sunt, teneo, cum vere dixeris ; esto  
 Liberque ac sapiens, prætoribus ac Jove dextro.  
 Sin tu, cum fueris nostræ paulo ante farinæ, 115  
 Pelliculam veterem retines ; et, fronte politus,  
 Astutam vapidò servas sub pectore vulpem :  
 Quæ dederam supra repeto, funemque reduco.  
 Nil tibi concessit ratio : digitum exere, peccas :  
 Et quid tam parvum est ? sed nullo thure litabis, 120

108. "*Mark'd those with chalk,*" &c.] The ancients used to denote things good and prosperous with a white mark, and things bad and unlucky with a black one. In allusion to this, the Stoic is supposed to ask the question in the preceding line, which is, not only whether his opponent has been taught to distinguish the appearances of good and evil, but whether he has particularly noted down what a wise man ought to follow, and what he ought to avoid. See Hor. lib. ii. sat. iii. l. 246. *Mendosum tinniat*, for *mendose* : Græcism.

109. "*Moderate,*" &c.] Are your desires confined within the bounds of moderation ?

—" *A confined household.*" ] Your household-establishment frugal, and not expensive—contracted within a little compass ; or perhaps by presso lare, may be signified a small house.

—" *Kind to your friends.*" ] Dulcis—obliging, sweet, agreeable. See Hor. lib. i. sat. iv. l. 135.

110. "*Sometimes fasten,*" &c.]—Judging rightly when it is a time to withhold, and when to give. Here perhaps is an allusion to the public granaries, or magazines of corn at Rome, which, at a time of dearth and want, was dealt out in doles to the citizens, on producing their tickets, but, at other seasons, locked up. Jam nunc—lit. just now—i. e. just at a proper time.

111. "*Can you pass by money,*" &c.] Alluding to a practice among the boys at Rome, who used to fas-

ten a piece of counterfeit money to the ground, or stick it in the mud, with a string tied to it ; and if any miserly fellow coming by, and imagining it to be real, stooped to pick it up, they snatched it away, and laughed at him.

*In tritulis ærum qui se demittit ob æsem.*

HOR. lib. i. epist. xvi. l. 64.

112. "*Mercurial spittle.*" ] Mercury was the god of gain ; hence a desire of gain is called saliva mercurialis. Metaph. from gluttons, who, at beholding some dainty dish, have their spittle increased in such a manner, that if they did not swallow it, it would run out of the mouth. This we call, the mouth watering. Can you see money without your mouth watering at it ? i. e. without being greatly delighted, and coveting it ?

113. "*These.*" ] All these good qualities.

114. "*Prætors and Jupiter propitious.*" ] I then allow you to be free in the sight of God and man—i. e. not only with respect to the liberty of the body, which you received from the prætor, but with respect to freedom of the mind, of which Jupiter alone is the author.

115. "*But if you.*" ] Now he comes to the other side of the question—

—" *Since you.*" ] Since you, but a little before your manumission, were just like what we were till taught by

- " Have you first marked those with chalk, then these with  
" a coal ?
- " Are you moderate in your wish—with a confined house—  
" hold—kind to your friends ?—
- " Can you sometimes fasten, and sometimes open your  
" granaries? 110
- " And can you pass by money fixed in mud,  
" Nor swallow with your gullet mercurial spittle ?
- " When you can truly say, these are mine, I possess  
" them—be thou
- " Free and wise, the prætors and Jupiter propitious.  
" But if you, since you were a little before of our meal,  
" Retain your old skin, and, polished in front, 116
- " Keep a cunning fox under your vapid breast :
- " What I had above given I demand again, and bring  
" back the rope.
- " Reason has granted you nothing : put forth your finger,  
" you sin :
- " And what is so small ? but you will obtain, by no in-  
" cense, 120

philosophy—i. e. naturally full of ignorance and error.

—" *Of our meal.*" ] Metaph. taken from loaves of bread, which are all alike, and taste alike, if made of the same flour—so mankind, having the same nature, are all corrupt.

116. "*Retain your old skin.*" ]—Metaph. taken from snakes, which cast off their old skin, and have a new one every year.—*g. d.* If you retain your old depraved manners and conduct (see l. 76, 7.) and have not changed and cast them off.

—" *Polished in front.*" ] Appearing with a countenance seemingly open and ingenuous. *Necquicquam pelle decorus.*

117. "*Keep a cunning fox,*" &c.] Entertain wily, cunning, and deceitful principles within—

—" *Your vapid breast,*" ] Within your rotten heart. See l. 77, note.

*Namquam te fallant animi sub vulpe latentes.*

HOR. Ars Poet. 437.

118. "*What I had above given.*" ] i. e. What I just now granted ; viz. that you are free and wise—

—" *I demand again.*" ] I recall.

—" *And bring back the rope.*" ] Metaph. from leading beasts with a rope, which sometimes they lengthened, and gave the animal a good deal of liberty ; but, if restive and mischievous, they shortened it to confine him. Thus the Stoic, who lengthened his allowance so far as to pronounce the man wise and free, supposing him to answer the description which he gives of those who are so, now, on finding the contrary, draws back what he had said, and reduces the man to his old narrow bounds of bodily freedom only.

119. "*Reason has granted you nothing.*" ] Whatever the prætor may have done, wisdom has done nothing for you.

—" *Put forth your finger, you sin.*" ] The Stoics held, that there was no medium between wisdom and folly, that a man was either perfectly wise, or perfectly foolish ; therefore, that the most trivial and indifferent thing, if done by the latter, could not be done aright, not even the putting forth of a finger.

120. "*What is so small ?*" ] " What can be so trivial as this ?" yet, tri-



Hæreat in stultis brevis ut semuncia recti,  
 Hæc miscere nefas : nec, cum sis cætera fessor,  
 Tres tantum ad numeros satyri moveare Bathylli.  
 'Liber ego.' Unde datum hoc sumis, tot subdite rebus ?  
 An dominum ignoras, nisi quem vindicta relaxat ? 125  
 I, puer, et strigiles Crispini ad balnea defer,  
 Si increpuit, cessas, nugator ?—Servitium acre—  
 Te nihil impellit ; nec quicquam extrinsecus intrat,  
 Quod nervos agitet—Sed si intus, et in jecore ægro  
 Nascantur domini, quî tu impunitior exis 130  
 Atque hic, quem ad strigiles acutica et metus egit herilis ?  
 Mane piger stertis. 'Surge,' inquit Avaritia : 'eja

vial as it is, it can only be done by the wise and free, as it ought, as every other action, of what nature or kind soever.

—"Will obtain." Rito signifies not only to sacrifice, but to obtain that for which the sacrifice is offered. See sat. ii. l. 75, and note.

121. "Half ounce of right," &c.] In short, the Stoics held, that not a grain of what was right could reside within any but the wise and free, in their sense of the words ; or, in truth, in any but their own sect—all the rest of the world they accounted fools and mad, and that though they were to offer incense, in ever so great a quantity, to the gods, yet they could never obtain a single fixed principle of what was right.

122. "To mix these, &c." i. e. Wisdom and folly ; there must be either all one, or all the other. See above, note on l. 119. It is impossible they should be mixed in the same person.

—"A digger." Fessor—a ditcher, delver, and the like—*q. d.* A mere clown.

*q. d.* When, in every thing else—cætera, i. e. quoad cætera, Græcism—you are as clumsy and awkward as a common clown, it is impossible that you should dance, even three steps, like the famous dancer Bathyllus. Perhaps the poet, by fessor, alludes to the slaves, who were set to dig with fetters on their legs.

123. "The satyr Bathyllus." He was a famous dancer in the time of Nero, and, for his great agility and nimble movements, was surnamed

the Satyr. Saltantes Satyros. Vinea. ecl. v. 73.

The Stoic concludes this part of his argument with averring, that those who are not wise and free, as in every thing else they are unable to do what is right, so neither can they, in the most trivial or indifferent action ; any more than an awkward clown could dance like Bathyllus for three steps together.

124. "I am free." "Aye, it is all very well," says Dama : "but I do insist upon it, that I am free, notwithstanding all you say."

—"Whence take you this, &c."—Datum is a technical term—when any thing is yielded, agreed, and granted as true, it is called a datum. "Now," answers the Stoic, "whence had you that datum, for so it appears to you, that you are free, because you have had your freedom given you by the prætor's wand, you who are put under (subdite) the power and dominion of so much error and folly ?"

Comp. sat. iii. l. 28, and note.

125. "Are you ignorant," &c.]—"Know you not any other master than he who exercised an outward authority over you till you were released from him by the prætor's wand ?" See before, l. 88, note.

126. "Go, slave, and carry," &c.] I grant you that you have nothing to fear from your late master. If he were, in a loud and surly manner, to bawl out—"Here, slave, carry these scrapers," &c. and scold you for the least delay—

127-8. "Sharp servitude," &c.]—

- "That a small, half ounce of right should be fixed in fools.  
 "To mix these is impossibility: nor, when as to other things  
     "you are a digger,  
 "Can you be moved to three measures only of the satyr  
     "Bathyllus."  
 "I am free."—"Whence take you this for granted, sub-  
     "jected by so many things?  
 "Are you ignorant of a master, unless he whom the wand  
     "relaxes?" 125  
 "Go, slave, and carry the scrapers to the baths of Cris-  
     "pinus,"  
 "If he has sounded forth—"do you loiter, trifle?" Sharp  
 "Servitude impels thee nothing, nor does any thing enter  
     "from without  
 "Which may agitate your nerves. But if within, and in a  
     "sick liver  
 "Masters are produced, how go you forth more un-  
     "punished, 130  
 "Than he, whom the scourge, and fear of his master, has  
     "driven to the scrapers?  
 "In the morning, slothful, you snore: "Rise," says  
     "Avarice,

However sharp and severe bodily servitude may be, yet you have nothing to do with it, it cannot enforce any such orders upon you.

128. "*Nor does any thing enter,*" &c.] Nor can any thing, as threats, or menaces, of being punished for not obeying, enter into your mind, so as to make you uneasy; all this I grant—in this sense you are free.

129. "*But if within.*" If vice and folly, generated within your disordered heart, are your masters, and rule over you, so as to compel your obedience to their commands.

Jecore ægro. See Juv. sat. i. 36, and note.—The ancients looked on the liver as the seat of the concupiscible and irascible affections, and therefore jecore ægro may be understood, metonymically, to denote the diseased or disordered affections, for vice is the sickness or disease of the mind.

130. "*How go you forth,*" &c.]—How can you be said to be less liable to punishment, from the slavery and misery of your mind, than the poor

slave is, in a bodily sense, when compelled to obey his master, from the terror of bodily punishment. The only difference between you is, he serves his master, you your vices.

131. "*The scrapers.*" Strigiles. These were the instruments which the Greeks and Romans made use of to scrape their bodies after bathing, and were carried to the baths by their slaves. Driven to the scrapers—i. e. has forced to carry the scrapers to the baths, when ordered.

132. "*Slothful, you snore.*" The poet proceeds to illustrate and confirm his argument (in which he has been contending for the "slavery of all "but the wise," according to the Stoic doctrine) by instancing the power of sloth, avarice, and luxury, over the human mind, in its corrupted state.

He introduces a dialogue between Dama and Avarice. Avarice is supposed to find Dama snoring a-bed in the morning, in the luxurious ease of his so highly-prized freedom.

—"Rise," says Avarice.] This

'Surge.'—Negas. Instat, 'surge,' inquit. Non queo.  
'Surge.'

Et quid agam? 'rogitas? Saperdas advehe Ponto,

'Castoreum, stuppas, hebenum, thus, lubrica Coa. 135

'Tolle recens, primus, piper e sitiente camelo.

'Verte aliquid; jura.' Sed Jupiter audiet. 'Eheu,

'Baro! regustatum digito terehrare salinum,

'Contentus perageas, si vivere cum Jove tendis.'

Jam pueris pellem succinctus, et cenophorum aptas: 140

Ocius ad navem: nihil obstat quin trabe vastâ

Ægæum rapias, nisi solers Luxuria ante

word, "Rise," is repeated four times. Thus Vice ceases not from its importunity; and the answers of Dama, "I will not"—"I cannot"—"what shall I do if I rise?"—are a lively representation of the power of idleness and sloth, when indulged. This is finely described, Prov. vi. 9, 10. xxii. 13. xxvi. 13, 14.

134. "*Fish from Pontus.*" Saperdas—a sort of fish which came from Pontus, or the Black sea.

135. "*Castor.*" Castoreum.—This signifies either beavers' skins, or what we call castor—i. e. the medicinal part of the animal; both of which were articles of traffic.

—"*Flax.*" Stuppa, or stupa—the coarse part of flax, tow, hards, oakum to calk ships with. AINSW.

—"*Ebony.*" A black wood, well known amongst us—the tree whereof bears neither leaves nor fruit.—AINSW.

—"*Slippery Coa wins.*" From the island Co, or Coos, in the Ægean sea. They were soft, and of a laxative quality; hence called lubrica.

136. "*Take first the recent pepper.*" Be sure be at the market first, that you may not only have the first choice, but return to a better sale, by coming home before the other merchants.

HOR. lib. i. epist. vi. l. 32, 3.

—*Cave ne portus occupet alter*

*Ne Cybiraica, ne Bithyna negotia perdas.*

—"*Thirsting camel.*" The eastern people loaded their pepper and other spices on the backs of camels. These animals are said to endure thirst, in their journeys over the deserts, for

many days together; wherefore, in a part of the world where water is very scarce, they are peculiarly useful.

137. "*Turn something.*" Trade, barter—i. e. as we say, turn the penny.

—"*Swear.*" Do not mind a little perjury upon occasion, either with respect to the goodness of your wares, or concerning the first cost, and what you can afford to sell them at.

—"*Jupiter will hear.*" Dama is supposed to raise a scruple of conscience.

137-8. "*Alas! simpleton.*" Baro, or varo—a servant that waited upon the common soldiers, who was usually very stupid and ignorant—hence a blockhead, a dolt, a foolish fellow.

138. "*To bore with your fingers.*" [i. e.] If you aim at living (i. e. living in amity) with Jupiter, you must not think of trading to increase your fortune, but must be content to live in a poor, mean way. The poorer sort of people lived upon bread, with a little salt. Persius supposes the Stoic to tell Dama, that if he would not perjure himself, in order to get money by trade, he must be content to put his finger, and endeavour to scrape up a little salt from the bottom of his own poor salt-cellar; where there were only a few grains left, from his having done this often, in order to give a relish to his palate, by licking his fingers, after they had rubbed the bottom of the salt-cellar, as if he meant to bore it through. This is proverbial, to express very great poverty. Salem lingere signified to live in the utmost poverty—to fare poorly. PLAUT. Curcul. act. iv. sc. the last.

- "Rise."—You refuse—he urges—"Rise," says he.—"I cannot."—"Rise."  
 "And what shall I do?" "Do you ask?—bring fish from Pontus,  
 "Castor, flax, ebony, frankincense, and slippery Coan wines: 135  
 "Take first the recent pepper from the thirsting camel:  
 "Turn something; swear."—"But Jupiter will hear."—"Alas!  
 "Simpleton, to bore with your finger the re-tasted salt-cellar,  
 "Content you will pass your time, if you aim to live with Jove.  
 "Now, ready, you fit the skin to the slaves, and a wine-vessel: 140  
 "Quick to the ship: nothing hinders, but in a large ship  
 "You may hurry over the *Ægean*: unless sly Luxury should

*Hic hodie apud me nunquam delinges salem; that is as much as to say—"you shall not eat a morsel."*

140. "*Now ready.*" ] *Succinctus*—literally, girt, trussed up. The ancients wore long loose garments, which, when they prepared to travel, they girded, or trussed up, about their loins, that they might walk the more freely. See *HOM. lib. ii. sat. vi. 107*. Hence, being ready, prepared; also nimble, expeditious. See *Exod. xi. 11*, former part. *1 Kings xviii. 46*. *Luke xii. 35*.

—"*Fit the skin,*" &c.] They had wallets, or knapsacks, made of skins, in which they packed their clothes, and other necessities, when they travelled either by land or sea.

You put your knapsack, and your cask of wine for the voyage, on the backs of your slaves, to carry on board.

141. "*Quick to the ship.*" ] You lose no time, you hurry to get on board.

—"*Nothing hinders.*" ] Nothing stands in your way, to prevent the immediate execution of your plan, or to discourage you—unless—See *l. 142*, note 2.

—"*A large ship.*" ] *Trabs* is a beam, or any great piece of timber,

of which ships are built; here, by meton. the ship itself. See *Juv. sat. xiv l. 276*. *VING. ÆN. iil. 191*.

142. "*The Ægean.*" ] A part of the Mediterranean sea, near Greece, dividing Europe from Asia. It is now called the Archipelago, and, by the Turks, the White sea. Its name is supposed to be derived from *αἶψα*, *Dor fluctus*, from its turbulent waves. From this dangerous sea are made two adages, viz. *Ægeum scaphula transmittere*—to cross the *Ægean* sea in a little boat—i. e. to undertake a weighty business with small abilities; and *Ægeum navigare*—to undertake an hazardous enterprise. See *AINAW*. Hence our Stoic mentions this sea in particular, to shew the power of avarice over the mind that is enslaved by it, and that no dangers will deter from its pursuits—*Nihil obstat*, says he.

—"*Sly luxury.*" ] *Solers*—shrewd, wily, cunning.

We have seen the victory of Avarice over Sloth, now Luxury is introduced, as putting in its claim for the mastery.

Thus, says the Stoic, will Avarice lord it over you, and drag you in her chains over the dangerous *Ægean* for lucre's sake, unless, being beforehand

Seductum moneat ; ' Quo deinde, insane, ruis ? Quo ?  
 ' Quid tibi vis ? calido sub pectore mascula bilis  
 ' Intumuit, quam non extinxerit urna cicutæ. 145  
 ' Tun' mare transilias ? Tibi, tortâ cannabe fulto,  
 ' Coena sit in transtro ? Veientanumque rubellum  
 ' Exhalet, vapidâ læsum pice, sessiles obba ?  
 ' Quid petis ? ut nummi, quos hic quincunce modesto  
 ' Nutrieras, pergant avidos sudare deunces ? 150  
 ' Indulge genio : carpamus dulcia ; nostrum est  
 ' Quod vivis : cinis, et manes, et fabula fies.

seduced and enthralled by Luxury, you should listen to her admonitions. Ante—i. e. before you put in practice what Avarice has advised.

143. "*Whither thence,*" &c.]—Whither from that warm and comfortable bed of yours, on which you so delightfully repose yourself, are you running headlong (ruis), like a madman as you are ? See l. 132.

144. "*Manly bile,*" &c.] Masculus—male ; hence manly, stout, hardy, than which nothing is more opposite to luxury. Your warm breast—i. e. hated and inflamed with the ardent desire which now possesses you to face the danger of the seas ; for this an hardy rage is risen up, (intumuit) swells within you, says Luxury, and prompts you to this dangerous resolution.

145. "*Urn of hemlock.*" ] An urn was a measure of about four gallons. Cicuta—an herb like our hemlock, the juice of which was of an extremely cold nature, so as to be a deadly poison, when taken in a certain quantity. Also a sort of hellebore, administered medicinally, in madness, or frenzies, to cool the brain. See AINSW. *Cicuta*, No. 1, 2.

*Quæ poterunt unquam satis expurgare cicuta.*

HOR. epist. ii. lib. ii. 53.

146. "*Can you cross the sea ?*" ]—Can you be so forgetful of the blandishments of ease and luxury, as to subject yourself to the dangers and inconveniences of a sea-voyage ?

—"*A supper,*" &c.] Instead of an elegant and well spread table, can you bear to eat your supper upon a rough plank ; and instead of an easy

couch, to be supported by a coil of cable, by way of a seat ?

147. "*Red Veientan wine.*" ] A coarse, bad wine, such as seamen carried with them among their sea-stores. See HOR. lib. ii. sat. iii. l. 143.

148. "*The broad-bottomed jug.*" ] Obba—a bowl or jug with a great belly and broad bottom, that sitteth, as it were—sessilis. This sort of jug, or bowl, was peculiarly useful at sea, because not easily thrown down by the motion of the ship.

—"*Exhak.*" ] Cast forth the fumes of.

—"*Injured by nasty pitch.*" ]—Smelling and tasting of the pitch with which every thing on board a ship is daubed—this, perhaps, was the case with the obba : or the pitch may be meant, with which the vessel which held the wine was stopped, and which being of a coarse sort, might give a disagreeable taste to the liquor.

149. "*What seek you ?*" ] What errand are you going upon ? Is it to make better interest of your money, than you can make by staying at home ?

—"*Modest five per cent.*" ] This, as among us, was not reckoned usurious, but modest—i. e. moderate, legal interest.

150. "*Nourished.*" ] Metaph. from nourishing, nursing, fostering a child, making it thrive and grow ; hence applied to money, as increasing it by care.

—"*To sweat.*" ] Metaph. from the effect of toil and labour—these must attend those who endeavour to make extraordinary interest of their money, by trading to foreign countries.

"Admonish you before seduced"—"Whither thence,  
 "madman, do you rush?  
 "Whither? what would you have? under your warm  
 "breast manly bile  
 "Has swelled up, which an urn of hemlock could not have  
 "extinguished. 145  
 "Can you cross the sea? to thee shall there be a supper on  
 "a bench,  
 "Propped with twisted hemp? and red Veientan wine  
 "Shall the broad-bottomed jug exhale, injured by nasty  
 "pitch?  
 "What seek you? that money, which here with modest  
 "five per cent.  
 "You had nourished, should go on to sweat greedy cent.  
 "per cent.? 150  
 "Indulge your genius—let us pluck sweets—It is mine  
 "That you live: you will become ashes, and a ghost, and  
 "a fable.

150. "*Greedy.*" Metaph. from an immoderate desire of food. Those who strive to make exorbitant interest of their money, may well be called greedy of gain; and hence the epithet greedy is applied to the gain itself.

—"Cent per cent." Deunx—a pound lacking an ounce. A duodecim, una dempta uncia. Eleven ounces—eleven parts of any thing divided into twelve: so that deunxes here signifies eleven pounds gained by every twelve, which is gaining very near cent. per cent. as we say.

151. "*Indulge your genius.*"—Here *genio* means natural inclination. Indulgere *genio*, to make much of himself. *ANSW.*

—"Pluck sweets." Metaph. from plucking fruits or flowers. *HOR.* lib. i. ode xi. l. 8.

*Carpe diem.*

*q. d.* Let us seize on and enjoy the sweets of life.

This sentiment is finely expressed in the apocryphal book of Wisdom, ch. ii. 6. et seq.

Luxury has been dissuading *Dama* from attempting his voyage, by representing the dangers and inconveniences which must attend it: now she invites him to stay, that he may

not lose the pleasures of ease and luxury, which the shortness of life affords him but a little time for the enjoyment of.

151-2. "*Mine that you live.*" l. c. It is owing to me, says Luxury, that you enjoy the pleasures and sweets of life, without which, to live is not life. —Βίος βίη διαίτης ἢ αἱ βίος says the Greek proverb. Among us —"May we live all the days of our life," is a common convivial expression.

Horace, on another occasion, says to the muse Melpomene,

*Quod spiro et placeo, si placeo,  
 tuum est.*

Lib. iv. ode iii. l. 24.

152. "*Become ashes.*" You will soon die, and be carried to the funeral pile, where you will be burnt to ashes.

—"A ghost." Manes—a spirit separated from the body.

—"A fable." *Fabula*, (from *for-faris*, to speak or talk,) a subject of discourse. Persius, here, some think to allude to Horace's *fabulaeque manes*—i. e. manes de quibus multae sunt *fabulae*—the manes whereof much talked of. Lib. i. ode iv. l. 16.

But as the Stoic is here speaking as an Epicurean, who believes body and soul to die together, I should rather

'VIVE MEMOR LETHI: FUGIT HORA: hoc quod loquor  
'inde est.'

En quid agis? duplici in diversum scindaris hamo.  
Hunc cinea, an hunc, sequeris? subeas alternus oportet, 155  
Ancipiti obsequio, dominos: alternus oberres.

Nec tu, cum obstiteris semel, instantique negaris  
Parere imperio, 'rupi jam vincula,' dicas.  
Nam et luctata canis nodum abripit: attamen illi,  
Cum fugit, a collo trahitur pars longa catenæ. 160

Dave, cito, hoc credas jubeo, finire dolores  
Præteritos meditor: (crudum Chærestratus unguem  
Abradens, ait hæc.) An siccis dedecus obstem

think that *fabula* here means an invented story, a groundless tale—for such they looked upon the doctrine of a future state. See *Wisd.* ii. 1-9.

"A nothing but an old wife's tale." DRYDEN.

Soon wilt thou glide a ghost for gossip's chat. BREWSTER.

153. "Live mindful of death."—*q. d.* Memento Mori.

*Dum licet in rebus jucundis vive beatus:*

*Vive memor quam sis ævi brevis.*

HOR. lib. ii. sat. vi. l. 96, 7.

—"The hour flies."]

*Currit enim ferax ætas.*

HOR. lib. ii. ode v. l. 13, 14.

*Sed fugit interea, fugit irreparabile tempus.*

VINO. Georg. iii. l. 284. Comp. ÆN. x. 4, 7, 8.

—"This, which I speak, is from thence." The time in which I am now speaking is taken from thence—i. e. from the flying hour. See HOR. lib. i. ode xi. l. 7.

*Dum loquimur fugerit invida Ætas.*

The late Lord Hervey, in a poetical epistle to a friend, applies this very beautifully:

"Even now, while I write, time  
"steals on our youth,

"And a moment's cut off from our  
"friendship and truth."

The whole of Luxury's argument amounts to—"Let us eat and drink, for to-morrow we die." *Isai.* xxii. 13. 1 Cor. xv. 32.

154. "Lo, what do you?" The Stoic now turns his discourse, imme-

diately, as from himself, to *Dama*, whom he has represented as beset by Avarice and Luxury, and at a loss which to obey. Now, says he, what can you do, under these different solicitations?

—"You are divided," &c.] Metaph. from angling, with two hooks fixed to the line, and differently baited, so that the fish are doubtful which to take.

155. "This do you follow," &c.] *Hunc*—dominum understood. Which master will you follow—Avarice or Luxury.

—"By turns it behoves," &c.]—The truth is, that you will sometimes go under, or yield to, the dominion of the one, sometimes of the other, alternately—*ancipiti obsequio*—doubting which you shall serve most.—*Alternus-a-um.* See *AINSW.*

156. "Wander," &c.] *Oberres*—he like one that is at a loss, and wanders up and down; you will wander in your determinations which to serve, at times, their commands being contrary to each other. Avarice bids you get more—Luxury bids you enjoy what you have.

157. "Withstood," &c.] Perhaps for once, or so, you may refuse to obey their most importunate solicitations and commands; but do not, from this, conclude, that you are free from their service. It is not a single instance, but a whole tenor of resistance to vice, which constitutes freedom. Instanti—earnest, urgent.

159. "A dog," &c.] A dog may struggle till he break his chain, but

- "LIVE MINDFUL OF DEATH; THE HOUR FLIES: this,  
 "which I speak, is from thence."  
 "Lo, what do you? you are divided different ways with  
 "a double hook.  
 "This do you follow, or this? By turns it behoves that  
 "you go under, 155  
 "With doubtful obsequiousness, your masters: by turns,  
 "you may wander.  
 "Nor can you, when once you have withstood, and have  
 "refused to obey  
 "An instant command, say 'I now have broken my  
 "'bonds.'  
 "For also a dog, having struggled, breaks the knot: but  
 "to him,  
 "When he flies, a long part of the chain is drawn by his  
 "neck. 160  
 "Davus, quickly (I command that this you believe) to  
 "finish griefs  
 "Past I meditate: (Chærestratus, his raw nail  
 "Gnawing, says these words) shall I, a disgrace, oppose  
 "my sober

then runs away with a long piece of it hanging to him at his neck, by which he is not only incommoded in his flight, but easily laid hold of, and brought back to his confinement. Canis—here feminine—lit. a bitch.

So will it be with you; you may break loose; for a while, from the bondage and service of vice, but those inbred principles of evil, which you will carry about you, will hinder your total escape, and make it easy for the solicitations of your old masters to reduce you again into bondage to them. Therefore, while there remains any vice and folly within you, you will be a slave, however you may call yourself free.

161s "Davus," &c.] The Stoic, in confirmation of his main argument, to prove that "all but the wise are slaves," having instanced sloth, avarice, and luxury, as lording it over the minds of men, now proceeds to shew that the passion of love is another of those claims by which the mind is bound.

He introduces a scene in the Eunuch of Menander, from which Terence took his Eunuch, where the

lover is called Chærestratus (in Terence, Phædria) communicating to his servant Davus (in Terence, Parmeno) his intention of leaving his mistress Chrysis (in Terence, Thais).

"Davus," says Chærestratus—  
 "(and I insist on your believing me to be in earnest), I am thinking to give up my mistress, and to do this shortly—cito—and thus to put an end to all the plague and uneasiness which she has cost me."

162-S. "His raw nail gnawing," &c.] Biting his nail to the quick; a very common action with people in deep and anxious thought.

163. "Shall I, a disgrace." &c.] Shall I, who have made myself a disgrace to my family by keeping this woman—

—"Oppose." Act contrary to the wishes and advice of my sober relations?

Siccus signifies *siccus*, in opposition to *uvidus*, soaked, mellow with liquor. HOR. ode iv. 5. 38-40.

*Dicimus integro*

*Sicci mane dic, dicimus uvidi*

*Cum Sol oceano subest.*

Hence *sicci* means sober, ordered.



Cognatis? An rem patriam, rumore sinistro,  
Limen ad obscœnum, frangam, dum Chrysidis udas 165  
Ebrius ante fores, extinctâ cum face, canto?

Euge, puer, sapias: diis depellentibus agnam  
Percute. Sed censen' plorabit, Dave, relicta?  
Nugaris: soleâ, puer, objurgabere rubrâ,  
Ne trepidare velis, atque arctos rodere casses. 170

Nunc ferus, et violens: at si vocet, haud mora dicas,  
'Quidnam igitur faciam? ne nunc, cum accersat, et ultro  
'Supplicet, accedam?' Si totus, et integer, illinc

people in general, in contradistinction to rakes and libertines.

164. "*Paternal estate*," &c.]—Spend and diminish my patrimony, at the expence of my reputation.

165. "*An obscene threshold*."] At the house of an harlot. Synec. limen for domum.

—"*Wet doors*," &c.] The doors wet with the dew of the night.—"Shall I serenade her at midnight, when I am drunken, and have put out the torch with which my servant is lighting me home, for fear of being seen and known by the passers by?"

167. "*Well done*," &c.] "Well done, my young master," says Davus, "I hope you will come to your senses at last."

—"*Repelling gods*," &c.] It was usual to offer a thank-offering to the gods, on a deliverance from any danger: hence Davus bids his master sacrifice a lamb—diis depellentibus—to the gods, whose office it was to repel and keep off evil. Perhaps Castor and Pollox are here meant, as they were reckoned peculiarly to avert mischief. See Delph. note. Horace sacrificed a lamb to Faunus, the god of the fields and woods, for his escape from the falling tree. Lib. iii. ode xvii. ad fin. Averruncus. Deus qui mala avertit. AINSW.

168. "*Think you Davus*," &c.] Here the young man wavers in his resolution, and shews that he is still a slave to his passion for Chrysis—he cannot bear the thought of making her uneasy.

169. "*You trifle*."] Answers Davus. Is this the way in which you say to put an end to all the plague

and uneasiness of this amour, to be thus irresolute, and unable to bear the thought of her tears for the loss of you? Alas! how you trifle with yourself!

—"*You will be chidden*," &c.]—O foolish youth, when once Chrysis finds out that you are so fond of her, that you cannot bear to grieve her by forsaking her, she will make her advantage of it; she will let you see her imperiousness, and will not only scold, but beat you.

—"*Red slipper*."] Soles—a kind of pantofle, or slipper, covering only the sole of the foot, and fastened with laces. It was a fashion among the fine ladies to have these of a red or purple colour, as well as to make use of them for the chastisement of their humble admirers.

Thraso is represented by Terence (Eun. act v. sc. vii.) as intending, after his quarrel with the courtesan Thais, to surrender himself to her at discretion, and to do whatever she commanded. The parasited GNATHO says—Qid est?

THRASO. *Qui minus quam Hercules servivit Omphale?*

GN. *Exemplum placet: Utinam tibi committigari videam sandalio caput.*

From this answer of Gnatho, it seems likely that there was represented, on the Athenian stage, some comedy on the loves of Hercules and Omphale, in which that hero was seen spinning of wool, and his mistress sitting by, and beating him with her sandal, or slipper, when he did wrong. To this our poet may probably allude. See the ingenious Mr.

" Relations? Shall I my paternal estate, with an ill report,  
 " Spend at an obscene threshold, while, before the wet  
 " doors 165  
 " Of Chrysis, drunken I sing with an extinguished  
 " torch?"—  
 " Well done, boy, be wise: to the-repelling gods a lamb  
 " Smite:"—" But think you, Davus, she will weep, being  
 " left?"  
 " You trifle—you will, boy, be chidden with a red  
 " slipper,  
 " Lest you should have a mind to struggle, and bite the  
 " tight toils: 170  
 " Now fierce and violent: but, if she should call, without  
 " delay you would say—  
 " What therefore shall I do? now, when she can send for  
 " me, and willingly  
 " Supplicate, shall I not go?"—" If whole and entire from  
 " thence

COLMAN's translation of this passage, and the note.

170. "*To struggle.*" i. e. That you may not again attempt your liberty. Metaph. from the fluttering of birds when caught on ~~the~~ twigs, who flutter their wings to free themselves, by which they are the more lured, and rendered more unable to escape. MARSHALL.

Sic aves dum viscum trepidantes excutunt, plumis omnibus illinunt. SENECA, de Ira.

Trepido does not always signify trembling through fear, but sometimes to hasten, to bustle, to keep a clutter.

*Dum trepidant ala.*

VIRG. *Æn.* iv. 121; and ix. 114. So struggling to get free from a haughty mistress:

*Ac veluti primo Taurus detractat  
 oratro,  
 Mox venit assueto mollis ad arva  
 iugo.*

*Sic primo juvenes trepidant in amore  
 feroces,*

*Dehinc domiti posthac aqua et  
 iniqua ferunt.*

PROPERT. lib. ii.

—"And bite," &c.] Metaph. from wild beasts taken in nets, or toils, who endeavour to free themselves by biting them asunder.

In short, Chrysis will so use you, if you again put yourself in her power, that you will not dare to attempt a second time to escape her.

171. "*Fierce and violent.*" Now you are not with her you can bluster stoutly.

—"Call." i. e. Invite you to come to her—

—"Without delay," &c.] You would instantly change your note, and say—

172. "*What therefore, &c.*" These are almost the words of Phadria, in *TER. Eun.* act i. sc. i. l. 1, 2.

*Quid igitur faciam? non eam, ne  
 nunc quidem*

*Cum accersor ultro?*

HORACE also has imitated this passage;

*Nec nunc cum me vocet alto  
 Accedam.* Lib. ii. Sat. iii. 263.

173. "*Whole and entire,*" &c.]—

"If when you left her, you had been  
 "entirely heart whole, and had  
 "shaken off the yoke of lust and passion, you would not—nec nunc,  
 "not even now—return to her, even  
 "though she has sent to entreat you  
 "to do it; but, from your thought of  
 "yielding to her intreaties, I see  
 "very plainly that, notwithstanding  
 "all your deliberations about leaving  
 "her, you are still a slave to her."

Exieras, nec nunc. Hic, hic, quem quærisquis, hic est :  
Non in festucâ, lictor quam jactat ineptus. 175

Jus habet ille sui, palpo quem ducit hiantem  
Cretata Ambitio? Vigila, et ciceringere large  
Rixanti populo, nostra ut Floralia possint  
Apriei meminisse senes! quid pulchrius?—At cum  
Herodis venêre dies, unctâque fenestrâ 180

174. "*Whom we seek.*" The man who can so far emancipate himself from his passion, as to free himself from its dominion, so as no longer to be a slave to it, which Chærestatus would have proved himself, if he could have kept his resolution against all solicitations to break it; this is the man I mean, says the Stoic, this is the man I allow to be free.

175. "*Not in the wand,*" &c.]—The better to explain this place, as well as l. 88 of this Satire, it may not be amiss to mention, particularly, the ceremony of manumission.

"The slave was brought before the consul, and, in after-times, before the prætor, by his master, who, laying his hand upon his servant's head, said to the prætor—*Hunc hominem liberum esse volo*, and, with that, let him go out of his hand, which they termed—*e manu emittere*, whence manumission: then the prætor, laying a rod upon his head, called *vindicta*, said—*Dico eum liberum esse mox Quiritum*; and turned him round on his heel. See l. 75, 6. After this, the lictor, taking the rod out of the prætor's hand, struck the servant several blows upon the head, face, and back, (which part of the ceremony Persius refers to in this line,) and nothing now remained but *Pileo donare*, to present him with a cap in token of liberty, and to have his name entered in the common roll of freemen, with the reason of his obtaining that favour." See before, l. 88. See KENNET, *Antiq.* p. 100.

—"The foolish lictor." Ineptus, here, is either used in contempt of the lictor, who was a sort of beadle, that carried the fasces before the prætor, and usually, perhaps, an ignorant, illiterate fellow; or it may be used in the sense of unapt, unfit, improper—i. e. to convey true liberty

on the slave, whom he struck with the rod, in that part of the ceremony which fell to his share.

—"Shakes."] *Jacto*—is to shake or move; to move to and fro, as in the action of striking often; also to brag or boast.

176. "*Right of himself.*" The poet now instances, in the vice of ambition, another chain which binds the enslaved mind, and which hinders that freedom for which our Stoic is contending.

Can he call himself his own master—*meus*, l. 88; or say that he is *sui juris*—i. e. that he can dispose of himself as he pleases, as having a sovereign right over his own person.

—"Whom gaping."] *Hiantem*—gaping after, coveting greatly, like a creature gaping for food.

—"With its lure."] *Palpam*—i. lit. a gentle, soft stroking with the hand; hence *obtrudere palpam alicui*—to wheedle, flatter, or coax. *AINSW.*

176-7. "*Chalked ambition.*" This expression alludes to the white garments worn by candidates for offices; in these they went about to ask the people's votes, and from these white garments, which to make still whiter they rubbed over with chalk, they were called *candidati*.

177. "*Ambition.*" Literally signifies a going about, from *ambio*; hence a suing or canvassing for favour—hence that desire of honour and promotion, which is called *ambition*.

—"Watch."] Says *Ambition*; always be upon the look out; lose no opportunity to make yourself popular.

—"Heap vetches largely."] Those who aspired to public offices, endeavoured to gain the votes of the people by donations and largesses. These kinds of public bribes consisted in

"You had come forth, not now."—"This, this, this is he,  
 "whom we seek,  
 "Not in the wand which the foolish lictor shakes. 175  
 "Has he the right of himself, whom gaping, with its  
 "lure, chalked  
 "Ambition leads? Watch: and heap vetches largely on  
 "the  
 "Quarrelling people, that our feasts of Flora sunny old  
 "men  
 "May remember: what more glorious? but when  
 "The days of Herod have come, and in the greasy  
 "window 180

pease, beans, lupines or vetches, given away among the people. The Romans ran to such extravagance on these occasions, that several of the richest entirely ruined themselves. Julius Caesar employed in such largesses near a million and an half more than his estate was worth.

*In cicere atque fuba bona tu per-  
 dasque lupinis,  
 Latus tu in circo spatière, aut  
 æneus ut stes—*

HOR. lib. ii. sat. iii. l. 182, 3.

178. "Quarrelling people." Quarrelling about their shares in the largesses and donations; or, as we see at our elections, about the interests of the different candidates, whom they severally espoused.

—"Our feasts," &c.] That the feasts which we gave, marked by our great liberality, may never be forgotten, to the latest old age of those who attended them.

—"Feasts of Flora." Flora was a noted courtesan in Rome, who having gotten a large sum of money by prostitution, made the Roman people her heir; but they, being ashamed of her profession, made her the goddess of flowers.

In honour of her, feasts were held, and games exhibited, which were provided by the Edile, who, on this occasion, was very liberal in his donations to the people, in hopes of gaining their votes for an higher place in the magistracy. The Floralia were held on the 28th of April.

—"Sunny old men." Aprii senes—old men who loved to bask in the sun, the warmth of which was very

acceptable to their cold habit of body, which old age brought on; their delight was to bask on a sunny bank, and talk over old times.

In the well-known, beautiful ballad of Darby and Joan, the poet has made use of this idea, as one description of the amusement of old age—

*Together they totter about,  
 Or sit in the sun at the door—&c.*

179. "What more glorious?"—Than thus to recommend ourselves to the people, gain their favour, and leave a lasting memory of our munificence? Iron.

180. "The days of Herod," &c.] Another chain in which the human mind is holden in superstition; to this all but the wise are slaves. He instances this in those Romans who had addicted themselves to many of the Jewish rites and superstitions, for such their whole religion appeared to the heathen. See JUV. sat. xiv. l. 96-106. We find, by Matt. xiv. 6. and Mark vi. 21. that the king's birth-day was an high festival, observed at Herod's court; and, by this passage of Persius, it appears to have been celebrated by the Jews at Rome also, particularly by the Herodians, who constituted a society in honour of Herod, after the manner of the Sodallia at Rome. See BROUGHTON, Bibliotheca—tit. Herodians.

—"Greasy window." They stuck up candles, or lamps, in their windows, in token of a rejoicing-day—they lighted them early in the day, and by their flaring and guttering they made the frames of the windows on which they stood all over greasy.

Dispositæ, pinguem nebulam vomuere lucernæ,  
 Portantes violas; rubrumque amplexa catinum,  
 Cauda natat thynni, tumet alba fidelia vino;  
 Labra moves tacitus, recutitaque sabbata palles :  
 Tunc nigri lemures, ovoque pericula rupto :  
 Hinc grandes Galli, et cum sistro lusca sacerdos,  
 Incussere deos infantem corpora, si non  
 Prædictum, ter mane, caput gustaveris alli.  
 Dixeris hæc inter varicosos centuriones,

185

181. "*Fat cloud.*" ] i. e. Of smoke  
 --An exact description of the smoke  
 of a candle, or lamp, which is im-  
 pregnated with particles of the fat,  
 or grease, from which it ascends; as  
 may be seen on ceilings, or other  
 places, on which this smoke has  
 alighted, and which when they are  
 attempted to be cleared, are found to  
 be soiled with a mixture of soot and  
 grease.

Vanumere is a word well adapted to  
 express the discharge of the thick and  
 smoky smoke from the wicks. So  
 VIRG. Æn. v. 682.

*Stupa vomens tardum fumum.*

*The tow discharging tardy, languid  
 smoke.*

182. "*Bearing violets.*" ] They  
 adorned their lamps with wreaths of  
 violets, and other flowers, on these  
 occasions.

--"*Embraced a red dish.*" ] Hy-  
 pallage, for the dish embracing the  
 tail of the fish. Thynnus, a large  
 coarse fish; the poet mentions only  
 the tail of it, which was the worst  
 part--this he does, probably, by way  
 of derision of the Jews' festal-din-  
 ner. The dish, of red earthen-ware.

183. "*Swims.*" ] In sauce.

--"*White pitcher.*" ] An earthen  
 vessel, a white crock of earth.

--"*Swells.*" ] Is filled up to the  
 brim--or tumet may imply, that the  
 wine was bad and in a fermenting state,  
 frothing up above the brim. Every  
 circumstance of the entertainment  
 seems to be mentioned with a tho-  
 rough air of contempt, and to denote  
 the poverty of the Jews.

184. "*Silent you move your lips.*" ]  
 You join in the solemnity, you attend  
 at their proseuchæ, and like them,  
 mutter prayers inwardly, only mov-  
 ing your lips. See sat. ii. l. 6.

--"*And fear.*" ] Pallidus is used by

our poet elsewhere to denote hard  
 study, which occasions paleness. See  
 sat. i. l. 121; and sat. iii. 85. Here it  
 is used to denote that superstitious  
 fear, which occasions, from yielding  
 to it, a pale and wan appearance in  
 the countenance.

--"*Circumcised sabbata.*" ] Re-  
 cutita sabbata. Hypall. for sabbata  
 recutitorum--the sabbaths of the cir-  
 cumcised. Palles sabbata, here, is  
 equivalent to metuentem sabbata.--  
 JUV. sat. xiv. l. 96--g. d. By de-  
 grees you will enter into all the Jewish  
 superstition.

The word sabbata, in the plural,  
 may here denote, not only the sab-  
 bath-days, but all the Jewish holi-  
 days, which were days of rest from  
 labour; among others, the festival  
 which they had instituted in honour  
 of Herod's birth-day.

185. "*Then black hobgoblins.*" ]--  
 The mind enslaved by superstition,  
 falls from one degree of it into ano-  
 ther.

Lemures--ghosts, spirits that walk  
 by night, hobgoblins; quasi Lemures  
 from Remus, whose spirit was sup-  
 posed to haunt his brother. AINSW  
*Nocturnos lemures.* HOR. ep. ii. lib. ii.  
 l. 209. They are only supposed to  
 appear by night--hence called black.

--"*Dangers from a broken egg.*" ]  
 The ancients had a superstition about  
 egg-shells: they thought, that if an  
 egg-shell were cracked, or had an  
 hole bored through at the bottom of  
 it, they were subject to the power of  
 sorcery.

This is contrary to the superstition  
 of those, who, in the days when  
 witches were believed in, always broke  
 the bottom of an egg-shell, and  
 crossed it, after having eaten the egg,  
 lest some witch should make use of it  
 in bewitching them, or sailing over

- "The candles disposed, have vomited a fat cloud,  
 "Bearing violets; and, having embraced a red dish,  
 "The tail of a tunny-fish swims, the white pitcher swells  
 "with wine;  
 "Silent you move your lips, and fear circumcised sabbaths:  
 "Then black hobgoblins, and dangers from a broken egg:  
 "Hence huge priests of Cybele, and a one-eyed priestess  
 "with a sistrum, 186  
 "Have inculcated gods inflating bodics, if you have not  
 "Tasted, three times in the morning, an appointed head  
 "of garlick.  
 "If you say these things among the veiny centurions,

the sea in it, if it were whole. See DRYDEN's note.

For an instance of national superstition, as ridiculous as any that can be imagined, I would refer the reader to the solemn public statute of 1 Jac. I. c. 12. against witchcraft, now repealed by 9 Geo. II. c. 5.

116. "*Hence.*" i. e. From this superstitious principle in the minds of men, they are led from one degree of credulity to another: of this advantage has been taken by the priests of Cybele, and of Isis, to fill them with groundless terror.

186. "*Huge priests of Cybele.*" See these described at large. They were called Galli, from Gallus, a river of Phrygia, the drinking of which made people furious. So OVID, *Fast.* iv.

*Inter alii, viridem Cybelen aliasque  
 Celenas,*

*Amnis it insanlâ nomine Gallus  
 aquâ.*

*Qui bibit inde furit, &c.*

Persius calls them grandes—Juvenal says, *ingens semivir*, &c. They were usually of great stature, owing, as has been said, to their castration, which increased their bulk. Their strange, mad gestures, and their extraordinary appearance, as well as their loud and wild vociferation, had great effect upon weak and superstitious minds.

—"One-eyed priestess with a sistrum." The superstition of the Egyptian goddess Isis had been transferred to Rome, where she had a temple. She was represented with a sis-

trum, a sort of brazen or iron timbrel, with loose rings on the edges in her hand. *Sistrum*, from *σίσσω*, to shake—its noise proceeding from its being shaken violently, and struck with the hand, or with an iron rod.

The priestess of Isis, when celebrating the wild rites of Isis, carried a sistrum in her hand, in imitation of the goddess, and had great influence over the minds of the superstitious.

The poet calls her one-eyed—perhaps this was her situation, and that she pretended to have lost an eye by a blow from the sistrum of Isis; for it seems that this was the way which the goddess took to avenge herself on those who offended her.

*Decernat quodcumque voluit de corpore nostro*

*Isis, et irato feriat mea lumina  
 sistro.*

JUV. sat. xiii. l. 92, 3. See the note there, on l. 93.

187. "*Have inculcated, &c.*"—These vile impostors, when once the mind is enslaved so far by superstition as to receive their impositions, will inculcate their absurd and wild notions as so many truths—they will persuade you, that the gods which they serve will send dropsies, and other swellings of the body, unless you use some amulet or charm to prevent it; such as eating a head, or clove, of garlick, for three mornings successively.

188. "*Appointed.*" i. e. Ordered—prescribed—as a preservative.

189. "*If you say these things, &c.*" If you were to discourse, as

Continuo crassum ridet Pulfenius ingens,  
Et centum Græcos curto centussæ licebit.

190

I have done, in the hearing of one of our rough centurions (comp. sat. tit. l. 77.) in order to prove the slavery of all men to vice and folly, except the wise, he would set up a loud horse-laugh at you.

189. "*Viny.*" ] Varicosus, having large veins—perhaps from the robustness of his make.

190. "*Huge Pulfenius.*" ] The

name of some remarkable tall and lusty soldier of that day—put here for any such sort of person.

—" *Rudely laughs.*" ] Crassum ridet, for crasse ridet. Gracism.

191. "*And cheapens.*" ] Licetor eri, dep. to cheapen a thing, to bid money for it, to offer the price.

" *Greeks.*" ] i. e. Philosophers, most of which first came from Greece.

"Immediately huge Pulfenius rudely laughs, 190  
 "And cheapens an hundred Greeks at a clipped centussia."

—"A clipped centussia." Centussis, a rate of Roman money, amounting to about six shillings and three-pence of our money.

—"Clipped." Curtailed, battered—short of its nominal value, like bad money among us.

g. d. If Pulfenius, the centurion, were to hear what I have said on the subject of liberty, he would only

laugh at it, but, if he were asked what he would give for an hundred philosophers, he would not offer a good six and three-penny piece for them all. However, though you may be of the same mind, Dama, yet what I have said is not the less true, nor are philosophers the less valuable in the eyes of all the wise and good.



## Satira Sexta.

### ARGUMENT.

*Persius addresses this epistolary Satire to his friend Cæsius Bassus, a lyric poet. They both seem, as was usual with the studiosus among the Romans, in the beginning of winter, to have retired from Rome to their respective country-houses; Persius to his, at the port of Luna, in Liguria; Bassus to his, in the territories of the Sabines.*

*The Poet first inquires after his friend's manner of life*

### AD CÆSIUM BASSUM.

ADMOVIT jam bruma foco te, Basse, Sabino?  
Jamne lyra, et tetrico vivunt tibi pectine chordæ?  
Mire opifex, numeris veterum primordia rerum,  
Atque marem strepitum fidis intendisse Latinæ;  
Mox juvenes agitare jocos; et, pollice honesto,

5

*Line 1. Sabine fire-hearth.]* The ancient Sabines were a people between the Umbrians and Latins, but, after the rape of the Sabine women, incorporated into one people with the Latins, by agreement between Tatius and Romulus. This part of Italy still retained its name; and here Bassus had a country-house, to which he retired at the beginning of winter, for the more quiet and convenient opportunity of study. This was not far from Rome.

*—Fire-hearth.]* So focus literally signifies, quod foveat ignem.—*ANSW.* but it is sometimes used for the whole house, by synec. and, perhaps, is so to be understood here. Sometimes, by meton. for the fire.

*2. Does now the lyre.]* The lyre was a stringed instrument, which gave a soft and gentle sound when touched with fingers; but when struck with a quill, which, when so used,

was called pecten, gave a louder and harsher sound.

The language here is figurative—the lyre stands for lyric, or the softer and gentler kind of poetry; and the strings or chords, being struck tetrico pectine, with the rough or harsh quill, denote the sharper and severer style of verse. The poet inquires whether Bassus, in his retirement, was writing lyric verses, and whether he was also employing himself in graver or severer kinds of composition.

*—Live to thee.]* When an instrument lies by, and is not played on, it may be said to be dead, and when taken up and played on, the strings may be said to be alive, from their motion and sound.

*3. Admirable artist!] Opifex—lit.* a workman: it also means an inventor, deviser, and framer.

## Sixth Satire.

### ARGUMENT.

*and studies, then informs him of his own, and where he now is. He describes himself in his retirement, as quite undisquieted with regard to care or passions; and, with respect to his expences, neither profuse nor parsimonious. He then treats on the true use of riches; and shews the folly of those who live sordidly themselves for the sake of leaving their riches to others.*

### TO CÆSIUS BASSUS.

HAS winter already moved thee, Bassus, to thy Sabine  
fire-hearth?  
Does now the lyre, and do the strings, live to thee with a  
rough quill?  
Admirable artist! in numbers the beginnings of things  
To have displayed, and the manly sound of the Latin lute;  
Then to agitate young jokes, and with an honest thumb §

—*In numbers.*] i. e. In verses—in metre.

—*The beginnings.*] Primordia—the first beginnings—the history of the earliest beginnings of things. So OVID, Met. lib. i. l. 3, 4.

—*Primæque ab origine mundi*  
*Ad mea perpetuum deducite tempora carmen.*

Some understand the poet to mean, that Bassus had written a treatise in verse, concerning the original beginning or rise of old and antiquated words, reading, after many copies, veterum primordia vocum—and that Bassus was not only a good poet, but a learned antiquary. But rerum affords the easiest and most natural sense—Malim igitur cum Casaubono et aliis quibusdam, *Græcitas* et *μυδιστορίας* intelligere. See Delph. note.

4. *Displayed.*] Intendisse—lit. to have stretched. The sound is given from instruments by the tension of the strings.

—*Manly sound of the Latin lute.*] i. e. To have written Latin lyric verses in a noble, manly strain.

Among the Greeks they reckon nine famous lyric poets: but two among the Romans; viz. Horace and Cæsius Bassus.

Horace calls himself, Romanæ sâcen lyre. Ode iii. lib. iv. l. 23.

To be reckoned this was his great ambition, as appears, ode i. lib. i. ad fin. where he says to Mæcenas,

*Quod si me lyricis vatibus inseras,*  
*Sublimi feriam sidera vertice.*

5. *Then to agitate young jokes.*]—Then, in light and lively strains, to describe the amours and frolics of young men.

Egregios lusisse senes!—Mihi nunc Ligus ora  
 Intepet, hybernatque meum mare; qua latus ingens  
 Dant scopuli, et multâ littus se valle receptat.  
 'Lunai portum est operæ cognoscere, cives:'  
 Cor jubet hoc Enni; postquam destertuit esse. 10  
 Mæonides, quintus pavone ex Pythagoreo.  
 Hic ego securus vulgi, et quid præparet auster  
 Infelix pecori: securus et angulus ille  
 Vicini nostro quia pinguior: et si adeo omnes  
 Ditescant orti pejoribus, usque recusem 15  
 Curvus ob id minui senio, aut cœnare sine uncto;  
 Et signum in vapidâ naso tetigisse lagenâ.

5. *Honest thumb.*] Meton. with truth and faithfulness, representing the actions and worths of older men, who have distinguished themselves in a more advanced time of life.

6. *Ligurian.*] i. e. Being now removed from Rome into Liguria.—Ligus ora, for Ligustica ora.

6-7. *Coast grows warm.*] Either from its situation near mountains, which kept off the cold blasts of wind, or from the circumstance next mentioned, the agitation of the sea, which causes a warmth in the water.

TULLY, Nat. Deor. lib. ii. says—“Seas agitated by the wind grow so warm, as easily to make us understand, that in those large bodies of water there is heat included: for that heat which we perceive, is not to be accounted merely external and adventitious, but excited by the agitation which is in the innermost parts of the water; this also happens to our bodies, when by motion they grow warm.”

7. *My sea is rough.*] That is, the sea near Volaterra, a city of Tuscany, where Persius was born, and near which he now was.

—*Large side, &c.*] The rocks running out far into the sea, present an extensive side to the water, by which the waves are stopped, and a quiet bay formed.

8. *The shore draws itself in, &c.*] The shore retires, and forms a large circular valley between the mountains; which is another reason of the warmth of my situation; my house which is situated in that valley being sheltered from the wintry storms.

9. *“Port of Luna.”*] So called from the shape of the bay in which it was situate, which, from the circular form of the shore, was like an half-moon.—Lunai, per diuersum, for Lunæ.

—*“It is worth while,” &c.*] This line is from Ennius, who began his annals of the Roman people with—

*Est operæ pretium, O cives, cognoscere portum.*

*Lunæ.*

10. *The heart of Ennius, &c.*] He was an ancient poet, born at Rudiae, a town of Calabria: he wrote annals of the Roman people; also satires, comedies, and tragedies; but nothing of his is come to us entire. He died 169 years before Christ.

Cor means, literally the heart; and, by meton. the mind, wisdom, judgment. Perhaps the poet means to say, that Ennius, when in his right mind and sober senses, recommended the port of Luna to his countrymen, after he came out of his vagaries after mentioned.

—*Dreaming, &c.*] See prologue to sat. i. l. 2, and note. Mæonides was a name given to Homer, on account of his supposed birth at Smyrna, in the country of Mæonia, i. e. Lydia.

11. *Fifth from the Pythagorean peacock.*] Some are for supposing Quintus, here, to be understood as a prænomen of Ennius:—but it should rather seem, as if Persius were here laughing at the extravagant idea of the Pythagorean doctrine of transmigration, which Ennius for a while had received, and who is said to have dreamt that the soul of a peacock had transmigrated, first into Euphorbus,

To have played remarkable old men. To me now the Ligurian coast

Grows warm, and my sea is rough, where a large side  
The rocks give, and the shore draws itself in with much valley.

"The port of Luna it is worth while to know, O citizens :"  
The heart of Ennius commands this, after he ceased dreaming that he was 10

Mæonides, the fifth from the Pythagorean peacock.

Here [am] I, careless of the vulgar, and what the south,  
Unfortunate to the cattle, may prepare : and unconcerned because that corner

Is more fruitful than mine that's next to it : and if all,  
Sprung from worse, should grow ever so rich, I should always refuse, 15

On that account, to be diminished crooked with old age, or  
to sup without a dainty,  
And to have touched with my nose the seal in the vapid cask.

then into Homer, then into Pythagoras, and then into Ennius ; so that he stood fifth from the peacock. See DRYD. Trans. and note on this place.

This is an evident banter on the Pythagorean notion of the metempsychosis.

12. *Here am I, &c.*] In this comfortable retreat of the port of Luna, I trouble not my head about what people say of me.

—*What the south, &c.*] The south wind, when it blew with any long continuance, was reckoned very unwholesome, particularly to cattle. So VING. GEOR. i. l. 444.

*Arboribusque, satisque, Notus, peccorique sinister.*

The poet seems to say, that he was without care or anxiety in his retreat. The modern Italians call this wind Sirocco, or Scilocco, which blows from the south-east.

13. *That corner, &c.*] Horace sat. vi. lib. ii. l. 8, 9.

—*O si angulus ille*

*Proximus accedat, qui nunc denotat agellum.*

Persius took his *angulus ille* from this passage of Horace.

14. *And if all, &c.*] If ever so many of my inferiors, however lowly

and meanly born, should grow so rich, adeo ditescant, as to have their possessions exceed mine—

15. *I should always refuse, &c.*] I should not make myself uneasy, so as to fret upon that account, and to bring on old age before my time, as if bowed under a weight of years.

16. *Sup without a dainty.*] *Unctus*, literally, is anointed, greasy, and applied to describe a dainty rich meal, good cheer. Hence *unctissimæ cœnæ*. See AINSW. *Unctus*.

I will not live the worse ; envy shall not spoil my appetite ; I will not abate a single dish at my table, in order to save up what would make me as rich as my neighbour.

17. *And to have touched with my nose, &c.*] I shall not bottle up dregs of musty wine, and then examine the seal, which I have put on the mouth of the vessel, as closely as if I meant to run my nose into the pitch which has received its impression, to try whether any of my servants have opened it.

*q. d.* I shall neither fret myself into old age before my time with envy, nor turn niggard, in order to save money, that I may equal my richer neighbours.

Discrepet his alius. Geminos, Horoscope, varo  
 Producis genio. Solis natalibus, est qui  
 Tingat olus siccum muriâ, vafer, in callice emptâ, 20  
 Ipse sacrum irrorans patinæ piper. Hic bona dente  
 Grandia magnanimus peragit puer.—Utar ego, utar :  
 Nec rhombos, ideo, libertis ponere lautus ;  
 Nec tenuem solers turdorum nôsse salivam.  
 Messe tenus propriâ vive ; et granaria (fas est) 25  
 Emole ; quid metuas ? occa, et seges altera in herbâ est.  
 ' At vocat officium. Trabe ruptâ, Bruttia saxa  
 ' Prendit amicus inops : remque omnem, surdaque vota,

18. *Another may differ, &c.*] However such may be my way of thinking, yet as there are

*Mille hominum species, et rerum discolor usus.*—See sat. v. 32. it is certain that others may differ from me in sentiments, with regard to these matters.

—*O Horoscope.*] Horoscopus here signifies the star that had the ascendant, and presided at one's nativity.

*g. d.* Whatever astrologers may say, two persons, even twins, born under the same horoscope, are frequently seen to be produced with a different genius, or natural inclination.

19. *There is, who, &c.*] Of these twins, one of them shall be covetous and close, the other prodigal.

One of them will grudge himself almost the common comforts of life.

—*On his birth-day.*] This was usually observed as a time of feasting, and making entertainments for their friends.

20. *Wily.*] Vafer—cunning, crafty.  
 —*Dip his dry herbs.*] Olus-eris—any garden herbs for food—probably what we call a salad. *HOR. lib. ii. sat. ii. l. 55, &c.*

Instead of pouring oil, or other good dressing, over the whole, he, in order to have no waste, craftily contrived to dress no more than he ate, by dipping the herbs, as he took them up to eat, into a small cup of pickle : of this he had no store by him, but bought a little for the occasion.

Muriâ was a kind of sauce, or pickle, made of the liquor of the tunny-fish—a very vile and cheap sauce.

21. *Himself sprinkling, &c.*] He would not trust this to a servant, for fear of his sprinkling too much, therefore did it himself.

—*Sacred pepper.*] Which he sets as much store by as if it were sacred. *HOR. lib. i. sat. i. l. 71, 2.*

*Tanquam parcere sacris Cogeris.*

And *lib. ii. sat. iii. l. 110.*

*Metuensque velut contingere sacrum.*

—*This.*] *i. e.* The other twin, quite of a contrary disposition.

—*A magnanimous boy.*] Yet not grown to manhood, but having early a noble disposition. Iron.

22. *His tooth.*] By the indulgence of his luxurious appetite—meton—devours all he has.

—*Dispatches a great estate.*] *i. e.* Makes an end of a large estate, by spending it profusely upon his gluttony and luxury.

—*I will use, &c.*] For my part, says Persius, I will use what I have : I say use, not abuse it, either by avarice on the one hand, or by prodigality on the other.

23. *Not therefore splendid, &c.*]—Not so sumptuous and costly, as to treat my freedmen, when they come to see me, with turbot for dinner—ideo, *i. e.* merely because I would appear splendid.

24. *Nor wise to know, &c.*] Nor yet indulge myself in gluttony, or cultivate a fine delicate palate, so as to be able to distinguish the small difference between one thrush and another.

These birds, which we commonly translate thrushes, were in great repute as dainties. Some pretended to

Another may differ in these things: twins, O Horoscope,  
 with a various  
 Genius you produce. There is, who, only on his birth-day,  
 Wily can dip his dry herbs in a cup with bought pickle,  
 Himself sprinkling on the dish sacred pepper. This a  
 magnanimous boy 21  
 With his tooth dispatches a great estate.—I will use, I will  
 use :  
 Not therefore splendid to put turbots to my freedmen,  
 Nor wise to know the small state of thrushes.  
 Live up to your own harvest: and your granaries (it is  
 right) 25  
 Grind out. What can you fear?—Harrow—and another  
 crop is in the blade.  
 “But duty calls. With broken ship, the Bruttian rocks  
 “A poor friend takes hold of, and all his substance, and  
 “his unheard vows

so nice a taste, as to be able to distinguish whether the bird they were eating was of the male or female kind, the juices of the latter being reckoned most relishing.

I will use what I have, says Persius, but then it shall be in a rational moderate way; not running into needless extravagance, for fear of being reckoned covetous, or setting up for a connoisseur in eating, for fear of not being respected as a man of a delicate taste.

25. *Your own harvest.*] Equal your expences to your income.

26. *Grind out.*] Do not hoard, but live on what you have—use it all. Fast est—*q. d.* You may do it, and ought to do it.

—*What can you fear?*] You have nothing to be afraid of; the next harvest will replace what you spend.—Comp. Matt. vi. 34.

—*Harrow.*] Occo is to harrow, to break the clods in a ploughed field, that the ground may lie even, and cover the grain. Here, by *zynece* it stands for all the operations of husbandry.—*q. d.* Plough, sow, harrow your land, and you may expect another crop. Herbs is the blade of any corn, which, when first it appears, is green, and looks like grass. “First the blade, then the ear, then the full corn in the ear.” Mark iv. 28.

Persius was for Horace's auream mediocritatem (ode x. lib. ii. l. 5-8.) neither for boarding out of avarice, nor for exceeding out of profuseness.

27. “*But duty calls.*”] Aye, says a miser, all this is very well; but I may be called upon to serve a friend, and how can I be prepared for this if I spend my whole annual income?

—“*With broken ship.*”] Methinks, says the miser, who is supposing a case of a distressed friend—methinks I see him ship-wrecked, and cast away on the Bruttian rocks, and seizing hold on a point of the rock to save himself. See *Æneid*, vi. 360.

*Prensantemque uncis manibus capita aspera montis.*

Brutium, or Bruttium, was a promontory of Italy, near Rhegium, *hod. Reggio*, not far from Sicily, high to which there were dangerous rocks.

28. “*His unheard vows.*”] *Surdus* means not only deaf, but also that which is not heard. It was usual for persons in distress at sea to make vows to some god, in order for their deliverance, that they would, if preserved, make such or such offerings on their arriving safe on shore. But, alas! the poor man's freight, and all the vows that he made, were all gone together to the bottom of the Ionian sea. The sea between Sicily and Crete was anciently so called.

- ' Condidit Ionio : jacet ipse in littore, et una  
 ' Ingentes de puppe dei ; jamque obvia mergis, 30  
 ' Costa ratis laceræ. '—Nunc, et de cespite vivo,  
 Frange aliquid ; largire inopi ; ne pictus oberret  
 Cæruleâ in tabulâ. ' Sed cœnam funeris hæres  
 ' Negliget, iratus quod rem curtaveris : urnæ  
 ' Ossa inodora dabit : seu spirent cinnama surdum, 35  
 ' Seu ceraso peccent Casiæ, nescire paratus.  
 ' Tunc bona incolumis minuas ?—Sed Bestius urget

30. " *The great gods from the stern.*" ] The ancients had large figures of deities, which were fixed at the stern of the ship, and were regarded as tutelar gods. Aurato fulgebat Apolline puppis. VIRG. ÆN. x. 171. The violence of the waves is supposed to have broken these off from the vessel, and thrown them on shore, whither also the man is supposed to have swum, and where he now lay.

—" *Sea-gulls.*" ] Mergus is the name of several sea-birds, from their swimming and diving in the sea.—Ainsworth says it particularly means the cormorant.

The ribs of the ship were now torn open, and exposed to the birds of prey which haunted the sea, who might devour the dead bodies, or any provisions which were left on board.

31. *The live turf, &c.* ] *q. d.* Now, upon such an occasion as this (which, however, is not so likely to happen to an individual of your acquaintance, as in the prospect of it, to be a pretence for not freely and hospitably spending the whole annual produce of your land) you may relieve your ruined friend by a sale of part of your land, supposing that you have none of the fruits of it left to help him with. Sell a piece of your land already sown, on which the blade is now springing up, and give the money to your friend who has lost his all ; that is, do not stay till you have reaped, but help him immediately as his wants require.

Cespes is a turf, a sod, or clod of earth, with the grass or other produce, as corn, &c. growing upon it ; hence called vivus, living.

So HON. lib. i. ode xix. l. 13.

*Hic vivum mihi cespitem, &c.*

And lib. iii. ode viii. l. 3, 4.

—*Positusque carbo in*

*Cespite vivo.*

Here cespite vivo is to be understood of the land itself, with the corn growing upon it. The image is taken from the idea of a man's taking up a sod, breaking off a piece of it, and giving it to another.

32-3. *Lest painted, &c.* ] See sat. i. l. 86, note.

The table, or plank, on which the story of the distress was painted, represented the sea, and therefore appeared of a sea-green colour. Hence Persius says—*Cærulea tabula.*

33. " *Your funeral supper,*" &c. ] Prolepsis. Persius, who well knew the workings of avarice within the human mind, and how many excuses it would be making, in order to avoid the force of what he has been saying, here anticipates an objection, which might be made to what he last said, about selling part of one's estate, in order to relieve a ship-wrecked friend.

But perhaps you will say, that if you sell part of your land, and thus diminish the inheritance, your heir will be offended, and resent his having less than he expected, by not affording you a decent funeral.

Horace says, epist. ii. lib. ii. l. 191-2.

—*Nec metum quid de me judicet hæres.*

*Quod non plura datis intencrat—*

It was usual at the funerals of rich people to make sumptuous entertainments, the splendour of which depended on the heir of the deceased, at whose expence they were given. These cœnæ ferales, or cœnæ funeris, were three-fold. 1st. A banquet was put on the funeral pile, and burnt

"He has buried in the Ionian: himself lies on the shore,  
 "and together [with him]  
 "The great gods from the stern: and now obvious to the  
 "sea-gulls 30  
 "Are the sides of the torn ship."—Now even from the live  
 turf  
 Break something; bestow it on the poor man, lest he should  
 wander about  
 Painted in a cærulean table. "But your funeral supper,  
 "your heir  
 "Will neglect, angry that you have diminished your sub-  
 "stance: To the urn  
 "He will give my unperfumed bones: whether cinnamons  
 "may breathe insipidly, 35  
 "Or Casias offend with cherry-gum, prepared to be ig-  
 "norant.  
 "Safe can you diminish your goods?"—But Bestius urges

with the corpse. See *Æneid*, vi. 222-5. 2dly. A grand supper was given to the friends and relations of the family. *Cic. de Leg. lib. ii.* 3dly. A dish of provisions was deposited at the sepulchre. This last was supposed to appease their manes.

35. "*My unperfumed bones.*"—After the bodies of the rich were burnt on the funeral pile, the ashes containing their bones were usually gathered together, and put into an urn with sweet spices.

—"Whether cinnamons," &c.]—Persius here names cinnamon and Casia, the latter of which he supposes to be sophisticated, for the sake of cheapness, with cherry-gum, or gum from the cherry-tree. The cinnamon, if true and genuine, is a fine aromatic; but the expression, *spirent surdum*, breathe insipidly—(*surdum*, Græcism, for *surde*—or, perhaps, *odorem* may be understood)—looks as if the cinnamon, as well as the Casia, were supposed to be adulterated, and mixed with some ingredient which spoiled its odour. The heir is supposed to lay out as little as he well could on the deceased.

36. "*Prepared to be ignorant.*" i. e. Determined beforehand not to trouble his head about the matter—the worse the spices, the less the cost.

37. "*Safe diminish,*" &c.] Therefore can you, while alive and well, having no sickness or loss of your own—all which are meant by *incolumis*—subtract from your estate, and thus disoblige your heir? Some suppose these to be the words of the heir, remonstrating against the old man's spending his money, and so diminishing the patrimony which he was to leave behind him: but I rather suppose the poet to be continuing the prolepsis which begins l. 33; and it is a natural question, which may be imagined to arise out of what the miser has been supposed to offer against being kind and generous to a distressed friend. The poet before supposes him to urge his fear of disobligeing his heir, if he diminished his estate.—Then, continues Persius, *tunc bona incolumis minuas?*—*g. d.* Can you then, on pain and peril of having your heir neglect your funeral, and shew the utmost contempt to your remains, think (while alive and well—*incolumis*—having no sickness, or loss of your own) of subtracting from your estate for the sake of other people? this you will urge as an unanswerable objection to what I propose you should do for the sake of an unfortunate friend—by this you plainly shew, that you are more concerned for what may happen to you after you<sup>are</sup>



'Doctores Graios: ita fit, postquam sapere urbi,  
'Cum pipere et palmis, venit nostrum hoc, maris experts,  
'Fœnissæ crasso vitiarunt unguine pukes.' 40

Hæc cinere ulterior metuas? At tu, meus hæres

Quisquis eris, paulum a turbâ seduction, audi.

O bone, num ignoras? missa est a Cæsare laurus,

Insignem ob cladem Germanæ pubis; et aris

Frigidus excutitur cinis: ac jam postibus arma, 45

dead, than for your friends while you are alive.

37. *But Bestius, &c.*] The name of some covetous fellow, a legacy hunter, who is represented very angry that philosophers have taught generosity, by which the sums which they expect may be lessened during the testator's life, and that from Greece has also been derived the custom of expensive funerals, which affect the estate after the testator's death.

37-8. *Urges the Grecian teachers.*] I. a. Ralls, inveighs against the philosophers, who brought philosophy first from Greece, and taught a liberal bestowing of our goods on the necessities of others.

39. "Popper and dates," &c.]—Pepper, dates, and philosophy, were all imported together from Asia. This is said in the same strain of contempt as Juvenal's

*Adventus Roman, quo pruna et  
cottona venit.* Sat. iii. l. 83.

—"This our wisdom."] *Nostrum sapere*, Gr. for *nostra sapientia*—like *vivere triste*, for *tristis vita*, sat. i. l. 8.

—"Void of manliness."] A poor effeminate thing, void of that noble plainness and hardness of our ancestors, who never thought of leading so lazy and indolent a life as the philosophers, or of laying out extravagant sums in spices, and burning aromatics on funeral piles, or putting costly spices into urns.

The poet uses *marem strepitum* for a strong manly sound, l. 4. of this Satire. This, among other senses given of this difficult phrase—*maris experts*—seems mostly adopted by commentators. But as Persius evidently applies the words—*maris experts*—from HOR. lib. ii. sat. viii. l. 15, it may perhaps be supposed that

he meant they should be understood in a like sense.

Fundanius is giving Horace an account of a great entertainment which he had been at, and, among other particulars, mentions the wines:

—*Procedit fuscus Hydaspes  
Cæcuba vina ferens; Alcon, Chium  
maris experts.*

—"Black Hydaspes stalks  
"With right Cæcubian, and the  
wine of Greece—

"Of foreign growth which never  
crossed the seas."

FRANCIS.

To this Mr. Francis subjoins the following note.

"Chium maris experts."] "It was customary to mix sea-water with the strong wines of Greece; but Fundanius, when he says that the wine which Alcon carried had not a drop of water in it, would have us understand, that this wine had never crossed the seas, and that it was an Italian wine, which Nasidienus (the master of the feast) recommended for Chian." LAW.

This seems to be a good interpretation of Horace's *maris experts*, and, therefore, as analogous thereto, we may understand it, in this passage of Persius, in a like sense—to denote that the philosophy, which Bestius calls *nostrum hoc sapere*, "this same wisdom of ours," and which came from Greece originally, is now no longer to be looked upon as foreign, but as the growth of Italy, seeing that that, and the luxurious manners which came from the same quarter, have taken place of the ancient simplicity and frugality of our forefathers. "And so it comes to pass (ita fit, l. 38.) that we are to give away our substance to others, and that a vast expence is to attend our

The Grecian teachers: "So it is, after to the city,  
 "With pepper and dates, came this our wisdom void of  
 "manliness,  
 "The mowers have vitiated their pudding with thick oil."  
 "Do you fear these things beyond your ashes?—But  
 "thou, my heir, 41  
 "Whoever thou shalt be, a little more retired from the  
 "crowd, hear.  
 "O good man, are you ignorant? A laurel is sent from  
 "Cæsar  
 "On account of the famous slaughter of the German youth.  
 "and from the altars  
 "The cold ashes are shaken off; and now, to the posts,  
 "arms, 45

"funerals, and that even a common  
 "rustic can eat his pudding with-  
 "out a rich sauce." But see Casau-  
 bon in loc.

40. "*The mowers*," &c.] The  
 common rustics have been corrupted  
 with Grecian luxury, and now

*The ploughman truly could no longer*  
*eat.*

*Without rich oils to spoil their*  
*wholesome meat.*

Bestius is very right in saying, that  
 the philosophy which the Stoics taught  
 at Rome came from Greece; but he  
 would not have railed at the philoso-  
 phers, if they had not taught princi-  
 ples entirely opposite to his selfish-  
 ness and avarice; nor would he have  
 found fault with the introduction of  
 what made funerals expensive, had  
 he not carried his thoughts of parsim-  
 ony beyond the grave, and dreaded  
 the expence he must be put to in  
 burying those whom he expected to  
 be heir to; and even the luxury which  
 had been imported from Greece would  
 not have troubled him, but as it cost  
 money to gratify it.

40. "*Their puddings*."] Puls-tis  
 —a kind of meat which the ancients  
 used, made of meal, water, honey,  
 or cheese and eggs; a sort of hasty-  
 pudding—here put for any rustic,  
 homely fare. The words *vitiarunt*  
 well intimate: the meaning of the  
 selfish Bestius, which was to express  
 his enmity to every thing that looked  
 like expence.

41. "*Beyond your ashes*."] Be-

yond the grave, as we say.—Do you,  
 miserable wretch, concern yourself  
 about what your heir says of you, or  
 in what manner your funeral is con-  
 ducted?

—"But thou, my heir," &c.]—  
 Persius here, coincidently with the  
 subject he is now entering upon, re-  
 presents, in a supposed conversation  
 in private with the person who might  
 be his heir, the right a man has to  
 spend his fortune as he pleases, with-  
 out standing in awe of those who  
 come after him: and first, to be libe-  
 ral and munificent on all public occa-  
 sions of rejoicing; next, to live hand-  
 somely and comfortably, and not  
 starve himself that his successor may  
 live in luxury.

42. "*Retired from the crowd*."]—  
*Secretam garrit in aurem. sat. v. l.*  
 96. Step aside a little, if you please,  
 that I might deal the more freely  
 with you, and listen to me.

43. "*O good man*."] *q. d.* Hark  
 ye, my good friend, and hear that is  
 to be—

—"Are you ignorant?"] Have  
 you not heard the news?

—"A laurel is sent," &c.] Caius  
 Cæcilius affected to triumph over the  
 Germans, whom he never conquered,  
 as he did over the Britons; and sent  
 letters to Rome, wrapt about with  
 laurels, to the senate, and to the em-  
 press Calpurnia his wife.

45. "*The cold ashes*."] The ashes  
 which were to be swept off the altars  
 were either those that were left there

Jam chlamydas regum, jam lutea gausapa captis,  
 Essedaque ingentesque locat Cæsonia Rhenos.  
 Diis igitur, genioque ducis, centum paria, ob res  
 Egregie gestas, induco. Quis vetat? aude.  
 Væ, nisi connives—Oleum artocreasque popello 50  
 Largior: an prohibes? dic clare. Non adeo, inquis,

after the last sacrifice for victory, or might, perhaps, mean the ashes which were left on the altars since some former defeat of the Romans by the Germans; after which overthrow the altars had been neglected. DRYDEN.

45. "And now." i. e. On the receipt of this good news.

—"To the posts, arms." Persius here enumerates the preparations for a triumph; such as fixing to the doors or columns of the temple the arms taken from the enemy. Thus VIRG. Æn. vii. 183-6.

*Multaque præterea sacris in postibus arma,  
 Captivi pendent currus, curæque securæ,  
 Et cristæ capitum, et portarum ingentia claustra,  
 Spiculaque, clypeique, creptaque rostra carinis.*

And HOR. lib. iv. ode xv. l. 6-8.

*Et signa postes restituit Jovi,  
 Derepta Parthorum superbis  
 Postibus.*

46. "Garments of kings."—Chlamys signifies an habit worn by kings and other commanders in war.

—*Ipsc agmine Pallas*

*In medio, chlamyde, et pictis conspectus in armis.*

Æn. viii. l. 587, 8.

46. "Sorry mantles on the captives." When captives were to be led in triumph, they put on them clothing of the coarsest sort, made of a dark frize, in token of their abject state.

47. "And chariots." *Essedum* is a Gallic word—a sort of chaise or chariot used by the Gauls and Britons; also by the Germans.

*Belgica vel molli melius feryt esseda collo.*

VIRG. G. iii. l. 204.

The Belge were originally Germans, but, passing the Rhine, settled themselves in Gaul, of which they

occupied what is now called the Netherlands.

—"Huge Germans." Rhenos, so called because they inhabited the banks of the Rhine; they were men of great stature.

—"Cæsonia." Wife to Caius Caligula, who afterwards, in the reign of Claudius, was proposed to be married to him, after he had executed the empress Messalina for adultery, but he would not have her. See her character—ANT. Univ. Hist. vol. xiv. p. 297.

48. "To the gods, therefore."—By way of thanksgiving.

—"The genius of the general." Of the emperor Caligula—see sat. ii. l. 3, note—who protected and prospered him.

—"An hundred pair." i. e. Of gladiators. These were beyond the purse of any private man to give; therefore this must be looked upon as a threatening to his heir, that he would do as he pleased with his estate.

On public occasions of triumph, all manner of costly shows and games were exhibited, in honour of the gods, to whose auspices the victory was supposed to be owing: also in honour of the conqueror; therefore Persius adds—ob res egregie gestas.

49. "I produce." *Induco* signifies to introduce—to bring in—to bring forth, or produce. ANSW.

—"Who forbids." Who puts a negative on my intention?

—"Dare." Will you, who are to be my heir, contradict this? do if you dare.

50. "Woe! unless you connive." *Conniveo* is to wink with the eyes. Met. to wink at a matter, to take no notice, to make as if he did not see it.

Woe be to you, says Persius, if you offer to take notice, or to object

"Now the garments of kings, now sorry mantles on the  
 "captives,  
 "And chariots, and huge Germans, Cæsonia places.  
 "To the gods, therefore, and to the genius of the general,  
 "an hundred pair,  
 "On account of things eminently achieved, I produce:  
 "Who forbids?—Dare—  
 "Woe! unless you connive—Oil and pasties to the people  
 "I bestow: do you hinder?—speak plainly."—"Your field  
 "hard by,

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to what I purpose doing on this occasion.

—"Oil and pasties to the people."] Moreover I intend to bestow a dole upon the common people—*popello* in order to enable them to celebrate the victory. Oil was a favourite sauce for their victuals. See l. 40, and note.

Artocrea (from *αρος*, bread, and *αρεα*, flesh) a pie, or pasty of flesh. AINSW.

51. "Do you hinder?"] Says he to his supposed heir; do you find fault with this bounty of mine, would you prevent it?

—"Speak plainly."] Come, speak out.

—"Your field hard by," &c.] Perhaps you will say, that my estate near Rome, though its vicinity to the city makes it the more valuable, yet is not fertile enough to afford all this.

Exossatus, cleared of the stones, called the bones of the earth. Ov. Met. l. 193. to which Persius perhaps alludes. Here it is supposed to mean cleared of the stones—i. e. cultivated to such a degree, as to be rich and fertile enough to produce what would be answerable to such an expence.

The above is the leading sense given by some of the best commentators to this difficult passage; but I cannot say that it satisfies me. I see no authority, from any thing that precedes or follows, to construe *juxta*—nigh the city, and hence make *juxta* equivalent to *suburbanus*: nor is the taking *est* from *juxta*, and transferring it to *exossatus* or *ager*, as done above, the natural method of the syntax.

I would therefore place the words in their natural order in which they are to be construed—Non adeo, inquis, *juxta est exossatus ager*. The Delph. interpres. says, Non ita, ais, *prope est ager sine ossibus*.

Exosso—are—is to take out the bones of an animal; to bone it, as we say. *Congrum istum maximum in aqua sinito ludere paulisper, ubi ego venero, exossabitur*. Ter. Adelph. *Ager* is a field, land, ground—hence, a manor with the demesnes, an estate in land. Hence, by Metaph. *exossatus ager* may mean, here, an estate that has been weakened, diminished by extravagance of great expence, having what gave it its value and consequence taken out of it.

In this view I think we may suppose the poet as representing his heir's answer to be—

"An estate that has been exhausted and weakened—*exossatus*, boned as it were, by such expence as you propose, is not so near—*non adeo juxta est*—i. e. so near my heart, so much an object of my concern, as to make it worth my while to interfere about it, or attempt to hinder this last expence of your dole to the mob, when the first of the hundred pair of gladiators, l. 48, will bone it—i. e. diminish its substance and value, sufficiently to render me very unconcerned as to being your heir." We often use the word near, to express what concerns us.

This appears to me to be the most eligible construction of the words, as well as most naturally to introduce what follows.

Exossatus ager juxta est. Age, si mihi nulla  
 Jam reliqua ex amitis; patruelis nulla; proneptis  
 Nulla manet; patruis sterilis matertera vixit;  
 Deque aviâ nihilum superest: accedo Bovillas, 55  
 Clivumque ad Virbî; præsto est mihi Manius hæres.  
 'Progenies terræ'—Quære ex me, quis mihi quartus  
 Sit pater; haud prompte, dicam tamen. Adde etiam unum,  
 Unum etiam: terræ est jam filius: et mihi ritu  
 Manius hic generis, prope major avunculus exit. 60  
 Qui prior es, cur me in decursu lampada poscas?  
 Sum tibi Mercurius: venio deus huc ego, ut ille  
 Pingitur. An renuis? vin' tu gaudere relictis?  
 'Deest aliquid summæ.' Minui mihi: sed tibi totum est,

52. "Go to—"] Says Persius—very well, take your own way—think as you please, I am not in the least fear of finding an heir, though I should not have a relation left in the world.

53. "My aunts."] Amita is the aunt by the father's side—the father's sister.

—"Cousin-german."] Patruelis—a father's brother's son or daughter.

—"Niece's daughter."] So proneptis signifies.

54. "The aunt of my uncle."]—Matertera—matris soror—an aunt by the mother's side.

—"Lived barren."] Had no children.

55. "Grandmother."] Avia, the wife of the avus, or grandfather.

Persius means, that if he had no relation, either near or distant, he should find an heir who would be glad of his estate.

—"I go to Bovilla."] A town in the Appian way, about eleven miles from Rome, so called from an ox which broke loose from an altar, and was there taken: it was near Aricia, a noted place for beggars, the highway being very public.

*Dignus Aricinus qui mendicaret ad axes.* See JUV. sat. iv. l. 115.

56. "The hill of Virbius."] An hill about four miles from Rome; so called from Hippolytus, who was named Virbius, and worshipped there, on account of his living twice—inter viros bis. See ÆN. vii. 761–77. This hill, too, was always filled with beg-

gars, who took their stands by the road-side.

—"Manius is ready."] Manius is the name of some beggar, and so put for any; the first which he met with would immediately be glad to be his heir. Præsto—ready at hand.

57. "An offspring of earth"]—What, says the other, would you take such a low base-born fellow as that, whose family nobody knows any thing about, a mere son of earth, to be your heir?

—"Inquire of me," &c.] As for that, replies Persius, if you were to ask me who was my great grandfather's father, who stood in the fourth degree from my father, I could not very readily inform you. But go a step higher, add one, and then add then add another, I could give you no account at all; I then must come to a son of earth, nobody knows who, but somebody that, like the rest of mankind, sprung from the earth.

Empedocles, and some other philosophers, held that mankind originally sprang from the earth.

58–60. "By the course of kindred," &c.] Perhaps, in this way of reckoning, as the earth is our common mother, Manius may appear to be my relation, my great uncle for ought I know, or not very far from it; for as children of one common parent, we must be related.

61. "You who are before," &c.] This line is allegorical, and alludes to a festival at Athens, instituted in honour of Vulcan, or of Prometheus,

"Say you, is not so fertile"—"Go to, if none to me  
 "Now were left of my aunts, no cousin-german, no niece's  
 "daughter  
 "Remains; the aunt of my uncle has lived barren,  
 "And nothing remains from my grandmother: I go to  
 "Bovillæ, 55  
 "And to the hill of Virbius; Manius is ready at hand to  
 "be my heir"—  
 "An offspring of earth"—"Inquire of me, who my fourth  
 "father  
 "May be, I should nevertheless not readily say. Add  
 "also one,  
 "Again one; he is now a son of earth: and to me, by the  
 "course  
 "Of kindred, this Manius comes forth almost my great  
 "uncle. 60  
 "You who are before, why do you require from me the  
 "torch in the race?  
 "I am to thee Mercury: I a god come hither, as he  
 "Is painted. Do you refuse?—Will you rejoice in what  
 "is left?  
 "There is wanting something of the sum:" "I have di-  
 "minished it for myself,

where a race was run by young men with lighted torches in their hands, and they strove who could arrive first at the end of the race without extinguishing his torch. If the foremost in the race tired as he was running, he gave up the race, and delivered his torch to the second; the second, if he tired, delivered it to the third, and so on, till the race was over.—The victory was his who carried the torch lighted to the end of the race.

Now, says Persius, to his presumptive heir, who appears to be more advanced in life, why do you, who are before me in the race of life, *i. e.* are older than I am, want what I have before the course is over, *i. e.* before I die, since, in the course of nature, the oldest may die first? I ought therefore to expect your estate instead of your expecting mine. It is the first in the torch-race that, if he fails, gives the torch to the second, not the second to the first. See *ANSW. Lampas*, ad fin.

62. "I am to thee Mercury." Do

not look on me as thy nearest kinsman, on thyself as my certain heir, and on my estate as what ought to come to you by right; but rather look on me as the god Mercury, who is the bestower of unlooked-for and fortuitous gain.

62-3. "*As he is painted.*" Mercury, as the god of fortuitous gain, was painted with a bag of money in his hand. Hercules was the god of hidden treasures. See sat. ii. 11, and note. Mercury presided over open gain and traffic, and all unexpected advantages arising therefrom.

63. "*Do you refuse?*" Are not you willing to look upon me in this light, and to accept what I may leave, as merely adventitious?

— *An magis excors*

*Rejectâ prædâ, quam præsens Mercurius fert?*

HOR. lib. ii. sat. iii. l. 67, 8.

—"Will you rejoice in what is left?" Will you thankfully and joyfully take what I leave?

64. "There is wanting something,"

Quicquid id est. Ubi sit, fuge quærere, quod mihi quon-  
dam 65

Legârat Tadius, neu dicta repone paterna :

‘Fœnoris accedat merces ; hinc exime sumptus.’

‘Quid reliquum est ?’ reliquum ? Nunc, nunc impensius  
unge,

Unge, puer, caules. Mihi, festâ luce, coquatur

Urtica, et fissâ fumosum sinciput aure. 70

‘Vende animam lucro ; mercare ; atque excute solers

‘Omne latus mundi : ne sit præstantior alter

‘Cappadocas rigidâ pingues plausisse catastâ.

‘Rem duplica.’ ‘Feci.—Jam triplex ; jam mihi quarto,

[&c.] But methinks you grumble, and find fault that a part of the estate has been spent.

—“*Diminished it for myself.*”— Well, suppose my estate to be less than it was, I, that had the right so to do, spent the part of it that is gone upon myself and my own concerns.

65. “*But you have the whole.*” [&c.] But you have all at my decease, whatever that all may be ; you could have no right to any part while I was alive ; so that you have no right to complain, when what I leave comes whole and entire to you.

—“*Avoid to ask.*” [&c.] Do not offer to inquire what I have done with the legacy which my friend Tadius left me, or to bring me to an account concerning that, or any thing else.

66. “*Paternal sayings.*”] Nor think of laying down to me, as a rule, the lesson that old covetous fathers inculcate to their sons, whom they wish to make as sordid as themselves. Perhaps repone may here be rightly translated retort (comp. Juv. sat. l. l. 1, and note)—q. d. Do not cast this in my teeth.

67. “*Let the gains of usury.*” [&c.] q. d. “Put your money out to usury, and live upon the interest which you make, reserving the principal entire :” let me hear none of this, says Persius, as if I were bound to live on the interest of what I have, that the principal may come to you.

68. “*What is the residue ?*”— Well, but though I may not call you

to an account about your expences, yet let me ask you how much, after all, may be left for me to inherit.

—“*The residue !*”] Says Persius, with indignation ; since you can ask such a question, as if you meant to bind me down to leave you a certain sum, you shall have nothing, I will spend away as fast as I can.

—“*Now, now more expensively.*” [&c.] “Here,” says Persius, “alave, bring me oil, pour it more profusely over my dish of pot-herbs. Now I see that your avarice leads you to be more concerned about what I am to leave, than you are about my comfort while I live, or for my friendship and regard, I will even spend away faster than ever.”

70. “*A nettle.*”] Shall I, even upon feast-days when even the poor live better, content myself with having a nettle cooked for my dinner ? i. e. any vile worthless weed.

—“*And a smoky hog’s cheek.*”— An old rusty hog’s cheek, with an hole made in the ear by the string which passed through it to hang it up the chimney.

Sinciput—the fore-part, or perhaps one half of the head ; also a hog’s cheek. See Juv. sat. xiii. l. 85, and note.

Here it is put for any vile and cheap eatable.

71. “*Sell your life for gain.*”— Persius having pretty largely set forth how he should treat his supposed heir, who presumed to interfere with his manner of living, or with the dis-

- "But you have the whole, whatever that is: avoid to ask  
 "where that is which 65  
 "Tadius formerly left me, nor lay down paternal say-  
 "ings—  
 "Let the gains of usury accede; hence take out your ex-  
 "pence."  
 "What is the residue?"—"the residue!—Now—now—  
 "more expensively anoint,  
 "Anoint, boy, the pot-herbs. Shall there be for me on a  
 "festival-day boiled  
 "A nettle, and a smoky hog's cheek with a cracked ear. 70  
 "Sell your life for gain; buy, and, cunning, search  
 "Every side of the world: let not another exceed you  
 "In applauding fat Cappadocians in a rigid cage.  
 "Double your estate:—"I have done it:—Now three-  
 "fold, now to me the fourth time,

posal of his fortune while alive; and all this in answer to what the miser had said, on not daring to sell any part of his estate in order to relieve his shipwrecked friend, for fear his heir should resent it after his decease (see l. 33-7.) now concludes the Satire with some ironical advice to the miser, in which he shews that the demands of avarice are insatiable.

If, after all I have said, you still persist in laying up riches, and hoarding for those who are to come after you, even take your course, and see what will be the end of it; or rather you will see no end of it, for neither you, nor your heir, will ever be satisfied. However, sell your life and all the comforts of it—i. e. expose it to every difficulty and danger: in short, take all occasions to make money, let the risk be what it may. See sat. v. l. 133-6. Epitrope.

71. "Buy."] Purchase whatever will turn to profit.

—"Cunning."] Shrewd, dextrous, in your dealings.

71-2. "Search every side of the world."] Sail to every part of the world, that you may find new articles of merchandize.

72. "Let not another exceed," &c.] Make yourself thorough master of the slave-trade, that you may know how to bring slaves to market, and to commend and set them off to the

best advantage. *Plausiſſe*—literally, to have clapped with the hand. It was customary for the mangones, or those who dealt in slaves, to put them into a sort of cage, called *catasta*, in the forum, or market-place, where the buyers might see them: to whom the owners commended them for their health, strength, and fitness for the business for which they wanted them; also they clapped or slapped their bodies with their hands, to shew the hardness and firmness of their flesh. The slaves had fetters on; therefore the poet says—rigid *catasta*. They had arts to pamper them, to make them look sleek and fat; they also painted them to set them off, as to their complexion and countenance: hence the slave-dealers were called mangones. See AINSW. *Mango*.

73. "Fat Cappadocians."] Cappadocia was a large country in the Lesser Asia, famous for horses, mules, and slaves. It has been before observed, that the slaves, when imported for sale, were pampered to make them appear sleek and fat—or perhaps we may understand, by pingues, here, that the Cappadocians were naturally more plump and lusty than others.

74. "Double your estate."] i. e. By the interest which you make.

—"I have done it."] That, says the miser, I have already done.



' *Jam decies redit in rugam. Depunge ubi sistam,* 75  
*Inventus, Chrysippe, tui finitor acervi !*

75. "Ten times it returns into a fold." *i. e.* It is now tenfold. Metaph. from garments, which, the fuller they are, the more folds they make: hence duplex, from duo, two, and plico, to fold—triplex, from tres, and plico, &c. So the verba, duplico, to double, to make two-fold—triplico, &c. *Ruga*, Gr. *ρῆτις* a *ρῆς* —*i. e.* *ρῆς*, traho, quod *ruga* custim aut vestem in plicas contrahat. See ANSW.

—"Mark down," &c.] *Depunge*—metaph. from marking points on a balance, at which the needle, or beam, stopping, gave the exact weight.

The miser, finding his desires increase, as his riches increase, knows not where to stop:

*Crescit amor nummi quantum ipse pecunie crescit.*

JUV. sat. xiv. l. 139.

76. "O Chrysippus," &c.] A Stoic philosopher, a disciple of Zeno, or, according to others, of Cleanthes. He was the inventor of the argument, or vicious syllogism, called sorites, from Gr. *σώρος*, an heap, it consist-

ing of a great number of propositions heaped one upon the other, so that there was hardly any end to be found—A proper emblem of covetous desire, which is continually increasing.

Persius calls Chrysippus, *inventus finitor*, the only finisher, that was found, of his own heap—because he investigated the method of putting an end to the propositions, or questions, in that mode of argument, and wrote four books on the subject.

This the poet may be supposed to be deriding in this place, as in truth an impossible thing, Chrysippus himself having devised no better expedient, than to state only a certain number of propositions, and then to be silent. But this would not do, he might be forced on, ad infinitum, by a question on what he said last. See Cic. Acad. Qu. lib. ii. 29.

Marshall reads this line:

"*Inventor, Chrysippe, tui, et finitor acervi.*"

"Sic legas meo periculo," says he, "sensu multo concinniore."

O Chrysippus! thou that couldst

"Now ten times it returns into a fold; mark down where I  
 "shall stop,  
 "O Chrysippus, the found finisher of your own heap."

invent, and set bounds to thy increasing sorites, teach me to set bounds to my increasing avarice. Iron. The miser is supposed to be wearied out with the insatiableness of his avaricious desires, and longs to see an end put to them—but in vain.

Having now finished my work, which, like the sorites of Chrysippus, has, from the variety and redundancy of the matter, been so long increasing under my hands, much beyond what I at first expected, I should hope that the Reader, so far from blaming the length of the performance, will approve the particularity, and even minuteness, of the observations, which I have made on the preceding Satires of Juvenal and Persius, as on all hands they are allowed to be the most difficult of the Latin writers; therefore mere cursory remarks, here and there scattered on particular passages, would assist the Reader but little, in giving him a complete and consistent view of the whole; to this end every separate part should be explained, that it may be well understood and properly ar-

ranged within the mind: this, I trust, will stand as an apology for the length of these papers, which, wherever they may find their way, will be attended with the Editor's best wishes, that they may carry those solid and weighty instructions to the mind, which it is the business of our two Satirists to recommend—*Delectando pariterque monendo*.

However Persius may be deemed inferior to Juvenal as a poet, yet he is his equal as a moralist; and as to the honesty and sincerity with which he wrote—"There is a spirit of sincerity," says Mr. Dryden, "in all he says—in this he is equal to Juvenal, who was as honest and serious as Persius, and more he could not be."

I have observed, in several parts of the foregoing notes on Persius, his imitations of Horace—The reader may see the whole of these accurately collected, and observed upon—*CASSAUB. Persianna Horatii Imitatio*, at the end of his Commentaries on the Satires.



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